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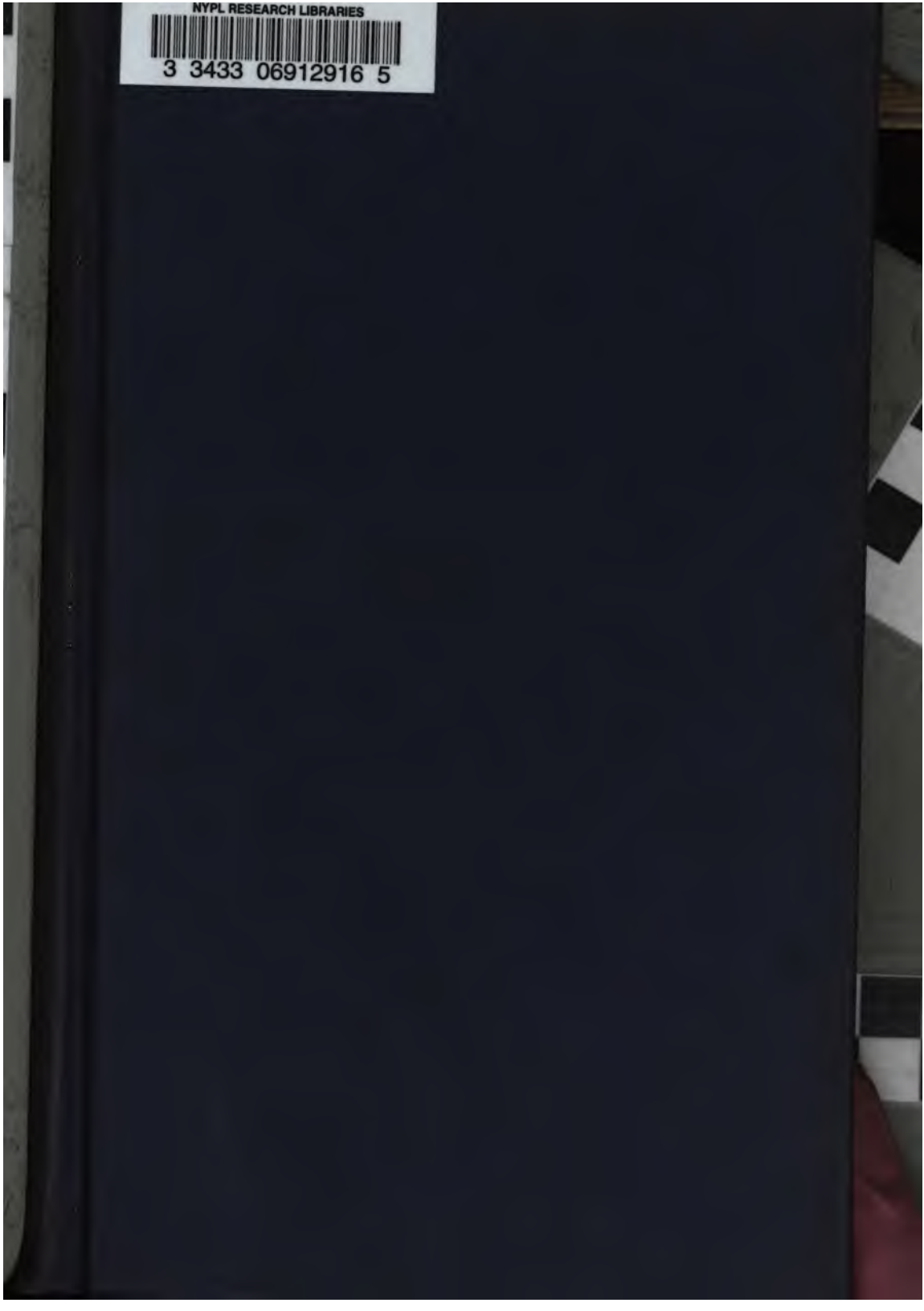
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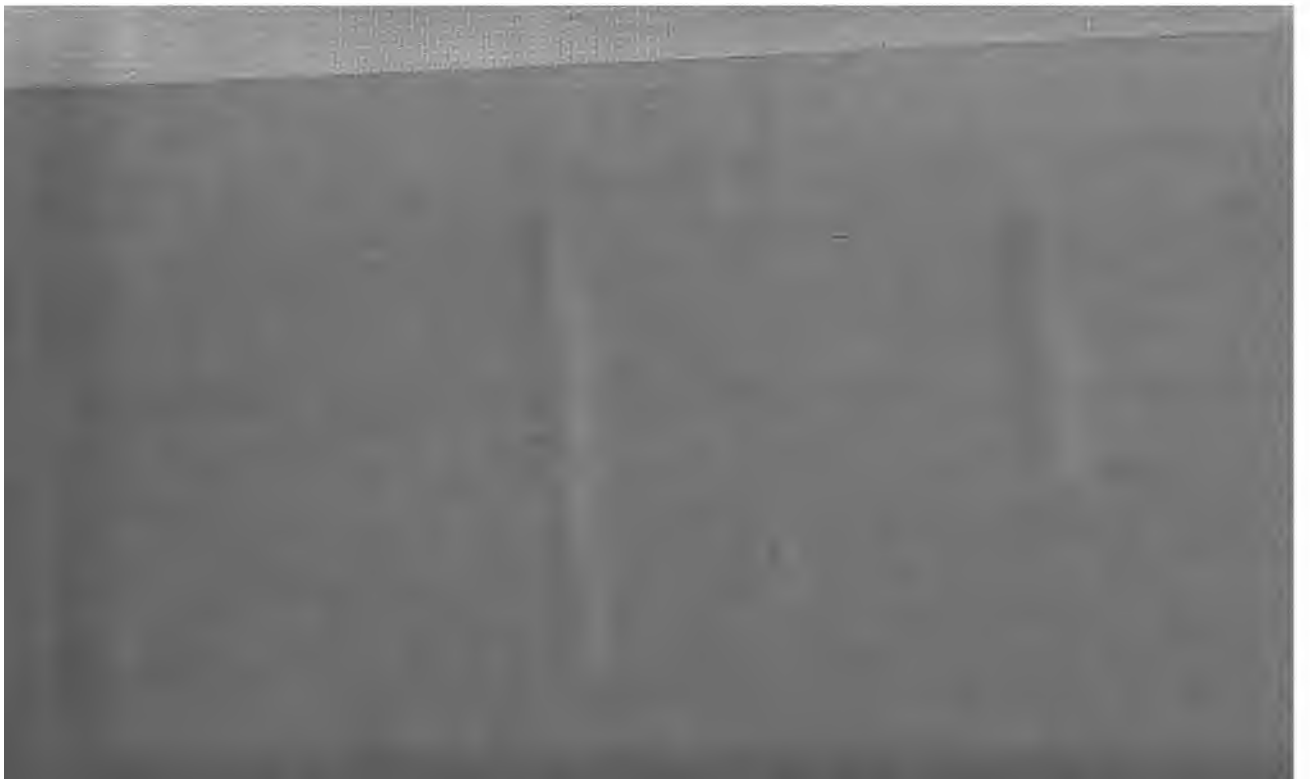

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Rev. W. H. Rowe.

Late of Wisemouth

Engraved by Freeman.

for the Baptist Magazine from an Original Painting

in the possession of Mrs. Rowe Penton Town.

Published by Button & Son Paternoster Row Jan.y 1818.

THE

Baptist Magazine

FOR

1818.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

CONTRIBUTORS.

VOL. X.

SPEAKING THE TRUTH IN LOVE.

EPH. IV. 15.

London:

PRINTED BY J. BARFIELD, WARDOUR-STREET, SOHO;

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1818.

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1897.

PREFACE.

THERE is a fashion in every thing. Its influence extends even to the form and size of books. Time was when thick quartos and bulky folios proceeded from the studies of our puritanical divines. But the times are altered; and instead of them, periodical monthly numbers, just complete, in the course of a revolving year, a moderate sized octavo: such is the volume which is now finished.

But do not the circumstances of the great bulk of Christians of the present age, render this plan the more excellent way? Many of these have but little spare time, and less spare money; and therefore the monthly numbers of a Magazine are well adapted to supply such persons with various and edifying matter for reading and contemplation.

From the extensive circulation of their humble labours, the Editors conclude, that they are not unacceptable to the persons for whom the Baptist Magazine is principally intended. They hope their future numbers, through the continued assistance of their brethren, will be rendered still more interesting; and that an increased sale will enable them to provide an enlarged supply for the Widows of their deceased brethren.

Soliciting an interest in the prayers of their friends, and depending upon "the God of all grace" for his continued blessing, the Editors see abundant cause still to "thank God and take courage."

December 1, 1818.

THE

Baptist Magazine.

JANUARY, 1818.

MEMOIR

OF THE LATE REV. W. H. ROWE,

PASTOR OF THE BAPTIST CHURCH AT

WEYMOUTH, DORSETSHIRE.

MR. ROWE was born at Stratford, near the city of New Sarum, August 10, 1777. From childhood he was distinguished by a mind much disposed to reading and to thoughtfulness, which induced his friends to indulge him with the very best education they had ability to afford; and their kindness was rewarded by his rapid advancement in useful learning. About the age of fourteen he was apprenticed to Mr. Freemantle, a linen draper, in Salisbury. Maternal solicitude, it seems, had expressed itself in earnest endeavours to train up its object in the habits of virtue; but, when he left school, in order to acquire a knowledge of trade, his mind was destitute of religious principle, and becoming acquainted with young persons of vicious courses, he was allured into the pursuit of forbidden pleasures; which, however, he could never enjoy with the same satisfaction as seemed to be expressed in the countenances of his companions. Thus he continued to live till the latter end of the year 1793, when family trials, and a variety of other things occurred, which induced serious reflection. On a mind of unusual modesty and sensibility, many causes concurred to produce most distressing sensations, and religion was regarded as only able to afford effectual consolation. About this time, he became acquainted with *Mason on Self Knowledge*, which God was pleased to use as the instrument of greatly promoting his conversion to himself: now he was more constant in his attendance at the Established Church, and paid greater attention to the moral lectures he heard there; but it will excite no surprise that the darkness of his mind still continued. In the month of April, or May, 1795, he was reading in his favourite book on Self Knowledge, when he was asked if he had ever perused Hervey's Meditations, and, on his intimating he had not, the book was offered to be lent to him, which he very soon received and read with great profit, finding in it those doctrines and promises which work salvation,

when applied by the divine Spirit. For a considerable time, it was his constant practice to retire into solitary places to read this pious and highly interesting author, and there to meditate, to weep, and to pray. The representations of a sinner on a death bed, of the encouragement given in the gospel to rely on the truth, and power, and mercy of God, and of the fulness of pardon, very powerfully impressed his mind. To a person exercised in the manner that has been described, it was natural to desire, most ardently, the possession of a friend into whose pious and affectionate heart he could introduce his thoughts and his emotions, and prayer having been made to God for such a favour, it was enjoyed in a new acquaintance to whom he was now introduced. At the time it was not known to him that his new associate was the subject of deep convictions of the importance of religion, but Mr. Rowe was determined to communicate his own, and for that purpose, expecting an interview with him, introduced the subject by reading some passages in Hervey's works which had powerfully affected his own heart, when, to his utter astonishment he was informed, that for a considerable time his companion had been the subject of mental exercises similar to those with which he had been so much occupied. This day, which was the Sabbath, was spent in reading and disclosing to each other the secrets of their hearts. When the change wrought in his mind by the works of the pious rector of Weston Favel, and the seasonable advice, consolations, and reproofs given by his congenial acquaintance are considered, it is not wonderful that these apparently little events were traced up to the gracious will of God, who, having predestinated his children to eternal life, employs various and suitable means to bring them to himself.

In August, 1795, he commenced a diary, from which we are able to learn the pious exercises of Mr. Rowe's mind on ordinary, and on very important occasions. At the very beginning of it, he records the continuance of that distressing timidity which, for several years, had embittered his life, and to which he was always, in greater or less degrees, subject; and, at the same time, mentions the good effect of a sermon he had heard from a Mr. Jackson, probably of Warminster, from "Lord thou knowest all things." It seems to have greatly soothed his afflicted mind, for he expresses his thankfulness for this means of grace, because it had more impressively convinced him of the omniscience of his Saviour, and induced him to say, "I am persuaded that all my distresses are known to Jesus, and that he will cause them to work for my good. I am resolved to resign myself to him, and wait his appointed time." In another part, he mentions the gracious influence of the truth of God while hearing his pastor on the Lord's-day: "I am now nearer to eternity, am I growing in grace? This has been a precious sabbath—God is frequently pleased to show himself to his children by these means—I trust he has discovered himself to me—my dear pastor has enlarged sweetly on this subject: all scripture is given by inspiration, and surely he has preached for my correction; for I think unbelief is my besetting sin—it debars me

from the ordinances of God's house, causes me to stumble at a straw, and, in fact, makes me very unhappy. Grant me aid, O God, to pursue the means prescribed by my dear pastor for deliverance."

Mr. Rowe clearly perceived it to be the duty of all believers in Jesus Christ to profess their faith by submission to immersion in water, in the name of the Father, the Son, and the Holy Ghost, for this he found to be baptism in the New Testament: but he had much to encounter in his own mind, while his thoughts conversed with this subject in relatiou to himself. His diary informs us, that, some time after he had been the subject of ardent desire to be united to the church, he continued to suffer violently from slavish fear, and that he saw many gladly taking up the cross and following the Lamb, while he, timid and fearful, shrank from suffering reproach for his name. The idea of appearing before the church to relate his experience was almost agonizing, yet he loved God, and much desired to be joined to his people—at last resolved to inform Mr. Saffery that it was his wish to be baptized: with a view to unite with the people of his charge, he actually went to the door of his habitation, and there his courage failed, and he came away without having fulfilled his former resolutions. At length, he was fully determined that, if he could not go without these distressing fears, he would go with them all upon him; and he was enabled to effect so good a purpose, and found it, as thousands besides have, much less difficult than he had imagined. He was truly humbled on account of his sins, gratefully admired the love of God to his soul, had much godly jealousy of himself lest he should ever dishonour the cause of God, and offered up many prayers for grace to help him in every time of need, while looking forward to the solemn scriptural ordinance of believers' baptism, which he was so soon to regard; and, when the hour came, he was blessed with composure and with much gratitude to God for answering his prayers.

It is not uncommon for pious young men, like the Samaritan in the days of Christ, when they have believed themselves, to wish, immediately, to invite their fellow sinners to come to the Messiah; and, if this arise from sorrow of heart on account of the unspeakably dreadful situation of the ungodly, and from love to the Redeemer, the desire is good, while it cannot be denied, that every one is not possessed of gifts suited to the ministry of the gospel, in whose heart it may arise. David affectionately desired to build a temple for God, but it was not proper that he should effect it: it was, however, good that it was in his heart, and, in other and more proper ways, he did what he could toward the accomplishment of the great work reserved for Solomon his son.

Before he was baptized, Mr. Rowe had thought of the ministry, and his diary most amply testifies that he had no vain idea of his suitability for a work of such awful responsibility, and that he never wished to be so employed but from a desire to benefit sinners and to glorify Christ.

About October, 1795, he introduces this important subject, and his words are—"My mind has been of late much directed

to the ministry: methinks if the blessed God should count me worthy of so honourable an office, I should think nothing too dear to resign for Jesus." And, in another place, "I am almost incessantly thinking about the ministry, and have spread the matter before the Lord, entreating, if it be not the workings of his Spirit, but the vain conceit of my corrupt heart, I may be deliveredfrom the error." Many of his friends perceived his talents, and connected as they were with considerable piety and humility, regarded it as a sacred duty to encourage his views toward the Christian ministry. Having communicated to his pastor the sentiments of his mind, and the ardent desires of his heart relative to this great work, he was encouraged to use the means he could then command for the further improvement of his mind, and to seek direction of God. The church of which he was a member having requested him to go into the villages in the neighbourhood of Sarum, he ventured to make the attempt, to declare unto perishing sinners the unsearchable riches of Christ. On Lord's-day, June 10, 1798, he went to Sellerton; on the evening of which day he gratefully blessed God for answering his prayers, and records his goodness in having enabled him to preach for three quarters of an hour from Acts, iv. 12. This divine support and encouragement had the best influence on his heart, as appears from the account he has left: "I feel resolved to follow God more fully—to be diligent in the improvement of my mind—to pray more earnestly for the sanctification of my heart—to be under the instruction of heaven—and to study God's word more earnestly." After a proper trial of his gifts, the church at Salisbury agreed to employ him, in connection with some other brethren, more regularly, as a village preacher; and, at length, they thought proper to give him, what he styles, a formal call to the ministry; and to determine that he should, if it could be effected, go to the Academy at Bristol the first vacation that occurred. In prospect of this he was deeply interested, as his recorded prayer evinces: "Preserve, O God! my soul,as a chaste virgin espoused to Christ; and, while my mind is likely, by these things, to reap advantage, O! let not my heart grow cold." As the time approached when he was to enter the seminary at Bristol, his resolution began to fail; and, if the encouragement and pressing entreaties of his affectionate pastor had not produced, as he terms it, a kind of involuntary consent, he would have relinquished the measure. He prepared for his journey with many prayers, and entered the Academy January 15, 1799. In the new situation he now occupied, considerable discouragement was felt; which, however, was not, at least in the same degree, permitted to continue. Under the peaceful shade of the academic bower, we find him happy in devotional exercises, encouraged in his useful studies, and cherishing pleasing hopes of success. Here he learnt, in a degree never before attained, the importance of a mind distinguished by penetration, and disposed to search after truth with the greatest diligence, from which he became a laborious student, and earnestly prayed to God for success, while he descended, under such views, into

the valley of humility. Thus, in him, knowledge produced her proper fruits! His was not the "knowledge that puffeth up;" but the "charity that edifieth."

March 19, 1801, he was engaged to go to Birmingham, to supply for some time the pulpit at Cannon-street. On the preceding day, he spent three or four hours in reading the word of God, in meditation, and in prayer, occasioned by the prospect before him, desiring to possess gifts equal to his appointment, and "wishing to be nothing, that God might be all." In answer to his prayer, the Lord was pleased to assist him in his labours, and he gratefully recorded it, with the great kindness of the Christian friends at Birmingham, which it is so much their habit to manifest to the ministers of Christ. At this place, his stay was longer than he at first expected; and, before it was concluded, he was sometimes not a little distressed, on account of his inability as a minister of the gospel. On one occasion he writes thus: "O, if my head were a fountain of tears, I would weep day and night over my insufficiency for the mighty work of the ministry. Good God! speedily ease me of my sorrow, break soon my heart or my bondage—let me be released by death, or by faith." At the close, however, of this engagement, the friends expressed real friendship for him as a servant of Christ; on which he writes, "If they knew me better, they would love me less."

In February, 1802, he was requested to visit Cornwall. Opie Smith, Esq. of Bath, intended to attempt raising a Baptist church in the town of Redruth, in which field of labour there was room enough for another servant of God. Dr. Ryland and Mr. [now Dr.] Steadman, to whose advice my departed brother was always disposed to pay the most respectful attentions, concurred with Mr. Smith in wishing Mr. Rowe to go to Redruth. In the mind of the young minister of the gospel, this prospect raised many and distressing fears; but, although he had indulged other desires, he did not refuse compliance with the wishes of his friends, and engaged to visit the west with earnest supplications that God would deliver him from all evil, and many prayers for that "ardour, that fortitude, that simplicity, that unwearied exertion, which would adorn his office."

On March 16, 1802, we find him at Redruth: at first he preached in the market-house; and, at St. Day, about two miles from Redruth, his sermons were delivered in a barn. In both places he was, at first, greatly encouraged, the congregations were large and attentive, and the servant of God, now, was much engaged in praying for the salvation of his hearers, and that popular applause might never satisfy him. At this period, he perused Brainerd's Life, and found in it "every thing to humble, and every thing to encourage."

In May, 1802, he was much comforted by the arrival of Mr. Richard Scott, who had been a fellow student at Bristol, and was designed to preach at Helstone, and with the hope of soon seeing Mr. Samuel Saunders, another brother, who had studied with him at Bristol, and who was expected to labour at Penzance. In August, in the same year, it was determined to erect a house

for the worship of God, in the Baptist denomination, at Redruth, and four persons were baptized and formed into a church: ten thousand persons are calculated to have been present at the immersion of these believers in the Son of God. In 1803, the meeting-house was finished, and Mr. Rowe was ordained over the newly formed church at Redruth. Soon, however, he was visited by a severe affliction—a kind of fever, which produced distressing lassitude, attacked him, and, at one time, he anticipated death, but without any anxiety as to the event, saying, "Not my will, but thine, O Lord, be done." It pleased God to bless the means used, and the disease was greatly removed; but he was soon to experience another visitation of sickness, more severe than the former had been, in which he suffered much dejection of mind.

On January 2, 1804, we find him preparing for a long journey in quest of health: it was the will of God to bless this measure, and his pious servant rejoiced that his work, in the cause of truth and holiness, was not yet finished, and in May he returned home greatly improved in his strength of body. This year his congregation increased, and his usefulness was considerable.

In June, 1805, he had trials that deeply afflicted him; but God was gracious to him in communicatingpowerful consolations. Borrowing the words of pious and faithful Mr. Bastian, of Truro, his and my dear friend, he writes, "What God will, how God will, and when God will."

In July, he hired a house, with a view to receive young persons for the purpose of educating them: thus engaging in duties which his circumstances made necessary, and for which he was eminently qualified. On this occasion he expressed himself in the manner of a holy man, who expects all his happiness and success from the favour of God: "There is nothing lost by trusting in God, and but little gained by depending too much on man: from the latter I have been disappointed; but the Lord has been beyond my expectations."

In January, 1807, Mr. Rowe was married to a pious and amiable woman, with whom he enjoyed the greatest domestic felicity, and who survives to lament the loss of a very holy and affectionate associate, and, alone, to bring up a young family of four children.* As she fully deserves, so, it is hoped, she will receive all the affectionate attention and generous kindness the numerous friends of her departed husband can render; and the blessing of the widow and the fatherless shall come upon them who visit them with favour in their affliction. For many months we find him, after his marriage, going on his way with affectionate solicitude for the salvation of his hearers, and, with constant, earnest prayer, asking it of God, saying, "I had rather be an useful minister than a splendid monarch."

Like most other experienced servants of God, he had occasion to say of some, who, in affliction, had promised to seek the Lord: "Your goodness is as a morning cloud, and as the early dew it goeth away." He informs us how much his mind had been pained in witnessing, in more than one

* Subscriptions are received by the Rev. Mr. Saffery, Salisbury; the Rev. T. Griffin, King-street, Commercial-road; and W. Gilkman, Esq. at Ladbroke and Co.'s, Bank-buildings, Cornhill.

ease, the very little dependence that could be placed on resolutions and convictions, while the hand of God was on a sinner—sick-bed repentance he regarded, from observation, as very doubtful.

In 1812, we learn that indisposition of a serious nature came upon him, and he, subsequently, suffered much from nervous affections.

About the end of this year, my brother, who is now where sorrow never invades, was greatly tried, and we will give the account in his own words:

"Jan. 1, 1813. I left Cornwall for Liverpool, in the beginning of the last month, with an intention to supply them for five sabbaths. When I left home, one of my dear babes was seized with the measles, and she was mercifully restored; but my dear Meta has fallen a victim to its rage, and my infant, Henry, is in most alarming circumstances. Add to this, my dear wife, worn down by toil and anxiety, is now confined to her bed, and has been in most distressing circumstances, while I have been four hundred miles distant."

He endured with patient resignation to the will of God, and said, "May my heart be humbled under the strokes of him who will not always chide."

Early in this year, there appeared to Mr. Rowe some reason to think that his continuance at Redruth would not be for a much longer time. The writer of this very well knows how much his friend was reluctant to leave a situation of promise, and how much he was ever willing to sacrifice, if the will of God appeared to be on the side of longer suffering: but, at this time, on a review of all his circumstances, he thought it right to look forward to leaving this field of exertion.

In June, 1813, he visited Weymouth, and this induced his final removal from Cornwall. About the middle of October, in this year, he accompanied his family to their new place of residence, in Dorsetshire, where, soon after their arrival, Mrs. Rowe was attacked by a fever, and his youngest child was languishing under a consumption, which induced an affectionate and pious heart to exclaim: "In every place afflictions await me, but they come from my heavenly Father. The cup he sends, shall I not drink it!"

In little more than six months after they had left Cornwall, little Henry was removed by death, and the rest of his family were visited by affliction: but, under all this, he enjoyed tolerable happiness, because his ministry appeared to be owned of God; and the new interest at Weymouth promised, under the gracious influence of the divine Spirit, to increase.

Mr. Rowe's health had, in the spring of 1814, considerably declined; and, after July 24, he was not able to preach for several months, which was the more to be regretted, as his new meeting-house was opened for divine worship but a few days after the commencement of this interruption in his public labours. In November, a bilious complaint began to afflict him, which, for some time, assumed alarming appearances, and reduced him to extreme weakness, so that death was hourly expected to end his sorrows. Contrary, however, to medical opinion, the languid sufferer revived, and hope was entertained that he would advance

to matured health—in every breast it lived except his own. A change of scene being recommended, he was removed to Frome, in the beginning of February, and the tone of his spirits was a little raised: but his strength did not increase, nor were the symptoms of his complaint of a better appearance. To find shelter from the cold winds of March, he removed, next, to Bath, designing, in the advance of spring, to try the air of Clifton. But God had determined otherwise; for, although the general aspect of his case was more promising after his arrival at Bath, in a few weeks consumptive symptoms returned with increased strength, and it was not long before they were followed by death. About a week before he retired to heaven, he fell suddenly on the sofa, either through spasm or faintness, which continued for some minutes. As soon as he recovered sufficiently to be raised, he exclaimed, "Oh, surely this is a death seizure!" and, looking compassionately on Mrs. Rowe, he added, "Oh, Mary! recovery is out of the question, we must no more think of it; God is, indeed, about to take me out of this world;" and, lifting up his eyes, he prayed, "Lord Jesus receive my spirit." With much composure he directed in what way he would be taken to his bed. And, from that hour, became very anxious to depart and be with Christ. In a day or two, his much-valued friend and tutor, Dr. Ryland, of Bristol, came to see him; to whom he observed, "If *transport* be a necessary evidence of Christianity, I am no Christian; but, if *trust* be an evidence, then I am on the right foundation. I desire no other salvation than that which God has provided; it is a full, a complete salvation." The thought of dying had been painful to him; but when the hour came, he exclaimed, "Is this death? I can bear this." Wishing to lessen his anxieties on her account, Mrs. Rowe whispered to him, "We shall soon follow you." "O, yes," was his reply, "a few more rising and setting suns and you will come. I will welcome your arrival; I will be your conductor to the Majesty of heaven." At another time, he exclaimed, "Oh, let me go to that Jesus through whom I have been converted, whom I love, and whom I have preached: but I shall never preach again to my dying fellow sinners. The battle is fought—the victory is won; but, it is *through Christ* I am now going to wear the crown." On Tuesday, April 15, Mr. Rowe died: he was interred on the Saturday evening following, in the Baptist burial ground, at Bath. Some of the persons of his congregation came from Weymouth to pay the last tribute of respect to their beloved pastor; and many worthy men of God followed him to the house appointed for all living. Mr. Jay, who, with the Christian friends at Bath, had manifested to our departed brother, in his last affliction, the most generous kindness, delivered a suitable address at the grave, and Mr. Porter prayed. Mr. Porter preached a funeral sermon on the following sabbath morning, and Mr. Jay improved the event in the evening. Mr. Jay's sermon has been published, and may be found in his fourth volume of Short Discourses.

Some of the finest flowers that were ever wet with the dew of heaven, or painted by the sun, have bloomed in retired places;

and were never exhibited to general admiration. It has been thus with many of the most excellent of our race—with the possessors of strong mental powers, great literary opulence, and the most inflexible integrity; while purity, devotion, and benevolence of heart, and a deportment of corresponding goodness, proved them to be the children of God. Not always have such favoured individuals been introduced, in an imposing attitude, to the public eye, like a statue of exquisite beauty of form and of workmanship, placed in a noble square of some great city. They have, not unfrequently, received the honour of more private and discriminating observation, like the fine busts which adorn the mansions of the opulent admirers of the illustrious dead. Constitutionally modest and retiring, possessed of excessive sensibility, my dear departed brother always shrunk from public notice, as far as circumstances and conscience would permit. With moral and intellectual qualities and attainments which would have surrounded him, in a conspicuous situation, with honours and applauses, he has modestly finished the labours of his life, and retired to the rest of paradise, and the enjoyment of God. "He was a faithful man, and feared God above many:" to him the approving Judge has said, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

London. T. G.

Mrs. Rowe, anxious to provide for herself and her four young children, has taken a house, in a healthy and pleasant situation, at *Kentish-town*, where she receives young gentlemen under ten years of age, to be boarded and aided in their *preparatory studies*. *See Cover.*

THE

ENTRANCE OF DEATH INTO OUR PALACES.

Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres. O beate Sexti,
Vitæ summa brevis spem nos vetat inchoare longam. *Hor.*

Pale death with equal foot strikes wide the door
Of royal halls and hovels of the poor.

SOLOMON affirms, "That all things come alike to all; that there is one event to the righteous and the wicked." This sentiment, however, cannot by any means be regarded in every point of view as correct: all occurrences are not in every respect alike to all. It is absolutely certain, that all events, even those which are termed adverse and afflictive, shall issue in the real welfare of the people of God; and that all circumstances, though apparently in a high degree prosperous, will be unavailing as to the permanent felicity of the ungodly. God, "who cannot lie," has said, "It shall go ill with the wicked." The pious and the profane do not sustain afflictions alike; the one exclaims, "I will bear the indignation of the Lord, because I have sinned against him: I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed:" while the other murmurs at the divine dispensations, and says, "They have taken away my gods, and what have I more?" They do not die alike: "Mark the perfect man, and behold the upright—the end of that man is peace." Their future portion in eternity is not alike, but different as endless joys or sorrows. Yet the righteous and the unrighteous meet with similar bereavements, disappointments, and afflictions, and

death calls, with a voice equally loud, at the doors of cottages, and the palaces of kings.

The painful occurrence which has filled the nation with undissembled grief, reminded me of the language of the prophet, (Jerem. ix. 21,) "For death is come up into our windows, and is entered into our palaces." How terrific is the personage here presented to our view by the sacred writer; it is DEATH. And *how solemn is death.* It is an entire and everlasting separation from the scene which now occupies, alas! in too many instances, our whole attention. To those who have experienced this great transition, the flowers of spring have lost their beauty and their fragrance,—the animating beams of summer exhilarate them no more, —autumn, with its blushing fruitage, has no attractions,—nor does winter, with its majestic tempests, again awaken them to admire his unrivalled grandeur, who "rides in the whirlwind, and directs the storm." The pursuits, the enjoyments, the honours, and the riches of the world, afford them no gratification; have entirely ceased to be the subjects of anxiety, are to them "less than nothing, and vanity."

Death severs the tender ties which bind us in endearing bonds to parents, to children, to brothers, sisters, and friends;—it tears asunder soul and body, so intimately united, that they are "link'd more close than wedded pair;"—it is a departure from our earthly home to return to it no more;—it fixes our character without the possibility of an alteration, and introduces us (O truth, unspeakably solemn and awful!) to boundless sorrows, or *eternal joys.*

How surprising and lamentable is the origin of Death! This tremendous spoiler was not always amidst the works of God. The adorable Creator formed man upright, in his own sublime and holy image. He placed him in a paradise, where all around him was "beauty to his eye, and music to his ear." He conferred on him this magnificent domain as his rich inheritance. "Of all the trees of the garden," (a grant unspeakably beneficent,) said he, "thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it—in the day thou eatest thereof, thou shalt surely die." This one tree he reserved as a test of the creature's obedience, as a continual exhibition of his own most rightful sovereignty. With the most flagrant ingratitude, and horrible rebellion, our first parents, in defiance of all that was sacred and divine, took of the hallowed tree, and renounced their allegiance to the Most High.

"Earth felt the wound, and Nature from her seat
Sighing through all her works, gave signs of woe
That all was lost.
Sky low'r'd, and muttering thunder, some sad drops
Wept at completing of the mortal sin
Original."

How certain is the attack of Death! Windows and doors, though secured by bars of adamant, are no security: and fortresses and palaces, deemed impregnable, are scaled in an instant, and taken by this great enemy. It is his appointment, who directs the stars in their courses, whose counsel must stand, and whose will is, as it ought to be, irresistible, and must be accomplished, that all flesh shall die, and return to dust. "As for man, his days are as grass, as a flower of the field so he flourisheth; for the wind passeth over it, and it is gone; and

the place thereof shall know it no more."

How incessantly are we exposed to the assaults of Death! Many rise in the morning, full of health and spirits, and reckoning on long life, but ere the evening they have passed into eternity: numbers lie down in the evening—the sun arises, but his beams illumine not their eyes—they shall open them no more till the morning of the resurrection. The very great majority of mankind die at a moment when they do not expect it. "In an hour," said the great Teacher, "when you think not, the Son of man cometh."

How extensive is the dominion of the King of Terrors! He claims as his subjects *all ranks* of society from the monarch to the slave—*all ages*, from the smiling babe, who has just opened its little eyes to discern the light, to the decrepit old man, to whom life has become burdensome, and who longs for the refuge of a grave—*all generations*, from Adam till the closing period of time, when the Son of God shall come in his glory, and those who are alive shall be changed, and caught up to meet their Lord in the air.

The prophet says, "Death is come up into our PALACES." The most retired cottages of Britain have resounded with the afflictive tidings, that the PRINCESS CHARLOTTE, the amiable and beloved PRINCESS CHARLOTTE, and her little babe, are no more! This very solemn and affecting event naturally *calls for our regret*. Her departure may be considered as a national loss. From the public spirit she had manifested on various occasions, she bade fair to be the revered and illustrious monarch of a free and happy country. Indeed, this excellent Princess has never been presented to us but as a spectacle combining every thing attractive, dignified, and amiable. As a wife, she was evidently a pattern of conjugal affection. Indeed, it is impossible properly to meditate on this painful event, without emotions of undissembled sorrow.

And does it not *demand our sympathy?* Is there a mother, who has lost at a stroke, when life was most to be desired, the delight of her eyes, the joy of her heart, and the hope and consolation of her future years, who does not mingle her tears with those of the Princess of Wales, in foreign lands? Is there a husband, who, like the Prince Leopold, has lost the dear companion of his frequent and social excursions, the source of his future honour and felicity, the extinction of those delicious joys, where love kindled his "constant lamp," who does not sorrow on this afflictive occasion? Is there a father, who has lost an only child, who does not feel for the Prince Regent of our empire? May I not indeed say, that every father, that every mother, and that every husband in Great Britain is a mourner? When I think of the bereaved husband, I am frequently reminded of the beautiful and affecting picture of the Latin poet—

"Qualis populea mœrens Philomela sub umbra
Amissos queritur fœtus, quos durus arator
Observans nido implumes detraxit: at illa
Flet noctem ramoque sedens miserabile carmen
Integrat, et mœstis late loca questibus implet."

This solemn providence *summons us to devotion*. May all needful support and consolation be given to the bereaved members of the Royal Family—May

this most afflictive dispensation lead them to seek for felicity, not in earthly grandeur, but in Him who died on the cross for poor sinners, and who has solemnly assured his real disciples, that they shall never die. May all their subjects learn to number their days, and to apply their hearts unto real wisdom.

It strikingly displays *the vanity of all earthly felicity*. A Roman Emperor once brought together every thing which was magnificent that his extensive empire produced—and as the pageantry, with the multitude of his nobility, and himself at the head of it, was borne through the principal streets of his capital, in the pride of his heart he exclaimed, "What is there wanting here to complete felicity?" A courtier replied, "Continuance! Sire." This is what was wanting in the elevated family whose bereavement we deplore. "We have here no continuing city." Our friends shall soon "seek us in the morning, and we shall not be."

"Earth's highest station ends in 'Here he lies!'
And 'Dust to dust' concludes her noblest song."

It should *lead us to the most serious enquiry*. Have we experienced that change of heart, without which we cannot possibly see the kingdom of God? Have we felt our sins to be a burden too heavy for us to bear, and have we fled for refuge to Christ Jesus, the only, and the almighty, Saviour? Is he indeed precious to our souls? Do we love to commune with him, and to imitate his blest example? Are we improving time for eternity?

Blessed be God for the gospel: this assures us, that there is a world where death comes not up into our windows, enters not into our palaces. In that happy country "there is no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

Coseley. B. H. D.

A DIALOGUE ON WAR,

BETWEEN

PACIFICUS AND HIS NEIGHBOUR.

N.—This is the age of new and strange events. There is no end of the societies that are springing up around us. We have Missionary Societies, Religious Tract Societies, School Societies, Bible Societies, and now we hear about Societies for the *Abolition of War*.

P.—You are aware, neighbour, that it is a very wise regulation, for a number of persons to unite together and employ their influence and resources collectively, for the attainment of an object, which they could not hope to accomplish by their individual and separate exertion.

N.—Very true; but a Society for the Abolition of War is the most chimerical project that ever entered into the mind of any individual. War has existed in all ages, and among all nations; nearly the universal sense of mankind is in its favour, as at least a necessary evil; and God himself expressly commanded war under the Jewish dispensation. To expect, therefore, to abolish it, must end in disappointment.

P.—I have but recently learn-

ed, that a society is established in London, on the model of one which was previously formed in America, for the purpose of illuminating the public mind as to the impolicy and criminality of war. And I will not conceal the pleasure I felt on receiving this information: for it is to be conducted with energy and Christian simplicity. I cannot help anticipating the most favourable results. I am not yet sufficiently informed respecting the constitution of this society; but if it be formed on truly philanthropic and evangelical principles, I shall be much pleased to become a member of it.

N.—I am truly astonished, Mr. P. that you should think of enrolling your name among the members of such a society. You do not surely mean to say, that war is unlawful: it has been waged ever since men were formed into societies; good men have engaged in it, and the divine Being has given it his sanction.

P.—You will allow me to express equal surprise, that you should plead for the lawfulness of a custom because of its antiquity. *Murder* can boast of more ancient date than national warfare, yet every person holds it in abhorrence. Good men have occasionally engaged in warfare, but good men have their imperfections, and we should be careful to avoid copying their errors. There have been some eminently pious men who were also eminent warriors; but that their military spirit was displeasing in the sight of God may be fairly inferred from the circumstance, that David, "the man after God's own heart," was refused the honour and pleasure of building the temple for which he had provided the materials, for this reason, "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth, in my sight." 1 Chron. xxii. 8. The divine Being commanded the Israelites to make war upon the Canaanites: but before we can be justified in making war upon our neighbours, it is necessary that we should produce the same authority under which we act. Where is the individual, where the community, that can offer evidence that God sends them forth to destroy and to exterminate. God has an unquestionable right over the lives of his creatures, and he can employ what instruments he pleases to take them away: the famine, the pestilence, the earthquake, and the sword, are equally his servants. The iniquity of the Canaanites was fully ripe, therefore they were to be exterminated. This furnishes no precedent for us in ordinary warfare.

N.—But do you really think that national warfare, as it is conducted by Christian nations, is inconsistent with Christianity? Could you establish the affirmative of this question by satisfactory evidence, I have no doubt but very many who are trained to the profession of arms would immediately abandon it; and that others, who lend to schemes of warfare their advice and support in the senate and cabinet, would use their utmost endeavours to prevent the renewal of hostilities.

P.—This is an object devoutly to be wished; and as the proposition, that the genius of war is incompatible with Christianity, is capable of satisfactory proof, I am glad that institutions are formed with the design to ex-

culate papers to inform the public mind on this very important subject.

N.—I should be glad to know, what arguments can be adduced in support of this position.

P.—With your permission, I will state a few particulars which have long had considerable weight with me, and which I should be glad you would consider, *viz.* Christianity admonishes us to do to our fellow creatures all the good which it is in our power to do, but the system of warfare inflicts the greatest miseries which human nature is capable of enduring. War, therefore, abstractly considered, is as hostile to the gospel of Jesus as it is possible for any thing to be. Contemplate for a moment the miseries inflicted by war. See an invading army enter a country with fire and sword: all before it is a paradise, all behind it is a barren wilderness. Think of the terror which seizes the breasts of helpless mothers and children, who are driven from their habitations to seek for shelter in woods and caves of the rock. Think of the indescribable anguish which rend the hearts of a beloved wife and affectionate children, who are taking a last adieu of a husband and a father, who is putting on his armour to go and fight the battles of his country. Think of the abundant harvests that are wasted, the towns and villages that are burnt, and the helpless peasants that are butchered at the door of their own habitations. Think of that scene of carnage, when two powerful armies meet on the field of battle under the direction of the most comprehensive and mighty genius; how many thousands, who were nursed upon the lap of tenderness, are *hurried*, by a single stroke, into eternity! How many poor sufferers are left lying upon the cold ground, the life blood flowing by degrees, without a friend to administer a drop of water to their parched lips, or wipe away the cold sweat from their pallid cheek, till, at the close of two or three days, the hand of death releases them from misery. How many are rudely conveyed to some crowded receptacle for the wounded, where the mangled members are severed from the body, which they leave to linger for a few days, and then expire, or drag out a protracted existence in mendicity and helplessness! Think of the trembling anxiety, the paroxysms of grief, distraction, and despair, which take possession of the hearts of thousands of mothers, wives, children, and friends, when, after what is called a *glorious victory*, the black catalogue of the dying and the wounded is furnished in the Gazette. But it is impossible to conceive of the horrors produced by a sanguinary conflict. If a single individual meet with a robber, or a murderer, who spoils him of his property, or takes away his life, our sympathies are strongly excited; but how much more strongly should they be excited, by the consideration of such afflictions meeting with thousands and tens of thousands in one day! And is it possible, that a system, which sanctions such outrages, can be consistent with the gospel of Christ?

N.—I confess, I have been frequently so affected by these considerations, that I could hardly participate in the general sentiment of joy and exultation at the news of a recent victory, by which all were animated.

P.—My dear neighbour, did we feel as we ought, we should

refire on such occasions into our closets, and pour out a flood of tears for the miseries with which the blessed God suffers his creatures to be afflicted. It is said, that Buonaparte took with him to Russia not less than 500,000 men, few of whom returned to their native country to tell their tale of woe. It is, perhaps, a moderate calculation which states, that half a million of men perished annually during the late war in which the powers of Europe have been engaged: thus a number of lives, equal to the whole population of Great Britain, have been immolated to this barbarous divinity.

N.—There is something very horrible in the idea, that human life should be so needlessly and prodigally lavished away. Life is the gift of God; nor has any one a right to take it away. He who puts his finger on a fly, or his foot upon a worm, extinguishes a flame which the whole creation cannot rekindle.

"I would not rank among my list of friends
The man who needlessly sets foot upon a worm."

But how much more precious is the life of an intelligent accountable creature? The promoters of war must have very different feelings on this subject from him who said, "The Son of man is not come to destroy men's lives, but to save." But you were proceeding to advance another reason to shew, that war is incompatible with Christianity.

P.—Yes; it is this: Christianity requires, that we should use every means for the moral and religious improvement of our fellow creatures; but the system of war has a most demoralizing and irreligious tendency. Trace its operations from their commencement to their close, *and you* will find a tissue of vice as well as misery. The recruiting party enter the city, or the town, and the unwary are ensnared by the noise and the glitter. Is there a youth who is inclined rather to be idle than to work? He will be furnished with money to relieve his present wants. Is he inclined to drink more than is meet of the intoxicating bowl? His propensity is readily indulged; but, alas! in these unguarded moments, he receives the royal money, and he must be a soldier. Thus idleness is cherished, fraud and intemperance are encouraged, and all the obligations devolving upon a son or a servant are unnaturally and violently trampled upon. No matter if an aged widow is looking forward to the day when this, her only son, shall be her stay and support: or if affectionate sisters are filled with inconsolable distress at the prospect of parting with a beloved brother, he is pledged, and he cannot recede. Behold a youth thus torn from his connections and his home, exposed to powerful temptations, without the eye of authority to watch, or the voice of friendship to warn him of the dangers to which he is exposed. Is it to be wondered at, that he should soon become an adept in vice and crime? Men of this description, by mingling their sentiments, corrupt one another; and when they are billetted among the labouring classes of the community, are more injurious to them than the pestilence.

N. — But though much depravity results from the military system, there is surely nothing in the profession itself which is inconsistent with the Christian spirit.

P.—I am of a different opinion. It appears to me, that vice and crime are intimately and

essentially connected with the spirit of war, so that the complete soldier must necessarily have a spirit very opposite to the spirit of the gospel. Between the two there is a perfect contrast. The Christian code says, "Love your enemies;" the martial spirit is full of hatred to the foe. The Christian precepts say, "If thine enemy hunger, feed him; if he thirst, give him to drink:" the martial spirit thrusts a sword through the heart of his enemy. The Christian spirit is meek and forbearing; the martial spirit is proud and insulting. The Christian system requires a readiness to forgive, even until seventy times seven; the martial spirit is revengeful, and will retaliate for the slightest affront. The Christian genius is full of gentleness, goodness, charity; the martial spirit is ferocious and sanguinary. There is not a greater contrast between the lamb and the leopard, than between the dispositions inspired by Christianity and the system of warfare. Hence, when the scriptures speak of Christians, it is under the emblem of sheep, lambs, or doves; but when they speak of warriors, it is under the emblem of leopards, bears, or other ravenous beasts, who go forth to worry, trample, and destroy. Nor is this disposition, inspired by the military profession, accidental; it is essential to the system. It has been very justly remarked, that persons engaged in the slave trade were rendered more savage and inhuman by witnessing the scenes presented in this abominable traffic: and surely the trade of war, which is fostered by pride, and waged with cruelty, must have a tendency to strengthen *these dispositions* in the mind. In no class of the community do we observe such readiness to shed blood. Witness the duels that are fought between military men to settle the most trivial affairs; and this in direct violation of the laws of civil society, and the commands of their chief.

N.—As to duelling, it manifestly originates in pride and revenge; is a direct violation of the laws of civil society; and to be held in abhorrence by every good man; and it is equally manifest, that meekness, patience, submission, forgiveness, &c. are inculcated in the Christian scriptures, and binding upon individuals, but not on communities, for nations should be ready to maintain at all times their dignity and honour.

P.—I cannot comprehend upon what principle a distinction is attempted to be established between the obligations of men in their individual and collective capacities. Nations are composed of individuals, nor is the individual character so merged in the national, as to impose upon him a new rule of duty: every individual remains under obligations to love his enemy at all times; and, consequently, the obligation devolves upon the nation at large.

Our blessed Lord has very explicitly prohibited his disciples from using the sword. "My kingdom is not of this world, else would my servants fight." "He that useth the sword shall perish by the sword." It is generally admitted, that Christians should not take up the sword to protect themselves from persecution; but our religious privileges are the most valuable we enjoy: if, therefore, we are forbidden to use the sword to defend our dearest rights, shall we be allowed to use it on oc-

casions of infinitely inferior moment? We despair of seeing happiness restored to a miserable world, till nations shall renounce their antichristian policy, and confess that the same precepts which are binding upon individuals are binding upon the community.

N.—But it is quite impossible for a nation to exist and maintain its independence, without occasionally asserting its rights by the sword. So very unreasonable and wicked are men, that if it were once known that a nation would not fight, they would immediately become the prey of daring and cruel usurpers.

P.—So it is generally supposed, but there are certain considerations that ought to be maturely weighed before it be fully admitted; the following may be mentioned.

1. So far as experiment exists, it is decidedly opposed to the assumption. The government of Pennsylvania was in the hands of the Quakers for 70 years; during which time, they maintained their independence, though surrounded by hostile tribes, without a single appeal to arms.

2. Those individuals who cultivate the spirit of meekness, forbearance, forgiveness, &c. are much less exposed to insult and injury, than those persons who are remarkable for pride, resentment, &c. and if it be so with individuals, why not with whole nations?

3. A due stress ought to be placed on the superintendence of divine Providence. If a nation should refrain, conscientiously, from the use of arms, may not such a nation rely upon the protection of Heaven? He has the hearts of all in his hands, and he will defend those who humbly put their trust in him. The Jews had an ordinance among them, which required their males to appear at Jerusalem three times in the year; thus leaving their frontier exposed to the attacks of their surrounding foes. But though they were frequently in a state of warfare, there is no instance on record of their suffering by obedience to the divine command. Similar protection may be expected by the nation, who, out of regard to the will of God, shall abstain from war.

4. Attempts to illuminate the public mind on the subject of war should not be confined to one nation, but be extended to surrounding countries. Thus we may hope, that the same sentiments will be received by the nations at large, so that they may be disposed to dwell together in peace. Indeed, I am ready to hope, that the nations of Europe may look forward to a better state of things than what has heretofore existed. The Emperor Alexander, the King of Prussia, and others, have entered into what is called The Holy League, by which they voluntarily bind themselves to govern their subjects, and manage their relations, according to the principles of the Christian religion; and as this religion is opposed to aggression, ambition, worldly glory, conquest, &c. those fruitful sources of war, we may expect that every thing will be done to prevent the renewal of hostilities. The Prince Regent has, it is true, declined entering into this holy league, on account of the nature of the British constitution, but he has professed his approbation of its principles, and his determination to pursue a similar line of conduct. If you consider these things fully, perhaps it may appear, that no great danger is likely to result from that nation

which shall be the first to abolish the barbarous practice of war.

N.—Though there is something plausible in your statement, yet, after all, circumstances will arise which require a nation to go to war, or it must give up its independence, and submit to the will of an invading tyrant.

P.—It may be so: but let the trial be fairly made; let every possible means be tried which a righteous, temperate, conciliating policy shall dictate, in order to prevent an appeal to arms. It must be allowed, that this has not heretofore been the case; nations, on the slightest provocation, have fled to the sword; yea, when a government has determined first to humble a rival power, or to extend its territory, a pretext has been sought for open hostilities: and any reason but the right one assigned for renewing the conflict, so that the words of St. James are strictly true; "Whence came wars and fightings among you? came they not of your lusts that are in your members?" Supposing the very worst case: an unreasonable enemy wishes to wage war; if rulers were determined to avoid it, how much might be done by mildness and forbearance. "A soft answer turneth away wrath," whereas, a rough, proud, insolent defiance, tends to increase and confirm it. It is so in individual cases, and why not in the affairs of nations? Indeed when it is considered, that the decisions of nations are nothing but the wills of a few individuals, or the will of even one person, the argument is conclusive.

But where are the instances in which every effort is made to avoid going to war? The principals generally rush into it with *eagerness, and the* auxiliaries hire themselves, it may be, to the power who will pay them the best; and though they have no immediate interest in the contest, are filled with all the hatred and fury of their employers.

But supposing that disputes should arise between neighbouring nations respecting territory, or other matters, which they cannot settle by mutual explanation, is it not possible to establish a court in Europe to which all ultimate appeals should be made, and whose decisions should be final? Let this court be composed of representatives from the different nations of Europe; let them be men of established reputation for wisdom, integrity, and a pacific disposition; and let the governments whom they represent solemnly engage to abide by their decision, even though in some instances it may have the appearance of partiality. I see no reason why a court of this kind should not be superior to party considerations; and, like the Areopagus of the Greeks, be renowned to the ends of the world. At all events, should the judgment of this court not give full satisfaction to all parties, the aggrieved will do well to abide by it, rather than plunge their country into all the losses, miseries, and hazards of war. It will require much wisdom to form such a court; but, if it be once thought desirable, means will be found to effect it.

N.—It is too much to expect, that nations who have the power to maintain their rights, should submit to the judgment of this court, when, perhaps, it may rob them of some very valuable portions of their territory, without making them any compensation. Why should a nation suffer itself to be thus wronged?

(To be continued.)

Juvenile Department.

THOUGHTS ON THE DEATH

OF THE BELOVED

PRINCESS CHARLOTTE.

Addressed to our Youthful Readers.

Nor youth, nor age, nor rank, nor virtue's charms,
The ever ruthless tyrant Death disarms;
No pity melts him, no excuse delays,
Boldly he terminates our number'd days.
Vain flatt'ring world, how false your gilded toys!
You give but toils and woes for promis'd joys.
Our earthly hopes but bloom to give us pain,
And, with'ring in the grasp, prove fruitless, vain:
O rise, my soul, and seek some nobler end,
Seek happiness in God, be he thy friend.
He's only wise, whose hopes can reach the skies,
His life begins, when mortals say "he dies."

We omit the usual Essay, to call the attention of our young friends to the melancholy death of this amiable Princess, which happened on the 6th of November last, for to them it seems peculiarly adapted to convey instruction.

Few circumstances so strikingly show the real nature of this transitory state.—It is of the greatest consequence that we entertain just views of the present life: yet how seldom is this the case in youth! We commence this state of existence ignorant of its nature, and though we are soon compelled to learn that pain and disappointment attend it, yet so playful is the youthful disposition, that pain no sooner subsides, than it is forgotten in the novelty of the succeeding scene; and even present sorrows are lightened by bright expectations, as soon as the mind can indulge prospects of the future. The eager grasp, and "fond attentive gaze of young astonishment," at present alluring objects, with extravagant calculations on joys to come, show they have much to learn of the nature of human life. Their reluctance to be undeceived, as manifested in impatience of control, disregard of advice, inattention to instruction, and spurning of reproof, remind us of *scriptural representations* of our nature, where alone is found a faithful record of our origin and fall, of our present condition and future destiny. Pleasure is the pursuit which the youthful traveller proposes to himself; and although he occasionally meets with one and another whose dejection proclaims their disappointment, and witnesses the premature exit of others who perished in the pursuit, he is not to be deterred, for seldom will he learn in any other than the dear school of experience. Solomon, the wisest of men, informs us of his want of success, although his powerful station placed every sensual gratification within his reach; many of which he was, for a time, lamentably disposed to try; and *vanity* is the caution he has fixed at the avenue of every earthly pursuit for the benefit of the future enquirer.* But if you have not yet gained wisdom from observation and experience, and if the admonitions of Solomon are too ancient for your taste, O! reflect on the unexpected occurrence that now invites and commands your regard, and say, Is not man, at his best estate, altogether vanity? The exalted Princess, whose loss we deplore, regarded the royal caution above mentioned, and proposed to herself happiness in the opposite course. You may, while she lived, have pitied the dulness of her life; but even the profligate cannot now wish it had been otherwise. She correctly considered this life as a preparation for the next; and, doubtless, rejoiced that depraved man was allowed an earth in which to prepare for heaven. In the inspired volume she doubtless found, that divine mercy was revealed and proposed to every repenting sinner, and therefore employed the means of grace to pro-

* To the attentive reading of the Book of Ecclesiastes we anxiously invite the youthful reader.

mote contrition of heart and holiness of life.

Few instances so proclaim the seriousness and certainty of death.

Young well observes:

All men think all men mortal but themselves:
Themselves, when some alarming shock of fate
Strikes through their wounded hearts the sudden dread,
But their hearts wounded, like the wounded air,
Soon close, where, past the shaft, no trace is found,
As from the wing no scar the sky retains.

Yet among rich or poor, wise or ignorant, good or bad, the whole history of the world furnishes but two examples of reprieve from its sentence; examples as unwelcome to the unrenewed mind as death itself: for it is not merely death that is serious, but its consequences. Wing your imagination to the scenes of immortal bliss, and ask, Could the irreligious heart endure to be caught up, as Enoch or Elijah, to the perfect holiness of heaven? The blaze of the divine glory would confound it, the eye of every holy inhabitant would penetrate it, the sound of the hallelujahs would overwhelm it; as soon might you change the element of your nature, and soar with the winged tenants of the air, or dwell in the bosom of the ocean, for even now, in this state of imperfection, the irreligious heart cannot endure an hour's pious conversation. These, indeed, are examples confessedly not expected to occur. But sudden deaths are awfully common; and to be absent from the body is to be present in heaven or in hell. It may be, it must be, that we have already had a thousand admonitions, yet how distant do we suppose the day of *our* departure! Every pain we feel is a warning. Monitors are thick in every department of creation, and we ourselves increase them. We deal in death in order to live; and not only are we supported, but too early and too often amused with animal destruction. Many an expiring insect was the sport, and might have been the teacher, of our early days; and many a tortured animal with anguish might well instruct increasing years. The beauty of the lily fades before us, and the fragrant rose withers in our bosom. *We wisely seek the* retirement of the grove, and as we read, the falling leaf rests on the page we open; the very season of the year, and an endless variety of circumstances, which memory cannot fail to supply, admonish of the uncertainty of life, but the certainty of decay and death: but admonitions so frequent and so faint seldom awaken a reflection. But how few are the domestic circles in which even the youth has not been called to witness the interruption of death! and, perhaps, a lovely sister, an affectionate brother, or a tender parent, has already been torn away. Ordinary deaths, however, though solemn, are soon forgotten, and accruing advantages soon reconciles, and sometimes gladdens, a depraved heart. But the warning is now public, and cannot be overlooked—rare, and cannot be familiar—eventful, and cannot be forgotten—sudden, and must be felt.

Few dispensations of divine Providence call for more deep humility.—The blasted hopes of private life often sink deep into the heart, but national troubles are more affecting, they involve so many interests. Individual prosperity is often forgotten in national trouble, and even the beggar rejoices in national success. Long continuance had familiarized the affliction of our venerable Sovereign, and a tide of naval and military glory, and late commercial prosperity, had tempted us to overlook it. A Princess, young, beautiful, well informed, virtuous, and of independent spirit, had raised our expectations of a future, long and prosperous, reign, more glorious than the days of Elizabeth, a happy matrimonial alliance, and the prospect of an heir, nurtured by such a mother, to perpetuate the House of Brunswick and the Protestant succession, extended our hopes to our children's children; when at the very moment of expectation, when public rejoicings were waiting to begin, when even those who had not left the seats of education, in the first dawn of loyalty, were asking for an interval from study to join in the celebrations, on a sudden "the joy of our heart is ceased, our dance is turned into mourning." This visitation in its connection is

singular in our history, though, we trust, not the most serious in its consequences. It must have been deeply afflictive, in those days of valour, when the Black Prince so untimely died. Much more so, when the lovely young Edward terminated his reign of contemplated usefulness. Direful consequences followed the loss of the son of James I, Henry Prince of Wales, and of Queen Anne's last son, the Duke of Gloucester: but, in this case, we lose at once the parent and the child. It is a public stroke. It addresses itself to every heart, and it becomes the youth to enquire, whether he has not contributed to national guilt, and consequent national calamity. Few, it is to be feared, are altogether innocent of prevailing youthful sins. Self importance, and disrespect of seniority, contempt of parental authority, pedantic display of premature acquirements, shameful boast of infidel principles, and consequent profligacy, and contempt of divine institutions: display, rather than duty, the aim of the female world, for which, alas! too many of our seminaries prepare them. O how appropriate the prayer of David, "Remember not the sins of my youth!"

But happily few cases so remarkably recommend the importance of personal religion.—If life is so precarious, and death so certain, let us encourage the feelings of the moment, look into our own hearts, and endeavour to ascertain our fitness for eternity. You blame the man, who, before he leaves his country, does not prepare for the different clime he is about to visit: but how inexpressibly more thoughtless, wild, and mad is the conduct of him who postpones the considerations of heaven or hell till a dying hour, when, if he were willing, he knows not if he shall be able to entertain them. What will prepare us for the serious change, is a question this illustrious female delighted to entertain. Her short life affords an admirable exemplification of these solid maxims, "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." "Wisdom's ways are ways of pleasantness, and all her paths are peace." You may have regretted that you had not some of her opportunities for treading the round of pleasure. That you have not, may be a merciful arrangement in your favour. But, is your judgment so perverted, and your conscience so defiled, as to prefer a fashionable existence to her exemplary life? Contrast the mischievous system of romantic reading, with her ardent attachment to the scriptures of truth; the awful prostitution of the sabbath, with her reverence of its sacred hours; the customary contempt of the means of grace, with her diligent improvement of them; the habitual attendance at the resorts of fashion, with her regular visits to the parish church; the burden of the scenes of home, with her enjoyment of domestic pleasure; the superior gratifications of the company of the pretended friend, with her unabated conjugal affection; her seriousness of mind and resignation to the will of God, with modern mental dissipation and petulance at every unwelcome occurrence; and, last of all, contrast the sweet tranquillity of her dying scene, with the dread and horror of many a modern departure; her probable indescribable bliss, with the increasing misery of thousands of the departed, and say, is not personal religion important? for, "without holiness, no one shall see the Lord."

It is hardly possible you can have again such a warning. The year upon which you have just entered, may be your last on earth. O read the scriptures. Hear the gospel. Listen to advice. Pray for mercy through the merits of Jesus Christ, that those who surround your dying pillow, and watch the last breath, may say, "Mark the perfect, and behold the upright, their end is peace."

Obituary.

Mrs. ELIZ. PETTIPHER.

Died, May 6, 1817, Mrs. Elizabeth Pettipher, wife of Mr. Michael Pettipher, of Sibford, Oxfordshire. A typhus fever terminated the mortal existence of this valuable woman —a woman whose usefulness, endearing manners, and devotedness to the cause of the Redeemer, rendered her highly respected in the circle of her acquaintance, many of whom dropped the tear of genuine sorrow over her grave, and all of whom will cherish her memory with sincere and lasting affection. Her zeal for the prosperity of religion, and for the promotion of the dear Redeemer's glory, was glowing and steady. Her attendance on the means of grace was exemplary: affliction was with her the only excuse for non-attendance. The nature of her affliction prevented her from saying much; as, after a few days, delirium came on. However, as long as she could converse, that great subject religion was her almost unceasing theme: Jesus Christ, and him crucified, was her all in all. It was truly solemn and impressive to hear with what affection and pious earnestness this good woman pressed attention to the word of God and to the cause of religion on the persons of her relatives. "It is," said she, "the one thing needful; therefore attend to it not as though it were a thing of secondary importance, but as to an affair of the first concern." This she herself did, as those can testify who knew her. She was much impressed with a sense of the goodness of God to her in providence and grace. Not unfrequently has she been heard to say, she wanted words to praise the Lord for his rich and manifold goodness. Indeed, pious gratitude, deep humility, unshaken firmness, and active kindness, were evident characteristics in her habitual deportment. She died in the 37th year of her age, leaving a bereaved husband and four children, the youngest only a few weeks old.

From her example while living, as well as from her sudden and comparatively unexpected removal from time to eternity, may surviving relatives and acquaintance be stirred up, to give all diligence in following after the things which belong to their present and everlasting welfare. Whatsoever their hands find to do, may they do it while it is day; for the night of death cometh when no man can work.—Reader, remember "now is the accepted time—now is the day of salvation."

T. C.

Mr. R. MILLHOUSE.

On Thursday evening, Oct. 23, 1817, died, in the 61st year of his age, Mr. Richard Millhouse, of Kirton End, near Boston, in the county of Lincoln. He was born in 1756 at Pickworth, near Folkingham, a little distance east from the great north road, of honest and industrious parents. He was called to the knowledge of the gospel when he was about 27 or 28 years of age, about which time Providence having placed him partly under an Arminian and partly under a Calvinistic ministry, between the two doctrines his mind was much tossed, harrassed, and unsettled, and about thirty-three years ago he was baptized, and joined the General Baptist church at Boston. The Calvinistic doctrine, however, had made so strong an impression on his mind, that he still occasionally attended it; and, at length, convinced of its consistency, in about two years he withdrew, and was received into the Particular Baptist society, of which he has continued an honourable and useful member. He was an exemplary pattern of genuine piety in the church, in his

family, and in the world: and since the establishment of prayer meetings in the neighbourhood of Kirton, his efforts have been peculiarly blessed, and at which he diligently attended, being always active and officious. He never expressed himself in the strong and confident language of assurance; but was uniformly blessed with an humble reliance and persevering dependence on the unchangeable promises of Jehovah, who had made with him an everlasting covenant, ordered in all things and sure. He seems to have enjoyed much nearness to, and communion with, his God: his conversation was always seasoned with grace, and he possessed great freedom and liberty in his breathings at the divine footstool: this was particularly noticed the last evening of his valuable life, as he had been attending a prayer-meeting at the town (Kirton) about a mile from his residence, consisting of several pious members of the Establishment, as well as Dissenters, at which opportunity his soul seemed peculiarly expanded on behalf of Christians of all descriptions, and for the success and prosperity of every effort calculated to promote the cause and interest of the kingdom of Christ amongst men. While he was in prayer, the bell announced the death of an aged neighbour, and here his mind took a striking survey of the solemn visitant, of the various states in which he attacks his victims, of the happy event of being prepared to receive his message, and the glorious transition experienced by the triumphant soul when it lays down the weapons of warfare, and exchanges them for palms of eternal victory. Here his animated soul was transported into those regions whither he little thought the next hour would convey him. He just reached his home, and before he had time to get seated, in the act of catching hold of his chair, he fell down and expired, without a sigh or groan. His afflicted companion called one of the girls to assist her in raising him up; but his triumphant spirit was fled to a world of uninterrupted tranquillity *and rest into the arms of his beloved Lord.*

The Rev. J. Spense, the pious minister of the parish, delivered an impressive and appropriate discourse on the occasion, on Lord's-day, Oct. 26, from Job, v. 26, "Thou shalt come to thy grave in a good old age, like as a shock of corn cometh in in his season;" in which he candidly remarked, that though the deceased had not habitually sat under his ministry, he was convinced he had long been a faithful disciple in the school of Jesus, and he considered this a sufficient reason for making him, under this striking providence, the subject of his present meditation. His pastor, also, the Rev. J. Thonger, preached a funeral sermon on the Lord's-day following, Nov. 3, at the Particular Baptist chapel in Boston, to a very crowded and deeply affected congregation, from Psalm xlvi. 10, "Be still, and know that I am God."

May the language of the text be exemplified in the experience and deportment of the bereaved widow and their offspring, the alarming providence abundantly sanctified, and their minds consoled under the event.

R. W.

Mrs. SARAH EVANS.

DIED, Nov. 16, 1817, at her house in Castle Green, Bristol, Mrs Sarah Evans, widow of Dr. Caleb Evans, late pastor of the Baptist church in Broadmead, Bristol, aged 78. Her remarkable beneficence, ever since providence granted her ample means of gratifying her inclination to liberality, though chiefly conducted with great secrecy, was an additional evidence, that they who disclaim all idea of the merit of good works, are the most ready to abound in the practice of them: for while she employed her property in relieving the wants of the necessitous, and in promoting the advancement of true religion at home and abroad; she most explicitly avowed, in the near prospect of death, the deep sense she had of her own sinfulness, and her entire dependence in Christ alone for pardon and eternal life.

MRS. MARY HARRISON.

MRS. MARY HARRISON, of the Moat Mills, Bromsgrove, was born in that town, in the year 1759, and from her childhood was brought up in a great measure in the nurture and admonition of the Lord. Respecting the precise means which terminated in her conversion, the particulars cannot now be correctly ascertained; it appears, however, that she was brought to the knowledge of the truth about the year 1782, and having first given herself to the Lord, she was desirous of uniting with his people, according to his will. She was baptized by Mr. James Butterworth, then pastor of the Baptist church; and she continued a member in the same community upwards of thirty years: during which period, her walk and conversation upon the whole was as becomes the gospel of Christ.

Upon the formation of the church in Worcester-street, she was among the first that united in fellowship, and, until the time of her illness, she continued an honourable, active, and useful member amongst us. The prosperity of the church lay near her heart, and she embraced every opportunity in her power to promote its welfare. About a fortnight before her departure, after some other observations, she thus addressed her son: "I have been thinking I should like to have these words spoken from at my funeral sermon, 'I have longed for thy salvation, O Lord, and thy law is my delight;'" adding, "It is near forty years since I began to seek the Lord;" and, bursting into tears, she added, "I have experienced many trials and difficulties, many gloomy and cloudy days, but I could never give up my hope. I trust I have longed, and do long, for God's salvation; and that I have delighted, and do delight, in his law. I am a poor unprofitable wretch; but I depend on the mercy of God, through Jesus Christ, for salvation." She has frequently recited those beautiful lines of Dr. Watts, as it were, checking herself when under doubts and fears:

"Why should the children of a King
Go mourning all their days;
Great Comforter, descend and bring
Some tokens of thy grace,"

One of the members visiting her three days before her decease, after considerable other conversation, at the close, she earnestly desired her to be diligent in talking to poor sinners concerning the danger of their living in sin and ignorance, and to be diligent in the church to promote its welfare and prosperity; she also observed, she had experienced on the day before, which was the "day of sacred rest," much of the enjoyment of the divine presence; so that the time seemed too short for her desired meditations. She stated to have enjoyed such union and communion with the Father, and with his son Jesus Christ, as greatly exceeded any former period of her pilgrimage. So that it appears on her last earthly sabbath, she was favoured with a foretaste of the heavenly one.

"Where the assembly ne'er breaks up,
The Sabbath ne'er shall end."

To a friend who visited her the evening before her departure, she was conversing much upon the "good things of the kingdom," and towards the close observed, "Heaven is a glorious place, I shall soon be there;" which was literally the case; for, in about four hours after, her spirit took its flight, and she passed the vale of mortality early in the morning of the 31st of October, 1817, in her 58th year. On the following Lord's-day, her remains were deposited in a vault, in the chapel in Worcester-street. Mr. Holt (who supplies there,) conducted the funeral service; and, in the evening, delivered a discourse to a very crowded audience, from the words before recited, in Psalm cxix. 174, agreeable to the desire of the deceased. The following descriptive lines, amongst others which were sung on the occasion, are, we trust, applicable to the deceased, in common with the termination of every Christian's career:

"Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward."

Thus she is gone, we trust, to participate in that inheritance which is incorruptible, undefiled, and that fadeth not away: where there are no fruits of the curse. The blessed inhabitants thereof shall no more say they are sick; the dignified throng there have no need of the light of the sun by day nor the moon by night, for the glory of God enlightens it, and the Lamb is the light thereof; and where the glorious citizens are perpetually singing in the most melting and exhilirating strains, the new song unto the Lamb that was slain. May it be our great concern to be followers of them who, through faith and patience, now inherit the promises; that we also may finally unite with the blood-bought throng in singing redeeming grace and dying love through the countless ages of eternity. W. H.

Review.

Reasons why the Protestant Dissenters in particular lament the Death of Her Royal Highness the Princess Charlotte Augusta; a Sermon preached at the Baptist Meeting, Eagle-street, London, on Wednesday, Nov. 19, 1817, the day of the Funeral at Windsor. With an Appendix. Second Edition, with additions, pp. 36. By Joseph Ivimey. Button and Son.

As the strong and general expressions of sorrow on account of the death of our illustrious Princess have been almost unexampled in the annals of British history, so the sermons which have been published, and which were preached on the memorable day of her funeral, have been perhaps unparalleled in number. We are far from intending to institute an invidious comparison on their respective merits, but none that we have seen more appropriately or more happily directs to the due improvement of the mournful event which occasioned them, than that which is now before us; especially where the author contemplates its bearings (which is the main object of the discourse) on the interest of Protestant Dissenters, and on religious liberty and the rights of conscience. We wish that we had room to transcribe the whole that is introduced on this subject, but we must content ourselves with a short quotation, and refer the reader to the sermon itself; where he will find, also, several anecdotes, which we have not seen elsewhere, respecting the late Princess, and which appear to obtain currency and general assent.

"The late lamented Princess had no opportunity to declare her sentiments upon these subjects: from her general principles we may infer, however, that she would have imitated the conduct of her illustrious progenitors. It is highly probable that she well understood the doctrines of Protestantism, and was fully convinced of the importance of Protestant ascendancy as interwoven in the British constitution. The Princess it is known was fond of reading old authors on divinity; and on one occasion, the folio work of Erasmus was purchased for her use; without doubt because of the Protestant principles maintained by that celebrated reformer. The subject of Protestantism, in connection with her character as presumptive heir to the throne, was marked very prominently on the occasion of her marriage. When the royal message was communicated to Parliament, March 14, 1816, the reply from both Houses contained these sentiments, viz. 'That a humble address be presented to his Royal Highness the Prince Regent, returning the thanks of the House for his gracious communication, and to express their entire satisfaction with the marriage of her Royal Highness the Princess Charlotte Augusta to a Protestant Prince of so illustrious a House,* an event which must be satis-

* It is worthy of being mentioned,

factory to all classes of his Majesty's subjects, and conducive to the best interests of the country.'

"You will observe the marked emphasis which is laid upon the Prince Leopold being of a *Protestant* House: that was the circumstance which, in the estimation of Parliament, was to 'conduce to the best interests of the country:' and it is fair to conclude, that united with such a Prince, the Princess Charlotte would have been tenacious to preserve the Protestant ascendancy, and the right of unrestrained liberty of conscience, in the government of these realms."

The British Empire in Tears; a Funeral Sermon delivered in the Baptist Meeting House at Bow, Middlesex, by William Newman, D. D. pp. 34. Button.

NOTWITHSTANDING so many sermons have issued from the press occasioned by the same event, and though they all abound with similar trains of thought in relation to "the unsearchable dispensations of God, the instability of earthly grandeur," &c. yet there are some of them (and that before us is of the number) which give proof of superior talent and just discrimination. The author neither desires nor requires our feeble praise. The best eulogium upon his sermon will be, to suffer it to speak for itself. Considering "the necessity of national repentance and reformation" he exclaims,

"O my country—my country! This is the time of thy visitation. Consider the things which belong to thy peace, before they are hid from thine eyes. Luke, xix. 42—44. The prayers of all pious men are ascending day and night to the great Ruler of nations, that it may please Him to sanctify to the British empire this alarming visitation. If these prayers be answered, it will be as when Moses cast a tree into the waters of Marah; the bitter waters will be made sweet. Let us indulge hope. "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Jonah, iii. 9. If these prayers be answered—The Princes of the Blood will be excited, by this sad event, to emulate the virtues of their much-honoured father, our venerable King. The Nobles, like his Serene Highness Prince Leopold, will avoid ruinous dissipation, will reverence the sabbath, will seek domestic comfort, and study to promote the happiness of their numerous dependents. The Executive Government will not bear the sword in vain, but will exert all their mighty influence in favour of piety and purity of manners. The High Court of Parliament, cleansed from political corruption, and convinced that what is morally wrong can never be politically right, will continue to enact wholesome laws. The Magistrates of every rank will enforce the execution of wise and salutary laws, 'without partiality and without hypocrisy.' The Ministers of religion, both in and out of the Establishment, will labour in word and doctrine, not lording it over God's heritage, but as being examples to their flocks. Heads of colleges, of schools, and of families, will walk each one in his house with a perfect heart, restraining vice with a strong hand, and encouraging to the utmost of their power whatever is well-pleasing to God, and conducive to the welfare of the state.

"I have sometimes thought, that foreigners coming to our shores, after hearing of the Bibles we have sent out to the very ends of the earth, must be greatly shocked to witness the profanation of the sabbath, the lying, the perjury, the frauds, the adultery, the fornication, and other crying sins which abound in the midst of us. They might almost expect to see literally 'Holiness to the Lord' written on the bells of our horses. Zech. xiv. 20. My brethren! when every man sweeps before his own door, the street is clean. Let no man present neglect to say, 'What have I done? Is it on account of my sinful practices or omissions, in addition to those of others, the lovely Princess has been taken away?'"

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that the Capital of the Principality of Coburg was famous in the early period of the Reformation, as the residence of Martin Luther, who was protected there by the Duke, during the diet of Augsburg, in 1530, that Luther might always be at the call of the Protestant Princes; at the head of which was the Duke of Coburg. Many of Luther's epistles are dated from *Gruboc*, which the reader will see is the reverse of Coburg. The Protestant cause has still met with staunch supporters in that principality; so that the manner in which this alliance was announced was fully justified by historical facts eminently interesting to English Protestants.

The Nation in Tears; by the Rev. James Churchill, of Thames Ditton, near Claremont. pp. 40. Fourth Edition. Cox, High-street, Southwark.

THE respectable author of this sermon being situated in the immediate vicinity of the residence of the late illustrious Princess, has wisely improved the advantages which local circumstances afforded him, to improve that afflictive event in three different villages around Claremont. It is probably owing chiefly to this consideration, that the sermon has already gone through four editions, though it is not destitute of suitable and edifying remarks from Jer. ix. 21. The anecdotes, also, which relate to the conjugal happiness of this royal pair, afford a considerable degree of interest.

The March of Death; a Sermon preached at the Meeting House, Rayleigh, Essex, on Nov. 19, 1817, by James Pilkington. pp. 22. Button.

THE text is from Jeremiah, ix. 20, 21, "For death is come up into our windows, and is entered into our palaces." The discussion is plain and serious; and we doubt not but a good impression was made by it upon the minds of the hearers. The preacher expresses his fears respecting the future possible succession to the throne. The following paragraph will shew the author's sentiments and style.

"The Prince of Coburg is said to be descended from ancestors, who fought and conquered for the emancipation of the Protestant cause from the thraldom of the Romish church. They were eminent in the days of the Reformation, and as the same blood warms the veins of their illustrious descendant, how delightfully we could have looked forward to his exaltation to that office which we thought he was appointed to fill.

"Dear as the House of Brunswick is to Protestants, and, more particularly, to Protestant Dissenters; and eminently as they have distinguished themselves in their opposition to the tyranny of the Papal hierarchy; who is there but must stand alarmed while gazing on the progress which this antichristian dominion has lately made through the nations of Europe, and especially in our own country? How greatly do we need in our monarchs a vigilance proportionate to the diligence of our ambitious rival. This quality we exultingly anticipated in the deceased Princess, and in the accession to our cause of a man, so congenial in sentiment with ourselves."

National Mourning and Devout Submission; and, The Sun of Britain set at Noon; two Sermons by the Rev. Jacob Snelgar, of Hampstead. pp. 22. Couder.

THESE sermons, preached on the afflictive event which has caused such general lamentation, are affectionate and serious. The opinion which the author himself has formed of them we consider correct. "They express at once the importance I attach to right sentiments in religion; the ardent love I cherish for my country; and the sincere sympathy and genuine loyalty I feel for the mourning and afflicted Royal Family."

The Principles of Nonconformity sanctioned by the New Testament. A Sermon delivered at Dr. Rippon's Meeting-house, March 20, 1817. By William Newman, D.D. Button and Son.

WHEN we reflect on the privations of our forefathers, and the cruel sufferings they endured, we cannot be sufficiently thankful for the happy change in our condition, for a succession of princes favourable to the rights of conscience, and for the protection of the law in the enjoyment of our invaluable privileges.

In attachment to the civil constitution of our country, and to the family on the throne; in subjection to just civil authority, and in peaceable demeanour, the Protestant Dissenters will yield to no classes of men in the land: while they deem it, at the same time, of high importance to cultivate the knowledge of their religious principles and practices, and upon all proper occasions publicly to avow them. On this account we rejoice that the cause of nonconformity has lately excited considerable attention; and that among others of its strenuous de-

fenders, it has found a firm and temperate advocate in the author of this sermon.

As a reason of its publication, it is alleged in the preface: "Many of our young people are altogether uninstructed, and to them the subject is perfectly new: many Dissenters are lukewarm and indifferent, and ought to be roused; many families are in a course of alienation from the dissenting interest, whose ancestors would have suffered the loss of all things rather than the loss of their religious principles."

We fear many are *Dissenters* without enquiring into the reasons of their separation from the national establishment. They go to the *meeting-house* for the same reason as their neighbours go to the *church*, because their parents did so before them. And, not unfrequently, dissenting parents place their children for education, where they receive an early bias in favour of the established forms of worship, by attending church, or chapel, where the forms of prayer are used; and there are instances, we are grieved to say, where dissenting deacons, and even *dissenting ministers*, bring up their sons for the church!! To the serious perusal of such persons, especially, we recommend this instructive, candid, and seasonable discourse.

The text is, Gal. v. 1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The principles of nonconformity are discussed under five particulars. 1. The supremacy of Christ. 2. The spirituality of his kingdom. 3. The sufficiency of the scriptures. 4. The right of private judgment. 5. And the right of public profession and worship.

From these positions three inferences are deduced: 1. If these be the principles of the New Testament, they are sanctioned by divine authority. 2. If sanctioned by divine authority, they must be beneficial in every aspect they wear. 3. If beneficial, they are worthy of universal support.

To the sermon are added two appendices: the first contains an animated sketch of the character of the late Rev. John Ryland; the second gives a short account of Thomas De Laune, whose Plea for the Nonconformists was lately reviewed.

For general distribution, we recommend a four-page Tract, entitled "Protestant Dissenter's Manual;" and shall be happy to see Dr. Newman's Sermon printed in a *cheaper* form.

Sermons on the Doctrines and Duties of the Christian Life, by the late Mr. Archibald M'Lean, one of the Pastors of the Baptist Church, Edinburgh; with a Memoir of his Life, Ministry, and Writings, by William Jones, Author of the History of the Waldenses, the Biblical Cyclopædia, &c. Sherwood, &c. London.

THE Memoir, which stands first in the volume, contains a well-digested account of the life, ministry, and writings of its worthy subject, for which the religious public is much indebted to the compiler; and which, when others had declined it, he, at the pressing request of the family, undertook and executed, in a manner that reflects much credit on his ability and faithfulness.

"Archibald M'Lean was born on the 1st of May, 1733, at East Kilbride, near Glasgow, where his father occupied a farm. When young he was put to school, and in a few years acquired the knowledge of reading and writing his mother tongue, arithmetic, and the Latin language; and, at a subsequent period of his life, without the aid of a living teacher, he became sufficiently conversant with the Greek and Hebrew to read the scriptures in the original. His parents were also commendably attentive to imbue his mind with religious principles, and when a boy, was taught the Assembly's Catechism, which he found of great advantage to him in every subsequent part of his life. He had an opportunity of hearing Mr. Whitfield, when young, who preached in the village where his father resided, and whose striking manner made a strong impression on his mind. At the age of 14 he was articled as an apprentice to a printer, in Glasgow, and in this business he continued, after the expiration of his apprenticeship, for some years.

"Under the preaching of Mr. M'Laurin, who was one of the ministers at Glasgow during the early part of his apprenticeship it is supposed he was brought to the sav-

ing knowledge of the truth, entered into the communion of his church, and continued several years a zealous member of it; but, by reading Mr. John Glass's 'Testimony of the King of Martyrs,' he was led to call in question the propriety of all national establishments of Christianity; and, in 1762, withdrew from it, and united with a small society of the Glassites, who, at that time, were the only Independents at Glasgow; but, in the following year left them, on a case of discipline, in which he could not conscientiously agree with the church. At this time the subject of baptism presented itself to his consideration, and by examining the New Testament, without having read a line written upon it by any Baptist, he was convinced of that ordinance, and was baptized at Edinburgh by Mr. Carmichael. Mrs. M'Lean, on being informed of it, declared that she could not have been more sorry if he had become a Roman Catholic. It was not long, however, before she herself joined the Baptists, and continued a most exemplary and useful member till her death. After this, Mr. M'Lean being settled in business at Edinburgh, joined the small church there, began to preach, and was chosen to the pastoral office, as Mr. Carmichael's colleague, June, 1768.

"The church at Edinburgh now increased considerably, and the Baptist profession began to extend to Glasgow, Dundee, Montrose, and other towns in Scotland. Though Mr. M'Lean was connected with the Glassites one year, and from thence, and other circumstances, it has been supposed, by some dissenters in England, that the difference between him and the Sandemonians consisted chiefly on the subject of baptism; but from this charge, a manuscript, in his own handwriting, which is published, is considered a satisfactory justification. His biographer, however, admits that there was some similarity between them, respecting both the doctrine of the gospel and the order of a Christian church, though not so great as commonly imagined."

For an account of the principles and church order of the Scotch Baptists, we must refer to the Memoir.

The Baptist mission to India obtained Mr. M'Lean's hearty support, and by his sermons and addresses he stimulated all classes of his countrymen to co-operate in promoting its interest.

Most of Mr. M'Lean's children were removed in the earlier part of life, and only *a daughter survived to* smooth the evening of his declining days, whose assiduous and tender attention to her honoured parent is mentioned with merited praise. On the 21st of December, 1812, in the 80th year of his age, he finished his earthly course, and entered into the joy of his Lord. The affecting intelligence of his decease was communicated, by a circular letter, to the different churches in the connection, most of whom testified their unfeigned respect to his memory by addresses of condolence to the Edinburgh church; copies of which are given in the Appendix to the memoir.

A list of Mr. M'Lean's numerous publications, and the estimate of his character and talents by his biographer, our limits will not permit us to notice; but this much we readily avow, that though, on some subjects, we may entertain views somewhat different from Mr. M'Lean, yet we have been used to hold his character and talents in high estimation. We can easily admit "that he was one of the most *candid* men living in his judgment of other persons, in speaking concerning them, cautiously avoiding whatever had the appearance of being cynical and censorious;" and we believe, that sooner than have represented Mr. Fuller as "quite competent to bestow a *colouring* on his opponent's sentiments, for the amusement of his friends," he would have forfeited his right hand.

The sermons, seventeen in number, are, we think, equal to Mr. M'Lean's other writings, published in his life-time, on the following subjects: 1. Christ's providential government of the world. 2. The gospel report, and the grounds of its rejection illustrated. 3. The gospel feast. 4. On the importance of the fear of God. 5. The happiness which attends true religion. 6. On the unity of Christ's disciples. 7. The stumbling block removed, and the believer strengthened. 8. On the duty of keeping the heart. 9. The Christian race. 10. The old and new man described. 11. On the world's hatred of Christ's disciples. 12. On the duty and privilege of prayer. 13. On the duty which Christians owe to magistrates. 14. God the

portion of his people. 15. The believer's triumphant challenge. 16. On the assurance of hope. 17. On disconformity to the world. This last is the substance of several sermons on Romans, xii. 2.

These sermons were found among the author's manuscripts, in a state which required but little correction; which, if favourably received, are intended to be followed with a second volume, equally valuable and interesting.

Compendium of the Duties of Church Members; for the Use of Dissenting Congregations. 2s. 6d. per Hundred.

This little tract contains many important hints on public worship—the Christian temper—pecuniary contributions—personal exertions—the purity, happiness, and increase of the churches. We hope the writer (whoever he may be,) will be encouraged by the public to amplify his four pages into eight; and then some very important references to the New Testament may be given at length. A little scripture-manual on this subject is much wanted. If it be given away at the reception of members, or on the baptismal day, (for it is evidently written by a Baptist,) it may be rendered extensively useful.

Juvenile Anecdotes; or, authentic and interesting Facts of Children and Youth; designed for the Moral and Religious Instruction of the rising Generation. Compiled and arranged, with useful Observations, by John Bruce. Second Edition, considerably enlarged.

The tendency of this little volume is decidedly good. That such memorials of early piety should be preserved, we have no doubt: and do not question their adaptation to engage the youthful mind, and to furnish it with some beneficial occupation. At the same time, to compilations even of this pious class, there may be some objection, as being calculated to satiate and cloy the appetite, rather than to afford nutriment and health to the mind. A succession of anecdotes, individually and apart, valuable or striking, may be very likely, by their abundance, to diminish the effect; and we should rather see them interspersed sparingly in works generally designed to promote reflection, and instigate inquiry, than detailed in such close connection, and with such frequent recurrence. We admit, that instruction and amusement should be blended in attempting the moral improvement of the rising generation; but the latter should not be introduced with too great a profusion, otherwise it will become *practically* the predominant, instead of being, as in our opinion it ought, the subordinate and collateral purpose. In all communications to youth, *instruction* is the *first* object; amusement only the alluring *means* to promote the *end*. The path may be strewed indeed with flowers, but it ought not to be so luxuriantly overspread as to prevent the youthful traveller pressing *forward* through the too great fascination, the too abundant variety and allurement, with which his steps are obstructed.

We agree with the author in his advertisement, that "in a work of this nature, *authenticity* is of high importance." But however respectable the individual, or however genuine the sources of information, we cannot admit that his *ipse dixit* is sufficient. Every anecdote should have been accompanied by an indication of the source whence it has been obtained; otherwise, interesting facts will often be questioned, and sometimes denied. To our juvenile readers we can recommend the occasional perusal of this publication, which, we have no doubt, they will agree with the author and with us in admitting, contains "useful observations" as well as "authentic and interesting facts."

LITERARY INTELLIGENCE.

In the Press.

The Rev. Robert Hall's Funeral Sermon for the Princess Charlotte will be ready in a few days.

The Rev. J. Palmer's (of Shrewsbury) Funeral Sermon for the Princess Charlotte is also just ready.

Just Published.

A Series of Discourses, recommending an enforcing Steadfastness in the Christian Profession. By W. Pendered. 8vo.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from Mr. Chamberlain to Dr. Ryland, dated Monghyr, March 26, 1817.

I have lately been out on a journey as far as Mirzapore, and was absent almost two months; in which, to the praise of my merciful Master be it spoken, I was much employed both among Europeans and natives. To the former I preached at Dijah, Dinapore, Buxar, and Ghazeepore; in all thirteen times: and among the latter I was variously engaged. Sabbaths were field days. One I spent at Ghazeepore, and one at Benares, and two in the villages, with great delight. Every tract and gospel I took with me was given away. At Ghazeepore, Mirzapore, and Benares, great was the attention of the people; whole days I was in full employ among them. Both Mussulmans and Hindoos heard with much apparent approbation, but especially the latter. Upwards of 200 gospels and 2000 tracts were left among the people, to bear testimony of salvation to them for time to come. It is wonderful to observe, how evidently an invisible hand is at work amongst the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people, and in their prospects, which augurs well. It can but be the most encouraging to a missionary. At Monghyr, however, this change is not so conspicuous; hitherto the people appear hardened, and but little excited to attend to these things. The enemy has been busy in his endeavours to frighten them; and to rouse up their prejudices; and, for the present, is but too successful. Ingham Misser, a person who has for months afforded hope by his steady attachment to the gospel, remains firm, and is, I believe, sincere. He is not yet baptized. He is employed as a reader of the word, in which his usefulness will, I doubt not, be apparent. He is a man of respectability, has very respectable connections, but is low in poverty, and has a family. Many people are daily calling upon him, to hear what he has to say for himself. He is gone out to day with Brindabund, to Seeta Koond, a hot well, to which there is a great resort at this season. He is very humble, and very determined. Blessed be the Spirit of all grace for this eminent instance of his power and benignity!

As it respects myself, I have not been altogether so well in body as in former years. At this time I have a nervous complaint, which unfits me for almost every thing during the morning. It assumes an alarming position in my constitution in my fortieth year, and ought to be regarded by me as a serious monitor. I find that I can bear active, much better than sedentary, business. My wife, blessed be the Father of mercies, is in tolerable health. My little daughter also is well.

At Dijah, the brethren are in full employ. They preach at Dinapore to a large congregation of the King's 24th, and others belonging to the Company's forces; and things appear to be in a very reviving condition. Brother Rowe writes me that they have about 20 candidates for baptism. When I was there several natives appeared very hopeful, and those baptized last year remain steadfast, and two of them are apparently useful in communicating the word to others. I was greatly encouraged, from observing the progress of the word of God on the minds of the enquirers. It is spirit, and it is life.

It is certain now, that religion is on the advance among our own countrymen all over this country. It is now becoming common to hear of such and such an one's having "taken a turn." Verily Jehovah Jesus is on his way, and his work is before him. A few of the civil servants, and many of the military, are looking to Jesus.

In the Translations, the Psalms and Genesis have been completed, and the works of Solomon and the Exodus, with part of Leviticus, and part of Isaiah have been gone through. The gospels of Matthew and Mark, in a refined dialect of the Henduwee, are almost ready for the press, and Luke is in hand. Hitherto the Lord hath helped me.

Extract of a Letter from Mrs. Phillips to some Relations in England, dated March 29, 1817.

We are now at Ryswick, near Batavia, at the house of Mr. Robinson. It is situated about three miles from Batavia, which renders it more healthy, as Batavia is a very dangerous place, especially for Europeans, who have been accustomed to a more temperate climate, and a pure air. Its unsalubrity is considered to be owing to the lowness of its situation, and the canals of stagnant water, into which many obnoxious animals are cast after death. For my own part, I must acknowledge, I have not felt the heat more oppressive than on a hot summer's day in England; and, at some parts of the day, it is even cooler than that. This is owing to the west, or wet monsoon, which generally commences about the end of November, and continues till March or April. During this season, the inhabitants are exposed to sharp winds, and violent torrents of rain. Thunder storms, accompanied with vivid lightning, are very frequent, especially towards the close of the monsoon; very few days have passed without them since we have been on the island.

There is one circumstance that renders Batavia pleasant. It is a very fertile country; the whole year is one perpetual spring, and I understand the interior of the island is quite the garden of the east. Fruit is very abundant; but there are not many equal in flavour to those which England produces.

Our house is surrounded with cocoanut trees and plantains, two of the standing fruits of the country, and which are of great importance to the natives; as, with the addition of rice and salt, they furnish them with almost all that they deem the necessaries of life. The former of these grows in almost every field around us, and the table of an European does not seem complete without a dish of boiled rice and currie, both for breakfast and dinner. We lately purchased a milch goat, with a kid, for two rupees and a half; and eight fowls may be had for a rupee. Pork is not difficult to be obtained, but other meat is scarce, and not equal to what you have in England. The cows are very poor looking animals, and yield very little milk. Goats are the substitute both for sheep and cows. Butter is extravagantly dear, and good cheese is a scarce article. Wines are moderate; the Cape wine may be had for nine rupees per dozen. So much for eating and drinking; now for the situation in which we live. It it in a house principally constructed of bamboo, in a pleasant green lane, about three miles from the town. It is about 44 feet long, and 35 feet wide, with a viranda before and behind. The centre is a large hall, with folding doors opposite each other, which admit a free current of air. On each side is a sleeping room and study. The walls are bamboo, the posts are of teak, the floor is paved with square brick, and the roof thatched with the leaves of a species of palm. You will think it strange to hear of a house without an up-stairs room, with neither a pane of glass, nor a single chimney. Yet this is exactly the case, and it wears a pretty appearance. The contrast of the white walls with the green trees that surround it gives, as may be easily conceived, a cheerful aspect to the whole: the centinel tree, which presides over our gate of bamboo, is a majestic tamarind, now loaded with fruit; the front viranda looks into a garden, the back into a poultry yard. My little Canary bird, which was my companion for 15,000 miles, hangs in the front viranda, and has never ceased to warble, from the crowing of the cock to the setting of the sun. The value of this one little bird is equal to that of three horses in this country.

I am very thankful that both Mr. P. and myself enjoy as good a state of health in the general way as before we left England! In this foreign land, though deprived of the society of our friends, though destitute of that religious intercourse which has often been the delight of our souls, still mercy surrounds us; the same heavenly bounty supplies our returning wants, and listens to our prayers; and, if God see fit to bless the endeavours of my husband in sowing a right seed in the minds of the inhabitants of this dark land, and teaching those who are now led astray by the delusions of Mahomet to serve the living and true God, this will make our hearts rejoice indeed.

Extract of a Letter from Mr. Bruckner to Dr. Ryland, dated Samarang, June 22, 1817.

Being advanced so far in the Malay language as to understand it tolerably well, I have began more particularly to apply to the Javanese language, as it seemed to me to be of far greater importance for the spread of the gospel among the genuine inhabitants of this island, because it is the general lan-

guage of the nation; and though many of them understand a little of the Malay, they are far from understanding it so as to hold conversation on religious subjects. But I find, that the Javanese language is at least three times as difficult as the Malay; because there are two dialects quite different from each other, called the higher and the lower; others add to these a middle and half middle language, which lie between the two first. All these different dialects have words and sounds quite different from each other, which are used and applied according to the different ranks existing among that nation. From this you will conceive, that the Javenese language is very copious. I have found already more than twenty names for a king, upwards of ten for an elephant, five to express the verb *to sit down*, and four signifying *to sleep*, &c. Yet, for things of more importance, they seem to have but few words or none at all; many have been borrowed from the Arabs; those for instance concerning religion, a future state, and the attributes of the divine Being. Nevertheless, these different dialects are found mixed together in their books, which makes it difficult to understand their writings. Besides, nearly all their books, historical as well as others, are in verses or poetry, in which there are many repetitions, and words used merely to make up the measure, or to improve the sound. And as no grammar or dictionary has yet been compiled for the use of the public, this altogether makes the acquisition of that language exceedingly difficult. I have now applied nine months to it, and am not yet able to understand them when they speak; and I dare say, that at least another year will be required for me to converse in it.

A great part of the inhabitants are Mahometans, and many of them are very well acquainted with the contents of their religion, as there are many priests among them who have been educated in Mecca, and others are continually going thither. For the remainder, they are given up to lying, cheating, and all sorts of evil works. I think it will be almost a miracle if any of these people should be brought to the knowledge of Jesus Christ.

My health is improved in some measure, and I hope to improve more in it. I have lately begun to translate a little of Matthew's gospel, but feel my great weakness in the knowledge of the language. I recommend myself particularly to your prayers, that there may be granted unto me the spirit of perseverance, patience, and faith; and that I may be found worthy by our Lord and Saviour, to spread his knowledge among the benighted inhabitants of this island, and to gain immortal souls for his heavenly kingdom.

Extract of a Letter from Mr. Robinson to Dr. Ryland, dated July 16, 1817.

A young man has offered himself for baptism, who is, we hope, a proper subject for that ordinance, and we expect that he will join us next month. It appears, that he received his first religious impressions under my preaching about three years ago. There are one or two others who, we hope, will join us after a time.

Perhaps some persons may suppose that these native Christians only change their sentiments relative to baptism when they join us, and that my preaching among them rather promotes the interest of a party, than the general cause of Christianity. This, however, is not the case; for I found these native Christians, as they are called, deeply sunk in sin. Sabbath breaking, drunkenness, gaming, fornication, and (if I may credit report) conjuring, and almost all other gross sins were common among them, and are common among the generality to this day. Some of them pretend to believe the doctrine of the transmigration of the souls, and others are deeply tinctured with the spirit of deism, through becoming acquainted with the works of Voltaire. Surely such characters are men of the world.

THE REFORMATION.

Extract of a Letter from a Hanoverian Clergyman; dated Hanover, November 3, 1817.

During the three last days, the celebration of the third Jubilee of the Reformation took place in this city: upon the whole it was kept in a very solemn and edifying manner. I was particularly affected by the administration of the ordinance of the Lord's-supper in all the churches. His Royal Highness the Duke of Cambridge set the example. I rejoice, that notwithstanding the awful apostacy of our days, there are still Christians among us who are deeply interested in the momentous concerns of religion.

Domestic Religious Intelligence.

ADDRESS TO THE PRINCE REGENT.

On Monday, Dec. 1, 1817, a very interesting meeting was held in the Town Hall of Derby. It consisted of the ministers and members of the Presbyterian, Independent, and Baptist congregations in Derby, and was called "to take into consideration the propriety of presenting an Address to His Royal Highness the Prince Regent on the late melancholy and lamented death of Her Royal Highness the Princess Charlotte of Wales, and of dutiful and loyal attachment to the principles which placed the illustrious Family of His Royal Highness on the throne of these realms."

Copy of the Address.

To His Royal Highness George Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland.

"May it please your Royal Highness,

"We, the undersigned, the Ministers of the Presbyterian, Independent, and Baptist Denominations of Protestant Dissenters in Derby, on behalf of ourselves and the members of our respective congregations, approach your Royal Highness with feelings of dutiful and loyal attachment and of unfeigned sympathy.

"It would be vain to attempt the expression of that sorrow which fills our hearts at the recollection of the irreparable loss which your Royal Highness has been called to sustain. That heavenly Providence which rules over all, and whose wisdom we can neither fathom nor arraign, has removed from the world your illustrious Daughter; and at a time, and under circumstances, which to human apprehension rendered her continuance here the most to be desired.

"To dwell on the virtuous and amiable character of Her Royal Highness, would be only to repeat the praises which fall from every tongue; and we fear to dwell on a subject which, in the poignancy of your Royal Highness's affliction, might tend rather to renew your sorrows than to alleviate them. If effectual consolation were in our power, it would be our greatest happiness to open *every* source of it to your Royal Highness; *but He alone can bind up the heart who has broken it*, and to the Source of all good, whose ways, though mysterious, are always merciful, our prayers are addressed, that he will grant such portions of his all powerful aid as may support your Royal Highness under this awful dispensation of his power.

"We trust, also, that your Royal Highness will derive some alleviation of your grief, from the assurance of the affectionate and loyal attachment which pervades all ranks of people in these United Kingdoms.

"We offer it to the consideration of your Royal Highness as a source of no mean satisfaction, that a spirit of union and loyalty exists among the people of these realms which cannot be exceeded, and that every attempt to disturb the tranquillity of the empire has proved abortive.

"Addressing your Royal Highness from a county which has been represented (unjustly as we believe) to be disaffected to the government of your Royal Highness, we have the highest pleasure in congratulating your Royal Highness on the very decisive testimony which was repeatedly borne by the Judges on the bench during the late trials for high treason, to the steady loyalty of the people at large, a loyalty which no intimidation could for a moment shake.

"It was with infinite regret that we observed occasional statements of the transactions which have disturbed our county, in which it was attempted to implicate the Dissenters in the recent outrages. That undeviating fidelity which the Protestant Dissenters have ever exhibited to the illustrious family of your Royal Highness, ought to have been sufficient to secure them as a body from such unfounded insinuations. And on mature inquiry, we have a confident satisfaction in assuring your Royal Highness, that not an individual connected with any religious society of the Three Denominations of Dissenters was in any degree implicated in the disgraceful occurrences so promptly and so happily suppressed.

"In veneration of those principles of civil and religious liberty which we have ever been foremost to avow, principles which seated and maintain the family of your Royal Highness on the throne of these United Kingdoms, and in con-

lous attachment to the venerated institutions of our country as secured by our invaluable constitution, we trust we shall steadily persevere.

"To defend the land of our birth against foreign aggression, its tranquillity against the efforts of faction, its institutions against the encroachments of power, are our duties as patriots; to yield a ready submission to the laws and constituted authorities of the State, is the first lesson which we learn as subjects; to embrace every fit opportunity of expressing our dutiful attachment to our Sovereign and his family, is our privilege as Britons. In these characters we now address your Royal Highness, beseeching your Royal Highness to receive our professions of loyalty and affection, and our assurances that your Royal Highness will ever find us among the most faithful of his Majesty's subjects."

*** We understand, that this Address has been very graciously received by his Royal Highness the Prince Regent.

Our readers will perceive, that this loyal and constitutional Address completely removes the unfounded calumny cast upon the Dissenters of Derby, *viz.* that some of the persons lately tried for high treason belonged to their congregations.

BAPTIST IRISH SOCIETY.

Extract of a Letter from Mr. W. M. one of the Readers and Expounders of the Irish Testament, to the Secretary, dated October 16, 1817.

"Dear Sir,—I lay before you the state of the schools, which I have lately visited. They are in the highest degree of prosperity that can possibly be expected; and I may add, (what I never expected to see in my day,) that there is not the smallest opposition that I can learn from any of the priests; but on the contrary, many of them are requesting schools for their friends and favourites. An instance of this kind has lately occurred. You know that the parish of B. was the first place in which opposition was made to the schools: during the last two years, two priests have exhausted themselves in their attempts to suppress them. The present priest, who succeeds the other two, has applied to me, requesting a school for his nephew; and promised that he would engage for the propriety of his conduct: this is considered here almost a miracle. I am sorry that his application was too late, as all the additional schools had been appointed. I told this to Col. P. who related to me the following anecdote of a conversation which he had with the same priest. 'The Colonel told the priest that he had heard that he (the priest) had burnt the Bible.' 'No,' said the priest, 'I give you my word that I never did; and am ready and willing to give you my oath; for let us say what we will, the Scriptures are the Word of God.' The Colonel would not suffer him to swear it, saying, his word was sufficient; and added, that he was sorry that his request for a school could not be complied with.

"I have had a great desire, for more than two years past, to go to the west of the county of Mayo, where I lived at the time the French landed in that country. The reason I wished to go was, because I was intimate with many of the people, and there is nothing to be done unless there are some acquaintances; of which I have many from this part to that. I was kindly received every where; but could not remain none than one night in a place, as the fever is raging in every direction: I hope the word will have free course in future in those parts.

"In my journey I visited O. G—'s school. Twenty years ago I could not have imagined there would have been either house or inhabitant in this place; and now he has on his list 120 scholars; among whom (a circumstance I never saw before,) there is not one Protestant, nor one reader, that has not less or more committed the scriptures to memory, both in English and Irish. There were ten children who repeated to me twelve chapters each, six in each language; the Irish they spoke fluently, but the English with the tone that might be expected. There was not, however, one verse that was not correctly repeated; and what made it so gratifying to me was, when I considered that they would repeat those chapters at home to their parents, many of whom do not understand a word of English! In my last short letter I mentioned some of the circumstances which have taken place on the mountain called Shrone Cham Crehan, relative to Mary R——.

"What I then wrote was but little of the wonderful work of the Lord; I hope, that through her instrumentality, that a congregation of believers will be collected upon that mountain. She never read or spoke one word of English, and but seldom has heard the scriptures read; yet the Lord has enlightened her understanding, and sealed the truth upon her heart, and given her a great memory and ready utterance; for as

soon as the most intricate question is proposed by an adversary, she is able to answer, though with meekness and fear. She is convincing many of their errors, even from their own catechism; but especially on the doctrine of transubstantiation. She brings this so powerfully to their understandings, that many are convinced that when the priest administers the wafer to them they receive it to their ruin. At the commencement of her conversion, she withstood the priest, who kept her more than an hour upon her knees. I had this from her own lips as follows: When she first saw the truth of the gospel, her first enemies were those of her own house; that is, her father and mother, (but, blessed be God, they are now reconciled to her, and entreated I would often visit them.) They insisted, when the priest came there to hear confessions, that she should attend; which she obstinately refused to do. To hear her state how trying she found it between her duty to God and the fear of man is very affecting. However, the flesh being weak, she went. When it came to her turn, as is usual, the priest asked her, 'How long is it since you confessed?' She told him. 'What sins have you committed since?' 'As to particular sins,' said she, 'I have none to mention; but yet I have broken the law of God, and, therefore, I am brought in guilty.' He paused, and then said, 'Are you ready to take your Lord?' (This is their mode of expression when they are about to administer the wafer.) She replied, 'I would be glad to know on what condition I am to take him?' He said, 'If you take him free from sin, he will be eternal nourishment to you; and if otherwise, eternal damnation to you!' She said, 'Then I will never take him on those conditions, for I know that I am a sinner; and in the very act a sinful thought might pass through my mind.' 'Oh,' said he, 'I forgive your sins.' 'You cannot forgive your own sins,' said she, 'there is none can forgive my sins but Jesus, who suffered for my sins.' 'I see,' said he, 'that you are a preacher.'* 'I am not,' she replied, 'I never saw a preacher.' 'Then how is it you come by the preacher's words?' She said, 'They are the words of the Testament.' 'If you adhere to that book you are certainly damned!' 'This is strange,' said she, 'when this is the only book which tells me how I may escape damnation!' 'If you do not promise neither to keep, nor hear that book, I will have nothing to do with you!' 'Well,' said she, 'that promise I will never make; so farewell!' She now puts the question to her neighbours, 'Dare any of them say, that they are free from sin?' which none of them will affirm. She then tells them plainly, that by their own confession they acknowledge their own condemnation; and many of them are under strong convictions of sin.

"She publicly preached the gospel to two thieves on the gallows. When the people begged them to invoke the Virgin Mary, she said, 'Do not heed what they are saying, for there is none can be of any service to your souls, but only Jesus! and therefore cast yourself upon him.' One of them said, 'Oh, I throw myself upon Jesus!' 'May the blood of Jesus cover your sins,' said she. The other thief paid no attention to what she said. The account of these two thieves is very remarkable.

"This has been the happiest journey I ever made, though I took a cold which brought on a severe deafness; yet my comfort was greater than my affliction.

"W. M."

* A term applied to all who read the scriptures by the priests.

SUGGESTIONS
FOR THE
Religious Instruction of Merchant Seamen, while in Harbour.

MANY of our readers will remember, that an experiment was made by a minister of our denomination, by preaching on board a merchant ship, in the river Thames, whether sailors would gladly hear the word of life. The experiment was repeated, and the notice of a sermon was always productive of numerous and attentive hearers. This result has led to give the subject a greater degree of consideration. A plan is in contemplation to fit up a large vessel as a commodious chapel, to be moored in a convenient part of the Pool, (the birth for merchant ships in the river Thames), to be under the joint patronage of the several bodies of dissenters, and in which the gospel shall be preached twice on every Lord's day to the seamen who may assemble from the vessels in the river.

The very nature of sailors formed by habits from early life, prevent their mixing with landmen in places for public worship on shore, and there appears to some persons to be, therefore, at least as great a propriety, if not an equal necessity, to send preachers expressly to

them, as to the heathen, or to dark villages, or to the sister kingdom.

On the cessation of the war, tens of thousands of seamen were discharged from the navy, and are now out of the reach of the Naval Bible Society; and at this moment have not the peculiar care of any associated body to watch for their spiritual good. Yet Englishmen always speak with rapture of the bravery and unrivalled skill of their tars, and that they owe them very greatly their warmest gratitude.

It appears, that it is now the time to shew that gratitude, by treating them as fellow men; by teaching them their greatest duties, and the way to enjoy hereafter the highest felicities. If the preaching of the gospel in harbour could be combined with a Bible Society, on an extensive scale, to supply every ship's company going from the Thames with at least one copy of the scriptures for perusal on the voyage, such means, watered with earnest prayer, might be expected to produce results unspeakably beneficial to our seamen.

Some friends to the former, purpose assembling on Thursday, the fifth day of February next, at twelve o'clock at noon, at the City of London Tavern, Bishopsgate-street, to meet such dissenting ministers and laymen, who may be willing to countenance and assist the plan. It is hoped, that the importance of the scheme will induce many to volunteer their services.

Any suggestions or communications which may be addressed (post paid) "To the Friends of British Seamen, at the City of London Tavern, Bishopsgate-street," will be thankfully received, and will meet due attention.

BIBLE SOCIETY.

To the Editors of the Baptist Magazine.

In reading the Thirteenth Report of the British and Foreign Bible Society, I was so pleased with a Letter, page 218, that I wished to promote its more extensive circulation. I solicit, therefore, its publication, in your useful miscellany.

Barnabus.

"*From Letters addressed to a Roman Catholic clergyman, by a clergyman of the same church, February 20, 1817.*

"To the glory of God we are constrained to say, that many read the word of God with joy, and derive from it, according to the measure of their understandings, comfort and encouragement, *so as to excite others, both in and out of our parish,* to emulation. Several heads of families have declared, that they could not now live without the gospel. People come from neighbouring towns and villages to fetch New Testaments: and we confidently hope, that the word of God will, at last, leaven the whole lump. The following anecdote may serve to illustrate its effects:

"About three months ago, a man, whose name is Anthony S. came from a neighbouring parish, on a visit to a family here, when a pious young woman of 20, named Francisca, used to read the New Testament to the rest. Anthony listened also, but laughed, and derided it. After some time, he paid another visit, heard again, but scoffed and blasphemed, particularly at the passage, John. iii. 16. Perceiving that the young reader rose, much grieved, and shut up the book, he said, 'I beg your pardon, I did not mean to offend you; but I do not believe either in this book, or in the priests: the whole is a lie,' &c. (Isaiah, lix. 20.) Francisca answered, in a solemn tone, 'You do not offend me, but God; whoever offends this book, offends God himself; for it is the word of God. But that you may not sin still more grievously, I will go away.' Matt. vii. 6 She took the New Testament, went into her closet full of sorrow, wept, and prayed, 'Lord, lay it not to his charge, but graciously open his eyes.' Anthony went away, but could not get the New Testament out of his mind, either by day or night. Once, awaking out of a dream, it suddenly struck like lightning into his soul, 'What have I done? I have uttered blasphemies against the word of God!' His conscience was roused; he had no rest, and determined to return, beg pardon, and recant. This he did the very next Saturday. The first person whom he met was Francisca, whom he asked, whether she still had the New Testament? 'Yes,' answered she, 'but not for you.' Anthony, the man who had formerly been so hardened, now began, in the most affecting manner, with tears, to ask pardon for his profaneness, and told her how the Lord had convinced him of his sin. Francisca gave him her New Testament, in which he read for days together. Soon after, he came as a heavy-laden sinner to us; and that very passage which he had ridiculed, became the balm to his wounds, and the solace of his troubled heart."

SOUTH WALES AUXILIARY BAPTIST MISSIONARY SOCIETY.

WESTERN DISTRICT.

The annual meeting of this district was held at Haverfordwest, July 15 and 16,

1817. In the course of the services, three sermons were preached by Dr. Ryland, of Bristol, from Acts, xvi. 9; Titus, iii. 8; and Isaiah, lix. 19. Sermons were preached in English, also, by Mr. Morgan, of Newcastle Emlyn, from Job, xix. 21; by Mr. Evans, of Caermarthen, from Gal. vi. 9; and by Mr. Herring, of Cardigan, from Ezek. xlvii. 10. On Wednesday afternoon, Welsh sermons were preached by Mr. Evans, of Ewm-velin; and Mr. H. Davies, of Llangloffan. The devotional parts of the services were conducted by Messrs. Harries, late of Brixham; and Reynolds, of Middle-mill; Messrs. Bulmer, of Haverfordwest; Harris, of Pembroke; and Davies, of Castle Wilia, Independent ministers; Mr. Jenkins, minister of the United Brethren; and Mr. Hayman, of the Wesleyan Methodist connection in Haverfordwest.

Collections were made after every service, amounting in the whole to 27*l.* 15*s.*

NEW MEETINGS OPENED.

LIVERPOOL.

On Thursday, the 2d of October, a chapel was opened for public worship in Sir Thomas's Buildings, Liverpool; on which occasion, the Rev. Messrs. Fisher and Lister had been announced to preach; but Mr. Fisher being unexpectedly called away by the sudden and much lamented death of the Rev. Thos. Littlewood, of Rochdale, his place was occupied in the morning by the Rev. Dr. Stewart, who preached from Eccles. ix. 10. In the evening, the Rev. Mr. Lister preached, from John, i. 3. The devotional parts of the services were conducted by the Rev. Messrs. Philip, Independent minister; Barr, minister of the Scotch church; Edwards, Calvinistic Methodist; Breese, Welsh Independent; and the Rev. J. Shoveller, at present supplying as minister. The chapel was well filled in the morning, and in the evening was crowded. The building is neat and commodious, capable of accommodating about 500 persons, and is situated in the very centre of the town, at a distance from any other place of worship. It was formerly a Roman Catholic chapel, but has been purchased, with the view of raising a new interest, which will be considered as a branch of the church and congregation in Byrom-street, under the pastoral care of Mr. Fisher. The attendance has ever since been very encouraging, and the number of hearers is on the increase. A Sunday *school was opened in the same* place on the following Sabbath, under very promising circumstances. About 150 children are already under instruction, and the neighbourhood being exceedingly populous, there is a prospect of a much larger number being soon collected.

CALNE.

On May 14, 1817, a new meeting-house was opened at Calne, Wiltshire, for the Baptist congregation, formerly under the care of the late Rev. Isaac Taylor, and now of the Rev. Joseph Stennett. The Rev. Henry Page, of Bristol, preached, from Exodus, xxv. 21, 22. The Rev. Mr. Holloway, of Bristol, from Matt. xviii. 20. and the Rev. Mr. Elliott, of Devizes, from 1 John, iv. 1.

CHERTSEY.

On Wednesday, Sept. 3, 1817, at Chertsey, Surrey, a neat and substantial meeting-house, with a small gallery, was opened, in the Baptist denomination. Three sermons were preached—that in the morning by Mr. Rowles, of Colnbrook, from 1 Thess. i. 5; that in the afternoon by the Rev. Dr Rippon, of London, from Psal. lxviii. 28, 34; and that in the evening by the Rev. Mr. Terlin, of Harlington, from Exod. xx. 24. The other devotional parts of the day were conducted by Messrs. Dawson, Langworthy, Shoveller, Chapman, and Ivey. The weather being remarkably fine, a respectable and crowded congregation attended; and the presence of God was eminently enjoyed throughout the day. The collection amounted to 25*l.* 9*s.* 4*d*½. Although the strictest economy has been observed, the erection of this place cost 340*l.*

DUBLIN.

On Lord's-day, October 26, the meeting-house in Mass-lane, Dublin, was opened for religious worship, by some friends, who are members of Particular Baptist churches in England, but who now reside in Dublin. The Rev. Moses Fisher, of Liverpool, preached two sermons on the occasion: in the morning, from Eccles. ix. 10; and in the evening, from 1 Cor. ix. 16. The attendance was respectable. The Rev. J. Wilson, from the Baptist Academy at Stepney, is at present supplying as minister: there is a pleasing prospect of success. Some persons have at-

pressed a desire to be baptized, and it is expected that a church will soon be formed. The meeting-house belongs to the Scotch seceders, from whom the use of it has been obtained, at a moderate rent.

NEW CHURCH FORMED.

BEXLEY, KENT.

In our Magazine for October, 1811, we gave an account of a church being founded at Crayford, and of the ordination of J. Row to the pastoral office. It at first consisted of four members, and had increased to twenty-five. Fourteen of whom, with their pastor, have sought and obtained dismission from the church at Crayford, and have formed themselves into a separate church at Bexley, where the place of worship had been shut up.

Whilst they lament over those circumstances which rendered their separation necessary, they have every reason to hope, from the numerous attendance at Bexley, and the liberality with which the people have come forward to support the cause, that it will eventually turn out to the furtherance of the gospel.

ORDINATIONS.

INSKIP.

Oct. 16, 1817, the Rev. Jos. Lakelin, late of Cannon-street, Birmingham, was ordained to the pastoral care of the Baptist church in this place. Mr. Jackson, of Accrington, read and prayed; Mr. Mann, of Shipley, discoursed on the nature of a gospel church, asked the usual questions of the church and the minister, received the confession of faith, and prayed the ordination prayer, accompanied with the laying on of hands. Dr. Steadman, of Bradford, gave the charge, from 2 Cor. iv. i. Mr. Fisher, of Byrom-street, Liverpool, preached to the church, from 1 Thess. v. 12, 13. and Mr. Capper (Independent minister, of Lancaster) concluded.

At six, P. M. Mr. Jackson prayed; Mr. Mann preached, from Psal. cxvii. 25. Dr. Steadman preached from Isa. lii. 7, and concluded. Inskip is in the Fylde country between Preston and Lancaster. Most of the inhabitants in the adjacent country are Roman Catholics. About three years ago, the Baptist Itinerant Society for York and Lancaster sent some of its labourers into this part. Many have been brought to the knowledge of the truth; and a church, consisting of twenty to thirty members, has been formed. The church met for divine worship in a straw thatched school room, with a clay floor, and open to the roof, till the roof gave way, and endangered the lives of the people. This year they have built a chapel, capable of holding 300 people, which has cost 270*l*. The debt is so far liquidated as to leave 140*l*. remaining. Of all the interesting spots to which the attention of the public was directed, few are more so than this.

A neighbourhood surrounded with popish darkness; but here hath the true light shined, and we hope will continue to shine to the perfect day.

LOUGHTON.

On Wednesday, December 17, Mr. Samuel Brawn, late of Stepney Academy, was ordained to the pastoral office in the newly-formed church at Loughton, Essex. Mr. West, of Chigwell-row, commenced the service by reading the scriptures, and prayer; Mr. Ragsdell, of Thrapston, (Mr. Brawn's former pastor,) delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Collison, of Hackney, offered the ordination prayer; Mr. Cox, of Hackney, gave the charge, founded on 2 Cor. iv. 2; and Dr. Newman addressed the church, from Matt. x. 41; Messrs. Smith, of Ilford; Finch, of Harlow; and Berry, of Hatfield Heath, engaged in the other parts of the service.

AYLSHAM.

July 24, 1817, Mr. John Bane, who was brought to a knowledge of the gospel while a prisoner of war at Arras, in France, under the ministry of Mr. Wm. Whittle, was set apart to the pastoral care of the particular Baptist church at Aylsham, Norfolk. The Rev. Samuel Green, of Dereham, commenced the services by reading an appropriate portion of the scriptures, and stating the principles of a gospel church. After which, the congregation listened to very interesting details of the footsteps of divine Providence, which led to this happy union, from both church and ministry; which was immediately succeeded by Mr. Bane's confession of faith. The venerable D. Kinghorn, late of Bishop-Burton, Yorkshire, offered the ordination-prayer, with laying on of hands; the Rev. J. Kinghorn then delivered the charge, from Acts, xx. 19; the Rev. Richard Clark, of Worsted, addressed the people in a very impressive discourse, from Heb. xiii. 17; the Rev. Mr. Pickard,

of Ingham, concluded the whole with prayer. The services of the day were conducted with decorum, were highly interesting and impressive, and, we trust, will long be remembered with feelings of gratitude, such a scene being never before witnessed in Aylsham.

CHATHAM.

On Thursday, December 18, Mr. Wm. Giles, (late of Lymington,) was settled over the Baptist church at Chatham; Mr. John Knott, the late highly-respected pastor, having several months since resigned that office. On this occasion there were three services. In the morning, Mr. Shirley, of Sevenoaks, stated the nature of a church of Christ; Mr. Exall, of Tenterden, asked the questions of the church, and the pastor. The replies, and Mr. Giles's confession, were highly satisfactory. Mr. Knott prayed the ordination prayer. In the afternoon, Mr. Ivimey, of London, gave the charge, from 1 Tim. iv. 6. In the evening, at the Rev. Mr. Slatterie's meeting, Mr. Chin, of Walworth, preached to the church, from 3 John, 8. Mr. Slatterie concluded the services of the day. It is due to this excellent minister to say, (which was affectionately stated by Mr. Wm. Acworth, the deacon,) that the Baptist church at Chatham is under great obligations to Mr Slatterie, for his affectionate advice and attention to them since they have been destitute of a pastor.

LEWISHAM-STREET.

December 10, 1817, Mr. Henry Paice was settled with the Baptist church, Lewisham-street, Westminster. Mr. Hutchings described the nature of a church of Christ, asked the questions, and received the confession of faith; Mr. Pritchard gave the charge, from Rom. xi. 13: Mr. Shenston prayed for a blessing to attend the union; Mr. Barnett concluded in prayer. In the evening, Mr. Upton conducted the service, and addressed the church, from Heb. xiii. 7. Mr. Paice has requested that the following article, from his confession of faith, might be made public. We apprehend this was the *condition* on which the above-mened respectable brethren agreed to take part in these services:

"I am fully persuaded that believers in our Lord Jesus Christ are under the strongest, and absolutely indispensable, obligations, to regard the preceptive will of God concerning them, contained in the scriptures of the Old and New Testament (including the moral precepts of the law,) as the rule of their moral and *religious conduct; and, also,* to endeavour habitually to conform themselves thereto, in a constant dependence on the gracious influences of the Spirit of God."

NOTICES.

Stepney Academical Institution.

The annual meeting of this Society will be held (Providence permitting,) at the King's Head, in the Poultry, on Tuesday evening, January 13, 1818, to commence at six o'clock. The subscribers and friends to the Institution are earnestly invited to attend.

Commemoration of the third Centenary of the Reformation in 1517.

The following notice has been extensively circulated:

"A general public meeting of Protestant Christians of all denominations will be held for the above purpose at the City of London Tavern, on Wednesday next, at eleven for twelve o'clock precisely, at which meeting his Royal Highness the Duke of Sussex will preside."

Our readers may expect particulars of this meeting in our next Number.

Impostor.—A man, calling himself a Scotchman, named Wallis, and making use of the names of the Rev. Messrs. Gibbs, and Davis, of Plymouth; and C. Anderson, of Edinburgh, has been collecting money: our friends are desired to be upon their guard. He is an ill-looking fellow, about thirty years of age, of light hair, and about 5 feet 7 inches high.

Poetry.

A NEW YEAR'S SONG.

My soul, with ardent gratitude survey,
The various changes of another year;
And raise the gladsome tributary lay
To him, whose mercies are for ever near.

To him, ye saints, your loftiest anthems raise,
Who gives the seasons their appointed round;
And thou, my soul, enkindle into praise,
Till Heaven shall echo with the blissful sound.

Thus while the past suggests a grateful song,
I'll leave the future to his wise controul;
While he is pleased my minutes to prolong,
And shine with beams of mercy on my soul.

Fidus.

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THE

Baptist Magazine.

FEBRUARY, 1818.

MEMOIR
OF MR. JOHN ROWE,

LATE MISSIONARY AT FALMOUTH, IN JAMAICA.

MR. ROWE was born September 14, 1788, at Loper, a small village near South Petherton, in the county of Somerset; his parents were both serious characters, and members of the Baptist church at Yeovil. His ancestors, on his mother's side, seem to have been a family peculiarly favoured of God, as the church-book of the Baptists, at Yeovil, records the names of his grandfather and grandmother, with four of their daughters (his mother included), and their only son also was a member of the Baptist church at Limehouse, near London.

Mr. Rowe seems to have given very early proofs of a serious mind. His parents observed, with nearly the first dawn of reason, his hatred of sin, by his avoiding the company of those children who displayed any thing immoral in their conversation. At an early age he was afflicted with the measles, and his life, for a time, was despaired of: at this period, several Christian friends and acquaintance of his parents visited him, and spoke to him respecting eternal things. The sweet simplicity of his answers, and the calmness of his mind in the apparent prospect of eternity, were highly gratifying, and they seemed convinced that, like Samuel, he was early taught to know the Lord. He appeared to have a taste for painting, when a child, in which he was encouraged by the clergyman of the village, who took great notice of him, and would have recommended him to the notice of a nobleman who lived in the neighbourhood; but his father, concerned for his best interest, could not feel satisfied to resign his son into his hands, which gave offence to the clergyman, so that he ceased to notice him. In 1803, his father bound him apprentice to Mr. Taylor, glover, Yeovil, (when it fell to my lot to be his instructor,) with whom it was agreed he should lodge and board, as his parents then lived at a village called Barwick, a little distance from Yeovil. Three years under my tuition, and six years an inmate in the family, afforded ample opportunity to discover the excellency of his character, and the progress of

his mind in knowledge. Never having received any instruction in reading or writing but from his father, his education was very limited: he could read, and write a plain hand. He felt the want of a more liberal education, and earnestly inquired after those books most likely to increase his knowledge; he was recommended Dr. Ashe's Institutes. With this he began the study of English grammar, and quickly got through it: with a view of making himself master of the grammar, he next bought Dr. Louth's grammar, and studied it through. Anxious still for further improvement, he purchased a work styled "Holmes, or a Philosophical View of Universal Grammar," and studied it closely. About this time he was afflicted with a scrofulous humour, from which he suffered greatly, having several wounds in his face and neck for a long time. After it had cost his friends much money to remove it, but to no purpose, he borrowed Culpepper's Herbal, and began to manage the disease himself; he purchased, in numbers, a new edition of this work, published by Dr. A. Gordon, with the London Pharmacopeia attached to it, and commenced the study of physic; by diligence and perseverance he so far made himself master of anatomy, as to trace the nature of his disease; and by a strict attention to diet, air, and exercise, and using proper medicines, he conquered the disease, and cured himself. His principal diet was bread and milk, he scarcely ever touched butter, or any fat meat, and regularly supped two or three hours before he went to bed. Physic now became his favourite study, he commenced learning Latin, and made considerable progress in it. When it is considered he had a trade to learn, and, when learned, nothing else to depend on for his support, and that his only time for study were the intervals allowed for meals, and before and after his work, it need scarcely be said, he diligently improved his time. He very seldom indulged above four hours in bed, and has been often known to walk to prevent sleeping, when studying late; he seemed *anxiously* concerned to improve *every moment* of his time, and for this purpose he studiously avoided mixing with company as much as possible. But amidst this ardour of his mind for the attainment of learning, he was not inattentive to the state of his mind respecting divine things; his Bible was closely studied, and though of the most teachable disposition, he would receive no sentiment till convinced from the word of God that it agreed therewith. He delighted much in secret retirement for prayer; often have I been stopped when, in the course of business, I have had occasion to go to the upper and more retired parts of the house, by the sound of his voice, pouring out his soul in prayer. He seemed concerned to cultivate habitual nearness to his God, nor was content but as he enjoyed the sunshine of the Divine Presence in his soul; his progress in divine truth, and desire after it, as manifested in his constant use of all the means of grace, kept pace with his other studies. His knowledge of divine truth was not of that kind which puffeth up; hence humility was a prominent feature in his character, and this endeared him to all that knew him. In short, the spirituality of his conversation, the holiness of his life, and humility of his mind, evidently mani-

fested that he enjoyed, in a large degree, a life of communion with God. It is with pleasure I cherish the recollection of those moments spent in converse with him on divine things, which united us to each other in the most endearing bonds. Never having so full an opportunity to discover the efficacy of divine grace in any character, it need not be wondered at that the display of the image of Christ, which shone so conspicuously in him, should have the effect of drawing, in the closest bonds of Christian affection to him, one, who was a constant observer of his manners, conduct, and conversation, for more than six years.

In 1807, he proposed himself to the church, as a candidate for baptism, and was admitted a member. His modest, unassuming manners, his fervent prayers for the prosperity of the church, and his affectionate conduct towards the members individually, (particularly the afflicted part of them, whom he constantly visited, and frequently with his own hand administered medicine to the poorer part,) drew forth the warmest affection for him, which was abundantly manifested by their prayers and tears at his departure from Yeovil. The earnest desire he manifested for the attainment of knowledge, both human and divine, and the rapid advance he made, seemed to impress the minds of his friends, for a long time, with the persuasion that the Lord had marked him out for public usefulness. From the opportunity offered by living with him, and the close intimacy existing between us, I often endeavoured to sound his mind, whether he had any view to the work of the ministry; but his timidity, and a sense of the importance of the work, deterred him for a long time from giving any satisfactory reply. At length, on one of these occasions, putting it close to him, what his ultimate views were, and what he proposed to himself by devoting so large a portion of his time to study, he very reluctantly confessed, with flowing tears, that he had for some time secretly wished to devote himself entirely to God; and he observed, that when he enjoyed the warmest sense of the love of Christ, and saw his compassion towards him, that these desires were most warm upon his mind, and that his motive was, that he might be of some use to the church of Christ, and to his fellow-sinners, in proclaiming his love, and be more fully devoted to the study of his word.

In 1809, the Baptist Association was held at Yeovil; the attention of the managers of the Bristol Academy was directed to him by the following circumstance:—The Rev. Mr. Scott, of Lyme, being at our house during the Association, his attention was attracted towards the book-case, when, on his making some remarks on the books, a number of which being written on physic, and others in general literature, it led to a conversation respecting their owner; when, on hearing his character for learning, amidst every disadvantage, and the progress he had made, as self-taught, he inquired, "Is he a serious character?" and on being answered in the affirmative, after a few observations respecting the state of his mind, he remarked, he might make a useful minister, and appeared a fit object to recommend to the notice of the Baptist Academy; and concluded, by promising to speak of him to Dr. Ryland, or Mr. Page, which he

did. A Mr. Applegarth, then a student at Bristol, came with Mr. Scott to see him; the former promised to assist him, by sending him some books; and Mr. Page requested Mr. Tracey, the pastor of the Independent church at Yeovil, to assist him in his studies, which he kindly undertook to do; and every other morning he waited on Mr. Tracey, to repeat the lesson appointed by him. Under his direction he began afresh the study of Latin, and before leaving Yeovil had begun the study of the Greek; but his friends saw that the time he took for study, left not sufficient for him to provide him the necessaries of life. In short, he seemed so engrossed in his studies, that he had scarce any heart for any thing else. Mr. Tracey, convinced he could not continue thus without assistance, wrote, in August, 1811, to Bristol, respecting him. It was about this time that his pastor, (Mr. Price,) with a view of making trial of his abilities for public speaking, was desirous of forming a Conference Meeting; but Mr. Tracey having received an answer from Bristol, saying, that his letter respecting Mr. Rowe had been laid before the Committee, they had determined to receive him on the funds of the Education Society, he immediately left Yeovil for Bristol.

The remaining parts of this narrative must be supplied from the Baptist Periodical Accounts. In the first mention of him, in No. XXVI. page 289, after he was sent to Jamaica, it is said, "He has been several years a Student at the Baptist Academy, Bristol, and by his diligent, modest, and pious conduct, has much recommended himself to the esteem of his tutors." "On the 8th of December, having obtained the concurrence of the Bristol Education Society, and being approved by the Committee of the Baptist Missionary Society, he was solemnly set apart to the work at the meeting in Broadmead. After reading and prayer, Mr. Sutcliff, of Olney, opened the work of the day, and requested of Mr. Rowe, a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking; to which request satisfactory answers were given. After this, Dr. Ryland commended him to God by prayer, and the laying on of hands, in which the ministers present united. Mr. Fuller, of Kettering, then addressed him from Gal. ii. 20, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' In the evening, Mr. Hall, of Leicester, preached from Acts, v. 20, 'Go, stand and speak in the temple to the people, all the words of this life.'"

Mr. and Mrs. Rowe sailed from Bristol, December 31, 1813. "During the voyage Mr. Rowe preached but little. On February 23, they arrived at Montego Bay. Here Mr. Rowe met with Mr. V. (the gentleman on whose estates Mr. Moses Baker preaches,) who treated him kindly. Here also he met with a baptized negro, who invited him to his house, and who with his wife appeared to be serious Christians. The negro asked for a Bible, saying, he had learned to read a little, but had not a Bible of his own. Mr. Rowe could not then comply with his request, but expressed his hope that he should be able to do so at a future time. Before he left the Bay he learned the prejudices of the people of Jamaica were strong against his denomina-

tion. From Montego Bay he proceeded to Falmouth, where he met with kind treatment from a Mr. Fosbrook, to whom he had been recommended. As soon as possible he visited Mr. Moses Baker, who resides at Flamstead, about twelve miles from Falmouth, and instructs the negroes on Mr. V.'s estates. Mr. Baker appeared to be a venerable old man, and received our brother very affectionately. On the next Lord's-day he preached to Mr. Baker's negro congregation, consisting of about five hundred persons, who seemed much interested in hearing him.

"It appears, that from the time of the persecution, Mr. Baker had not baptized, nor administered the Lord's-supper, nor kept up any regular church-government: for though the persecuting law had ceased about two years ago, yet, in consequence of his having been prevented for eight years from preaching or conversing with the negroes, every thing had gone into disorder; and finding it very difficult to recover and reduce the negroes to order, he had not yet administered the ordinances among them. There appeared to Mr. Rowe to be some serious Christians, but many very ignorant and disorderly in their conduct: and from all that he could observe of his own denomination in other parts of the Island, this was generally true of them.

"The prudent, patient, and disinterested conduct of our young brother, under a number of difficult and embarrassing circumstances which attended him soon after his arrival, raise him much in our esteem, and encourage us to hope that the Lord has work for him to do.

"He was shocked with the wickedness of the people. 'It is seldom, (says he,) that any one possessed of the least degree of morality, on first coming hither, can behold the general contempt in which religion is held, without horror and distress. I have been assured of this by some who say that they felt thus at first, but are now reconciled to that neglect of religion which custom sanctions! Some have told me that after a few years' residence here I shall be the same, and that I have no more than common feelings, which by time and custom will wear off. But God forbid that this should take place. May his strength be made perfect in my weakness, and cause me, amidst all oppositions, to persevere to the end. May he keep me humble, and hourly sensible that Almighty grace alone can protect me from falling as low as the most abandoned of men, and from placing any dependence on present feelings, or present communications of grace, as sufficient against future temptations.'

"Mr. Rowe soon waited on some of the neighbouring magistrates, to whom he was introduced. They did not oppose his preaching ultimately, but spoke of the prejudices of the people against his denomination, and strongly recommended him first to open a school, and so to establish his character, and then to preach. He thought it right for a time to yield to this advice, contrary as it was to his own desire. By this he engaged the magistrates in his favour; and when he began preaching, which was in June, he did it with their concurrence.

"While he thus for a time kept silent, he visited Mr. Baker, and heard him preach to his negroes, and that with satisfaction, think-

ing his discourses well suited to their condition. He also had some agreeable conversation with some of Mr. Baker's elders, who appeared to be pious, sensible men, though nearly all unable to read. One of them expressed his desire to receive the Lord's supper, which they have not enjoyed for ten years past.

"In April, Mr. Rowe took a house at Falmouth, and opened a school. At the same time he began a gratuitous Sabbath-school, for the children of poor people, and slaves whose owners would permit their attendance. Before he began to preach, he waited on one of the magistrates, to tell him his design. This gentleman not only expressed his willingness, but assured him that so long as he continued to act with propriety, he would use his interest to promote the objects of the Mission. He also discovered a solicitude to promote the school, and sent the child of a slave to be under Mr. Rowe's instructions.

"Early in June our brother intimated his intention of preaching in his own house the next Lord's-day. His congregation consisted of about forty persons, a few slaves, some white people, and chiefly persons of respectability. His text was, 'What will ye do in the day of visitation?' All were orderly and attentive. The next Lord's-day, seventy attended, more white people than on the former Sabbath, and many of respectability.

"A few letters have since been received, by which it appears that Mr. Rowe still goes on with his school and his preaching, without interruption."

In No. XXIX, page 677, it is said "Mr. John Rowe has conducted himself with prudence and caution, and yet has manifested integrity, self-denial, and earnest concern to promote the object of his Mission.

"The expense at first was very considerable, through the excessive dearness of provisions, but he has given all along the strongest evidence of a desire to observe the strictest economy, and has the prospect of very soon supporting himself, if not of gratifying his own wish to refund to the Society a part of what has been expended on his support.

"In the last letter which has been received from him, dated November 14, 1815, he thus writes: 'As to the present prospects of the Mission, little can be said favourably; but I feel confident that after a few years they will be better. It appears, however, that the success of Missionaries for some time will be very inconsiderable. I feel persuaded that the most certain and permanent good effects would arise from the children of slaves on the estates being instructed to read, and taught the first principles of Christianity by fit persons, under the sanction of the respective planters. But the good effects of this must be preceded by the leave of the proprietors, and by much labour. Yet the Lord can, and I hope will, accomplish it. When I have resided here a sufficient time for my character to be fully known by the most respectable inhabitants, who are now in general on good terms with me, I purpose to open freely my design in a *direct* manner to some of the most respectable planters around me, and to offer my services in this respect. I am more and more of opinion, that the open and allowed profanation of the Lord's-day is one of my chief obstacles.'"

The last account, contained in

No. XXX, page 71, records the death of this excellent missionary, and is as follows: "By one of those mysterious operations of the Divine hand, which sometimes remove from the scene of labour those who have been toiling in the preparatory stages of cultivating the moral wilderness, and give to others the more pleasing task of reaping the fruits of their arduous exertions, this excellent man has been called to receive his eternal reward. Though stationed at a place where the most minute parts of his conduct were liable to the severest scrutiny, he conducted himself with such prudence and meekness, as at length to gain the confidence and respect of the most prejudiced, and at his decease to produce that regret which a consistent and elevated display of the Christian character will extort, even from the profligate and careless. He has left behind him a memorial of the benevolent views of the Society which patronized him, and of the excellence of the sacred truths, which it was the business of his life to propagate: if not distinguished by the literary attainments of a Martyn or a Carey, yet to none, probably, of those worthies who have laboured in heathen lands, was our lamented friend inferior in that wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"His journals, during his whole residence on the island, strongly evince his earnest desire to promote the spiritual welfare of all around him, in connection with the most careful concern not to give any unnecessary offence, by taking a step out of his proper line. While he was allowed to give public instructions, he united diligence, zeal, and caution, in all his conduct; and when prohibited from preaching, he laboured to support himself by a school; and at the time of his death he had a fair prospect of success, and expected to refund to the Society, a part of the expense they had incurred in sending him out, and supporting him. The chief magistrate of the district, and other neighbouring gentlemen, being fully convinced of the purity of his views, the former was determined to grant him legal protection, and permit him to resume his public labours, had he lived till August. His partner, who had been greatly afflicted, recovered her health, and appeared to be inured to the climate, and they began to congratulate each other on the pleasing prospect before them.

"It would, perhaps, give offence if any direct reference was made to the testimonies of respectable gentlemen concerning him, but one of the Secretaries was assured, that 'Mr. Rowe was much respected by the Custos and many inhabitants of Trelawney, as a man of worth and piety, and perfectly suited for the office he was appointed to fill.'"

A DIALOGUE ON WAR,

BETWEEN

PACIFICUS AND HIS NEIGHBOUR.

(Concluded from page 18.)

P. A well-constituted court may reasonably be expected to give a fair judgment; and it will be to be lamented, if it should err through partiality, or other bad motives; but even then, it will deserve serious consideration

whether, under the most unfavourable supposition, such an appeal is not preferable to an appeal to arms. By an unjust sentence, a nation may be deprived of the possession of a small island, or other territory, amounting to a few thousands annually: but let us consider the sacrifices which are necessarily made by an appeal to the sword. To say nothing of the waste of human blood, and the large portion of misery which is occasioned by war, let us take a view of the pecuniary expenditure with which it is necessarily attended. This will be such a drain upon the resources of the community as, in a mere commercial point of view, vastly exceeds the loss of a small portion of territory.

Look at Europe, at the present moment. It is emerging out of a war which has lasted upwards of twenty years; and though, while the war was raging, it had power to exert itself with wonderful effect; yet, now the stimulus is withdrawn, it is sinking into a state of exhaustion and poverty, which fills every observer with anxiety and alarm. Trade and commerce are vanished; bankruptcies are multiplying on every hand: thousands of industrious mechanics are destitute of employment, and it is to be feared, notwithstanding all that private and public charity can do, are sinking into an untimely grave, through the mere want of the necessaries of life. Nor is this state of things to be wondered at: when such immense demands have been made upon the public property, it is quite natural to expect that poverty and wretchedness should be the result.

An able writer, in a celebrated journal, has stated, that the late *war cost Great Britain*, (including the war taxes which have been paid, the loans made to carry on the war, and the moneys which must be raised to pay off principal and interest,) no less a sum than 2040 millions of pounds sterling. We look at figures when they are millions, without estimating the vast amount. Let us try to reduce this sum into some shape more within the limits of our knowledge. Now, suppose an ounce of gold to be worth about five pounds sterling, and a waggon to be loaded with about three tons of this metal, and then the above sum would load about 3800 of such waggons. Or, if silver, at five shillings an ounce, be substituted, it will be sufficient to load about 76,000 such waggons. Now, if each of these waggons and horses occupy about 20 yards, the whole would take up no less than 864 miles. What an idea! Waggons loaded with three tons of silver each, close to one another in a line, extending more than the whole length of the island of Great Britain! Is it not much better to submit to a few hardships than run the hazard of such prodigious expenses as these; expenses which endanger our very existence as a nation?

N. You astonish me by the sums you have stated. Is it possible that we should ever be able to bear up under the burdens which lie upon us? When this war was commenced, it was hoped that it would soon be closed, and, of course, the expense be but comparatively trifling; and, it is hoped, that now peace is restored, all nations will be anxious to preserve it uninterrupted for many years. But I have often heard it asserted, that war, though it be an evil, is a necessary evil, particularly because it takes away the scum of

society, which are fit for nothing else, on account of their idleness and vices, and ——

P.—Stay for a moment, my good neighbour;—excuse me for interrupting you—let us consider the merits of this objection. Necessary to get rid of the worthless members of the community!! The idea is too shocking to be entertained for a moment in any virtuous mind. It is to be lamented, that there are many idle and vicious members of society, who corrupt others by their example, and are a burden upon the industrious and orderly members of the body politic: but is this the way of reforming the community? It may be very properly asked, in the first place, What authority have any individuals to march out the idle and the vicious into the field of battle, to be shot at? If they have been guilty of any crime which deserves death, let them be tried and executed; but do not treat them so grossly unjust as to expose them to death for crimes which do not deserve it. Besides, is it not an awful thing to hurry the vicious and criminal, without attempting to reform them, into the presence of their Judge? Moreover, thousands of innocent persons suffer with the guilty; for in war no respect is paid to personal character. The ballot or conscription calls into the ranks thousands of the most sober and industrious of our youths, and being refused substitutes, or not having the means of providing them, they are forced against their wills into the field. Thus the innocent and vicious perish together.

In addition to this, allow me to add, are there not means for the reformation of society, to which we may look with much greater confidence of success, than to war?—war, which, whatever be its boasts, corrupts the state of society where it prevails more and more? Yes: the true means of improving the moral state of the community is, the instruction of the mind in moral and religious truth. Let the ignorant be taught. Let them learn to read for themselves in the sacred volume of revelation: let them there see the duties they owe to God, and to their fellow-creatures, and a few years of such instruction will do more to purify the morals of the community, than all the wars which have been since the creation. Yes, neighbour, let our School Societies, and our Bible Societies, continue to operate, and they will, under the Divine Blessing, renovate the face of the moral world, and introduce that new heaven and new earth wherein dwelleth righteousness. But you were going to state another reason for the necessity of war.

N.—Yes; I mentioned reasons which I had heard, not which I urged myself; the other was this, War has a tendency to prevent the too rapid increase of population. It is a remark, founded on the most correct principles, that the population of a country will very rapidly increase where it does not meet with any powerful checks; and as the nations of Europe are pretty well stocked, it is necessary that some means should be employed to dispose of the superfluous population, and prevent its too great increase. War does this effectually: thousands are slain in the prime of life, their places are left for others to occupy, and their probable progeny wholly cut off.

P.—I am distressed to hear such an objection stated: how affecting that it should ever have been entertained by any intelligent creature; but, such as it is, it must be considered. It may be asserted, without much danger of contradiction, that war destroys a portion of human sustenance equal to the waste which it makes of human life. If it destroys the mouths that eat, it destroys also the food that would be eaten by them. What incalculable waste of all the productions of the earth is made by an invading army! It has been asserted, that one man in the navy takes as much to support him as five who dwell in their own little cottages. So that it is but a poor remedy which wastes our provisions, lest they should become too scanty for us.

But let us consider this objection a little more closely. Is it really necessary that millions of men should be killed, to keep mankind from starving? First, let men make the best use of the means which Providence has put into their hands. The most obvious step is, the cultivation of waste lands. Were this done, Great Britain might find food for a prodigiously increased population. When the people become too many, let them seek for other settlements: the woods of America will repay the labours of millions for ages to come. And then, the *sea*, that exhaustless source of supplies, what stores might be drawn from thence! There are immense shoals of fish, which seem to invite man to partake of them. Let every hill and vale be cultivated; let the treasures hid in the sea be sought after; and when all the means which human industry can devise are exhausted, it will be time enough to talk about going to war to dispose of our superfluous population; but it is probable, that before that takes place, that day, for which all other days were made, will arrive, and relieve us from our embarrassment.

Do you think that he, who made man, will be pleased with those persons who have devised war as the means of destroying human life?

N.—No! I am persuaded he will not; but you will find it difficult, amounting, I fear, to an impossibility to alter the taste and feeling of society on this subject. There are certain notions of dignity and glory associated with a military life, even from our childhood, which few persons entirely get rid of; and which others cherish most tenaciously through the whole of life. And this is precisely what might be expected; for Genius has used all her powers to encircle the great warrior with honour and renown: so that it is the same thing in public feeling to be a great warrior, and to be supremely honourable.

Whom has the *poet* adorned in all the pomp and majesty of his most dignified numbers? The military hero. On whom have the *artists* bestowed the most exquisite touches of their pencils and their chisels? The military hero. Whom has the *historian*, in his grave and lofty style, been careful to snatch from that oblivion in which the millions of peaceable and industrious subjects are involved? The military hero. Who has expensive *statues*, to commemorate his achievements, erected in our cities, and towns, and halls? The military hero. Whose praises form the theme of our public *orators*, in the midst of the listening senate,

which are copied into the public prints, and circulated to the ends of the earth? The military hero's. Whose exploits are celebrated in song, set to the sweetest strains of harmony, to captivate the heart of even the tender female, amidst the retirement and privacy of the domestic circle? The military hero's. It is not to be wondered at, that our youths should form a partiality for a character which *Genius* has done every thing in her power to encircle with glory. Therefore you possess but little probability of expelling this evil from the world.

P.—I am perfectly aware of the justness of your observation. The Demon of War seldom appears in his true colours, as a blood-thirsty monster, laden with crimes, and followed by the execrations of bereaved mothers, widows, and orphans, else men would hate and expel it from the world. This circumstance, however, so far from discouraging, ought to stimulate us to exertion. Societies should be formed for the purpose of enlightening the minds of men, and counteracting the efforts of the wicked one to perpetuate this destructive plague. At one time it appeared almost impossible to exterminate the slave-trade, but persevering efforts have accomplished it. And we have the most positive assurance that war also shall be abolished. The sword shall be beaten into a plough-share, and the spear into a pruning-hook; there shall be abundance of peace so long as the moon endures; for the earth shall be filled with the knowledge of the Lord. And it will be our honour and happiness to work together with God in the great work of improving and regenerating the state of the world.

WINTER.

"Oh Winter, — — —
I crown thee king of intimate delights,
Fire-side enjoyments, home-born happiness,
And all the comforts that the lonely roof
Of undisturbed retirement, and the hours
Of long-uninterrupted evening, know."

Cowper.

"It is truly a most Christian exercise," says the eloquent Chalmers, "to extract a sentiment of piety from the works and the appearances of nature: it has the authority of the sacred writers on its side, and even our Saviour himself gives it the weight and the solemnity of his example. 'Behold the lilies of the field; they toil not, neither do they spin, yet your heavenly Father careth for them!' He expatiates on the beauty of a single flower, and draws from it the delightful argument of confidence in God."

Having already directed the attention of your readers to the Spring, and to the Harvest, the first and the third in the succession of the seasons, I shall not be thought presumptuous, if I solicit them to accompany me in meditating a little on the closing scene.

Winter is a season of the year which naturally reminds us of several very interesting and important truths. In common with the other seasons, it is an evident display of the Divine faithfulness. "While the earth remaineth," said the blessed God to Noah, "seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The God of nature is the God of grace. He, who with infinite faithfulness, bids the seasons revolve, has spoken all the promises, and, in his own good time, will assuredly accomplish them.

Winter is a display also of the

unspeakable majesty of the divine Being. Often awakened by the sublimity of its tempests, my spirit is solemnized, rises to heaven, and exclaims, "O Lord, my God, thou art very great; thou art clothed with honour and majesty; thou coverest thyself with light as a garment; thou stretchest out the heavens like a curtain; thou layest the beams of thy chambers in the waters; thou makest the clouds thy chariot, thou walkest upon the wings of the wind. Who would not fear thee, O King of nations?" Ah! what madness distinguishes the man who contemns God. Now Winter reminds me of a solemn period yet to come, when "the thrones shall be set up, and the Ancient of days shall sit, whose garment is *white as snow;* whose throne is like the fiery flame, and whose wheels as burning fire."

Does not Winter also intimate, that the present world is a scene of perpetual change! It would be folly to expect perpetual spring or summer; and shall we look for it in the events of life? Incessant fluctuation marks the histories of individuals, of families, and of nations. Unchanging felicity on this side eternity! As reasonably might you hope to erect an impregnable and imperishable edifice on the momentary waves of the tempestuous ocean.

As the *snows* of Winter descend around me, I am reminded of that infinitely gracious and condescending *invitation*, and inestimable *promise*, of the God of love, "Come, and let us reason together, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Of the holy *confidence* of the Psalmist in the divine mercy; "Thou shalt wash me, and I shall be whiter than snow;" I have been guilty of the most complicated and horrid crimes; yet washed in the fountain opened for sin and for uncleanness, I shall be,—I say, not pure only; this were a disparagement to the efficacy of my Saviour's death, and white as the snow: but cleansed by this sovereign and sanctifying stream, I shall be *whiter* than the new-fallen snows! *Of the resurrection of my beloved Lord and Master;* a truth of the first importance, and of the highest interest; for, if Christ be not risen, we are yet in our sins; our preaching is vain, and your faith also is vain; for, of the angelic messenger, who rolled away the stone from the door of his sepulchre, and sat upon it, it is said, "that his countenance was like lightning, and his raiment white as snow." Of the *absolute certainty of the general extension of the gospel of our divine Redeemer:* "for as the rain cometh down, *and the snow* from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so (it is his language whose words are works) shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereunto I have sent it." How ridiculous would be a conspiracy, however powerful, to prevent the snow and the rain descending from heaven? And, in the eyes of the great Being, who said, "Let there be light: and there was light!" and whose arm is omnipotent; how unspeakably contemptible must be the efforts of wicked men to prevent the progress of that sal-

vation, which, in spite of their utmost fury and malignity, is to renovate the world.

Winter is a season which is evidently necessary. It is not unreasonable to suppose, that it is as useful as the spring. It purifies the air, and destroys those unwholesome and infectious gales which would fill our country with disease and death. It braces the human frame, and nerves the limbs with new vigour. It destroys innumerable multitudes of noxious insects, which, otherwise, like the locusts of Egypt, would "devour every green thing." It is the rest of nature, preparing for new exertion. The snows cover the corn, and shield it from the inclemency of the frosts. When this beneficial end is accomplished, "touched by the sun, or thawed by a softening gale, the furry vesture melts into genial moisture, sinks deep into the soil, and satiates its pores with the dissolving nitre, replenishing the globe with those principles of vegetable life, which will open into the bloom of spring, and ripen into the fruits of autumn." And are not the wintry storms of life necessary? Has it not been good for us to be afflicted? Assuredly it has. Often among the flock committed to my care, have I heard, from different characters, the following sentiments: "I never properly valued, or was thankful for my health, till I knew the loss of it. I was at rest among the creatures, till 'the delight of my eyes was taken away at a stroke,'—then it was

'That I gave my mortal interest up,
And made my God my all.'

I lived without God, and without hope in the world; but from the grave of my revered parent I came exclaiming, 'From this time I will cry unto thee, my Father! the guide of my youth!' Had I not lost a large portion of my earthly substance, I should have lost my soul. I was a prayerless, graceless, proud, unfeeling, and guilty wanderer from God; but afflictions have been the means of showing me my misery, of bringing me to my Father's house, where I live beneath his smiles, and where there 'is bread enough, and to spare.' Doubtless adversity is as necessary as prosperity."

Winter is a season, the unpleasantness and inclemency of which, to large classes of the community, is greatly alleviated by many mercies. We have reason to bless God, that it is not a perpetual succession of storms; we have many fine, as well as tempestuous days, in Winter. It is in this interesting season, that the family is frequently all together, and the parents survey their children, and children's children, with elevated joy and gratitude. Some ingenious and instructive volume, made vocal by one, edifies the whole company. Sprightly and entertaining conversation ensues; nor do we, in such truly rational society, deem the God who made us

— — — "An intruder on our joys,
Start at his awful name, or think his praise
A jarring note.
Cards were superfluous here, with all the tricks
That idleness has ever yet contriv'd
To fill the void of an unfurnish'd brain,
To palliate dulness, and give time a shove."

That intimate, amusing, instructive, and protracted intercourse with agreeable friends, comfortable habitations, abundant fuel, suitable raiment, and many of the luxuries of life, are among the winter mercies of large classes of the community.

Winter is a season when considerable numbers of our fellow-creatures are in peculiar distress. God, in his providential and gra-

cious dispensations, acts as a sovereign. It ought to be the joy of the universe, that infinite righteousness, holiness, benignity, and love, reign for ever uncontrolled. He undeniably distributes health and sickness, riches and poverty, life and death, according to the good pleasure of his will. In harmony with his righteous arrangements, Winter, to many of our fellow-creatures, is a time of considerable suffering. What benevolent mind, in such a season, can help thinking *of the poor prisoner*, shut out from intercourse with his friends, deprived even of many of the commonest mercies; on whom perpetually the doors close, "on whose hinges grate harsh thunder;"—of those "*who go down to the sea in ships*, who do business in great waters; who mount up to the heavens, who go down again to the depths, whose soul is melted because of trouble;"—*of the multitudes of poor*,—

— — "Sore pierc'd by wintry winds,
How many sink into the sordid hut
Of cheerless poverty;"—

of the afflicted, who find the hours of Winter peculiarly tedious and painful;—*of the aged*, whose heads, silvered over by the revolution of many such seasons, tell every visitant, that the days are come, in which, comparatively speaking, "they have no pleasure." Many, doubtless, perish by the snows and frosts of this inclement period of the year. A few winters since, an excellent friend of mine was lost at an early hour of the evening, within a little distance of his own habitation. The affecting picture of the poet was then indeed awfully realized,—

"In vain for him th' officious wife prepares
The fire fair blazing, and the vestments warm;
In vain his little children, peeping out
Into the mingling storm, demand their sire,
With tears of artless innocence. Alas!
Nor wife, nor children, more shall he behold,
Nor friends, nor sacred home."

O shall not our gratitude be awakened for the Divine mercies, and our sympathy be excited to visit and relieve our distressed brethren. "He who hath this world's good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?"

Winter is a season for which we make considerable preparation. It is for this part of the year especially, that we lay up our corn, and gather in our various stores. Thus we should be carefully provident of the winter of life. The sacred writers admonish us to attend, in our earliest years, to the things that make for our eternal peace; that old age, if we should be spared to see it, may be a scene of tranquil and holy enjoyment. And is it reasonable to make provision for Winter, and for the decline of life? Must it not then be folly, for which we have no name, not to make preparation for eternity? especially since this endless period of duration must be suffered, or enjoyed, by every individual of the human race; and the character, whether it be good or bad, formed in time, will be unalterable? Are we then changed by Divine grace? Are our sins pardoned, through the atoning blood of the Lord Jesus? Have we by faith embraced his spotless righteousness? Is the Redeemer precious to our souls? Do we hold perpetual intercourse with the Father, and with his Son Jesus Christ? Are we Christians in name only, or in reality?

Winter is a season which is very transient. A few more weeks, and spring, in all its native loveliness, will again scatter its beauties around our path. Soon we shall again congratulate each other in

the exquisite language of sacred writ,—

"Rise up, my love, my fair one, and come away;
For lo! the winter is past, the rain is over, is gone;
The flowers are seen on the earth,
The season of the song is come,
And the voice of the turtle is heard in our land:
The fig-tree puts forth its green figs,
And the vine's tender grapes yield a fragrance:
Arise, my fair one, my companion, and come away."

There is a world where there is no Winter. Everlasting spring, and unwithering flowers, distinguish that happy country. There is no sorrow, no poverty, no death, no changes. This incomparable region is the rich possession, the inalienable inheritance, the eternal portion, of every humble follower of the Lord Jesus. O then,

— — — — "Ye good distrest!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile;
The storms of *wintry time* will quickly pass,
And one *unbounded spring* encircle all."

Coseley. B. H. D.

LETTER FROM CALVIN TO LUTHER.

To the Editors of the Baptist Magazine.

If it be not inimical to the purposes of your extensive and useful miscellany, I should be glad to see the following letter of Calvin inserted. It appeared several years past in the Gentleman's Magazine, and, probably, is now almost forgotten, if not unknown to many of your readers. It is a convincing proof of the esteem and respect which Calvin entertained for Luther, and also shews that this eminent man of God possessed much of the spirit of the primitive Christians. The original is now to be seen in the Library of Geneva, of which this is a literal translation. The date is February 12, 1545. The messenger, who was the bearer of it, did not reach Isleben till within a few days after the death of Luther.

Southampton. L.

(COPY.)

"*To the most excellent Pastor in Christ's Church, Doctor Martin Luther, my most honoured Father, health!*

"Having observed that almost all our French, who have left the darkness of Popery for the true faith, have yet made no alterations in their confessions, and thereby continue to pollute themselves with the sacrilegious idolatries of Popery, as if they never had any taste or knowledge of the true doctrine, I could not refrain from blaming such sloth and negligence, in the sharp manner which I thought it so justly deserved: for what can I attribute to that faith, which lying buried in the mind, produces no confession? or to that religion, which lies buried under the appearance of idolatry?* But I do not propose to discuss this point now, having already treated that matter at large in two books, where you will more clearly see my opinion, if the reading of those books would not give you too much trouble. The reading of them has already had a good effect upon some here, who before were entirely regardless of this matter, and set them upon considering what was to be done. But, because it is a matter of great difficulty, regardless of our own interest, to expose our lives to danger, or to bear the imputation of having given offence to our brethren, or to quit our fortunes, and undergo a voluntary banishment from our native country and friends; moved by

* It is affecting to find, that nearly 30 years after the commencement of the Reformation in Saxony, that the Reformed in France still used the Popish Liturgies!

these difficulties, many are hindered from entertaining any positive resolution, and for this backwardness, they offer some, and those specious reasons; though it is very apparent, that they lay themselves out to find specious pretences for this purpose: but as they acknowledge that they have many doubts, they wish to have your opinion upon this point; and as they deservedly entertain the greatest reverence for you, your opinion will have very great weight with them. They have, therefore, entreated the favour of me to send a particular messenger to you, who may bring to us your answer on this point; and I, knowing how highly it concerns them to be assisted by your opinion, in order to remove those doubts under which they at present labour, and because I should have done this upon my own particular account, had they not desired it, I could by no means refuse to comply with their request.

"Now, therefore, my most honoured father, I beseech you, by Jesus Christ, that you will not refuse to take this trouble upon you, as well for theirs as my sake; and first, that you read over the letter which goes to you in their name; and then, that you will read over my books; or, if that will take up too much time, then you will employ some other person to read them, who may lie the substance of them before you, and when that is done, that you will be so good to send us your opinion by the bearer. I own that it grieves me, in the many and great affairs in which I know you are engaged, to give you this trouble; but from your acknowledged goodness and humanity, when you consider the necessity I am under, I flatter myself with *the hopes of your* pardon. I wish I could fly to you, that I might have the happiness of an hour or two of your conversation; for I could wish not only to converse with you upon this, but upon some other subjects, which would, I am persuaded, redound greatly to my benefit; but what I am not allowed to enjoy in this world, I hope will soon happen in heaven. *Farewell*, most excellent man, most eminent servant of our blessed Lord, and my most honoured father! May God continue to direct you to the end by his blessed Spirit, for the common benefit of his church!

"Your own JOHN CALVIN."

Value of the Art of Printing.

FROM the History of the Reformation in the Low Countries, by Gerrard Brandt, we copy the following, (page 68, Abridg.) to show the obligations we are under to Divine Providence for the invaluable art of Printing:—"About the year 1400, or somewhat later, *Laurence Johnson Koster* found out the art of composing letters, or *Printing*, which soon filled the world with numbers of books and sciences, and, at the same time, turned greatly to the prejudice of the Papacy, by publishing and dispersing such books as were writ against it. And whereas before, people used none but manuscripts, or written books, and for one copy of the Bible, tolerably written upon vellom, were wont to pay 4 or 500 crowns, it might now be bought for 60; and soon after, as the art grew more common, for 4 or 5 crowns. Thus the vulgar, who could not reach the price of *manuscript* Bibles, found it easy to read the Holy Scriptures in *print*."

Since the establishment of the British and Foreign Bible Society, the price of the Scriptures has been reduced to three shillings!

Juvenile Department.

HISTORICAL ESSAYS.

No. VII.

On the Corruption of Christianity in Britain, during the reign of Stephen.

It is not surprising, that the death of so able a prince as Henry, in times of such mental degradation, should have proved eventful; especially as his daughter, the Empress Matilda, was heiress to the crown. Henry had taken great care to insure her the throne; for the recollection of his own usurpation could scarcely fail to remind him, that hereditary right was an insufficient security. He had, therefore, endeavoured to secure her success by the admonitions of conscience, administering oaths of fealty to his vassals, both in Normandy and England. But what avail the most solemn oaths, which it is believed the sacerdotal power can absolve? and what is there to fear from a power, which reward can mould to its will?

Among the most professedly devoted to the interests of Matilda, before the death of Henry, was his nephew Stephen, who actually contended with the Earl of Gloucester who should be first in swearing allegiance to her; yet, no sooner was the King's departure known, than he hastened to England, and boldly assumed the regal power, A. D. 1135. Attention to the clergy, who were now so formidable a body, was his first concern; indeed, he could not succeed without their concurrence, for very much depended, in this age of superstition, on the ceremony of coronation, which it belonged to them to perform. Stephen's brother, being Bishop of Winchester, greatly assisted the enterprise, and obtaining the good-will of the Bishop of Salisbury, these prelates waited on the primate, to require his performance of the ceremony. The Archbishop, however, who, in common with others, had sworn fealty to Matilda, was inflexible, till the base expedient of procuring the Steward of the Household to swear, that Henry, on his death-bed, had altered his intentions in favour of Stephen, was resorted to. The Archbishop, on this slight pretence, crowned Stephen king; who, by seizing the great treasure Henry had amassed at Winchester, managed the ecclesiastics during its continuance.

The gross and awful corruption of the system that now passed under the sacred name of Christianity, was additionally exposed by the conduct of its head, who very readily published a bull, ratifying Stephen's title. The clergy in England, acting with policy, took care in their oaths of allegiance to annex a condition, that they were bound as long as the king protected their liberties, and supported the church: nor was Stephen in a situation to object to terms so artful.

In this age of arbitrary power, the nobles, or barons as they were called, were petty sovereigns on their several estates, and often furiously waged war with each other, in which they employed the poor around them at command. Hence they erected castles for the aggrandizement of their power, or the defence of their property. The clergy, contrary to every sacred injunction and scriptural example, instead of reproving the arrogance, vanity, and tyranny of the barons, seeing how much their procedure augmented their importance, followed their conduct. Instead of inculcating the peaceful lessons of Christ, they employed military power against their enemies; and the Bishop of Salisbury, taking a bolder step in the career of power, had erected two strong castles at Sherborne and Devizes, and commenced a third at Malmesbury; and the Bishop of Lincoln, his nephew, built one at

Newark. Stephen observed these encroachments with alarm, and resolved to check their progress. He availed himself of a quarrel between the dependants of the former prelate, and those of the Earl of Britanny, as a pretence for preventing the further erection of fortifications by the clergy, as well as for possessing himself of those already erected. He accordingly imprisoned these bishops, and seized their fortresses.

But such was the interested attachment of the clerical fraternity—such their unity of design and similarity of spirit, that to make one or two the object of attack was to alarm and enrage the whole. This bold, but impolitic, measure of Stephen, roused the indignation of his brother, the Bishop of Winchester, who holding the legantine commission, was more influenced by pride and thirst for dominion, than piety or fraternal affection. Resenting the indignity and pretended impiety of the King, he called a synod at Westminster, on the 30th of August, A. D. 1139, and contended, that the punishment inflicted on the two bishops, was such as none but a spiritual court could inflict. The synod, anxious to improve the present, dared to cite the King before them to account for his conduct; who, unlike a monarch, degraded himself by sending a deputy to accuse the two prelates of treason and sedition, and defend his recent measures. The synod refusing to attend to the case till the castles were restored, and the Bishop of Salisbury avowing his intention of appealing to the Pope, the King terminated the affair, by showing an inclination of ending the dispute in a more prompt and decided manner.

Soon after, the Empress Matilda, doubtless hearing of Stephen's perplexities, as well as encouraged by many, and secretly even by the legate himself, arrived in England, and after many useless negociations for peace, the adherents of the Empress, and Stephen, with his troops, met in the vicinity of Lincoln castle; and, on the 2d of February, 1140, engaged each other, when the royalists were beaten, and the King made a captive. Matilda was too well acquainted with the nature of Popery and its priests, to suppose her success was great till their favour was secured: and the more so, as she had reason to suppose the legate had rather intended to humble than ruin his brother. On the 3d of March she held a conference with him, in a plain near Winchester, and on her promising that he should conduct the administration, and fill all vacant bishoprics and abbies, the allowance of which terms was guaranteed on her part by several nobles, he cautiously consented to acknowledge her right, as long as she should observe these conditions. They then proceeded in procession to Winchester, where, in the presence of many witnesses, he cursed her enemies, and blessed her friends.

The Empress, anxious at any rate to possess the crown, consented to receive it from the clergy; for which crafty purpose, the legate called a synod, at which he delivered a most hypocritical address, pretending still affection for his captive brother, but more for his heavenly Father, who had resigned the King to the hands of his enemies. He boldly declared, that it chiefly belonged to the clergy to elect kings, and that he had convened them for that purpose, and that having sought the direction of God, he now proposed Matilda, the only descendant of Henry, as their queen; to which the assembly consented, except the deputies from London, the only lay-men present, who objected: but the legate evaded their scruples. Yet, not long after, we find this very man instigating the Londoners to revolt, and besieging Matilda at Winchester; and, so precarious was her situation, that she thought it safe to retreat.

How transitory is human greatness! Eugenius III, on succeeding to the Papacy, deprived the Bishop of Winchester of the legantine commission, and gave it to his rival, the Archbishop of Canterbury: and thus humbled his increasing arrogance, and arrested his treachery. The new Pope calling a council, and intent, like his emissaries, upon the augmentation of the ecclesiastical influence, refused to the

English church the accustomed right of choosing its own representatives. Stephen, who had for some time obtained his liberty, and resumed his imperfect government, tho' depressed, had not lost all spirit, disallowed the attendance of the deputies of the pontiff's appointment; which roused his anger, and induced him to place the King's party under an interdict, from the terrors and alarms of which, the King could only extricate himself by humiliating submission.

The youth who wisely reads his Bible, scarcely needs to be reminded, that Christianity teaches and enforces the very reverse of all this. It uniformly recommends the exercise and practice of that genuine charity, which "suffereth long and is kind; which doth not behave itself unseemly, which *seeketh not her own*, but beareth all things."

H. S. A.

REFORMATION ANECDOTES.

Sovereign Princes excommunicated.

"Pope Zachary I. deposed Childerick, King of France.

Pope Gregory VII. deposed Henry IV. Emperor.

Pope Urban II. deposed Philip, King of France.

Pope Adrian IV. deposed William, King of Sicily.

Pope Innocent III. deposed Philip, Emperor.

Pope Gregory deposed Frederick II.

Pope Innocent IV. deposed King John of England.

Pope Urban IV. deposed Mamphred, King of Sicily.

Pope Nicholas III. deposed Charles, King of Sicily.

Pope Martin IV. deposed Peter of Arragon.

Pope Boniface VIII. deprived Philip the Fair, upon which occasion, to justify what he had done, he published in *his bull, which is* now part of the Canon Law, the following decree:—"We declare and pronounce it, as necessary to salvation, that all mankind be subject to the Roman Pontiff."

Pope Clement V. deposed Henry V. Emperor.

Pope John XXII. deprived the Emperor Lodovick.

Pope Gregory IX. deposed the Emperor Wenceslaus.

Pope Paul III. deprived Henry VIII. of England."

Vide Dr. Chandler's sermon. Nov. 5, 1714, page 20.

Popish Imposture in England.

In Burnet's History of the Reformation it is said, that in the year 1536, in the reign of Henry VIII, "They discovered many impostures about relicks, and wonderful images, to which pilgrimages had been wont to be made. At Reading they had an angel's wing, which brought over the spear's point that pierced our Saviour's side: as many pieces of the cross were found, as joined together, would have made a big cross. The Rood of Grace at Boxley, in Kent, had been much esteemed, and drawn many pilgrims to it: it was observed to bow, and roul its eyes; and look at times well pleased, or angry; which the credulous multitude imputed to a Divine Power; but all this was discovered to be a cheat, and it was brought up to St. Paul's Cross; and all the springs were openly shewed, that governed its several motions. At Hales, in Glocestershire, the blood of Christ was shewed in a vial; and it was believed that none could see it who were in mortal sin: and so after good presents were made, the deluded pilgrims went way well satisfied if they had seen it. This was the blood of a duck renewed every week, put in a vial very thick of one side, as thin on the other; and either side turned towards the pilgrim, as the priests were satisfied with their oblations: several other such like impostures were discovered, which contributed much to the undeceiving the people."

Abridg. p. 200.

Pilgrimages to Canterbury.

"The richest shrine in England was Thomas Beckets at Canterbury, whose story is well known. After he had long imbroiled England, and shewed that he had a spirit so turned to faction, that he could not be at quiet; some of Henry the Second's officious servants killed him in the church of Canterbury: he was presently canonized, and held in greater esteem than any other saint whatsoever; so much more was a martyr for the Papacy valued, than any that suffered for the Christian religion: and his altar drew far greater oblations, than those that were dedicated to Christ, or the blessed Virgin; as appears by the accounts of two of their years. In one, 3*l.* 2*s.* 6*d.*; and in another, not a penny was offered at Christ's altar. There was in the one, 63*l.* 5*s.* 3*d.*; and in the other, 4*l.* 1*s.* 8*d.* offered at the blessed Virgin's altar. But in these very years there was, 832*l.* 12*s.* 3*d.* and 964*l.* 6*s.* 3*d.* offered at St. Thomas's altar. The shrine grew to be of inestimable value. Lewis the Seventh of France came over in pilgrimage to visit it, and offered a stone, valued to be the richest in Europe. He had not only one holy-day, the 29th of December, called his Martyrdom; but also the day of his Translation, the 7th of July, was also a holy-day; and every 50th year there was a Jubily, and an indulgence granted to all that came and visited his tomb: and sometimes there were believed to be 100,000 pilgrims there on that occasion. It is hard to tell, whether the hatred to his seditious practices, or the love of his shrine, set on King Henry [VIII.] more to unsaint him. His shrine was broken, and the gold of it was so heavy, that it filled two chests, which took eight men a piece to carry them out of the church; and his skull, which had been so much worshipped, was proved to be an imposture; for the true skull was with the rest of his bones in his coffin; his bones were either burnt, as it was given out at Rome; or so mixed with other bones, as our writers say, that it had been a miracle indeed to have distinguished them afterwards."

Burnet's Abridg. p. 201.

Revenues of the Church of Rome in the 16th Century.

"The Church had found means to ingross the greatest part of the treasure of the western world into their own hands; and had not a stop been put to their encroachments, in a little while more, they would have inslaved and impoverished all mankind that owned their usurpation.

"Nor need we wonder at this, considering how many hands were employed: the grand fisherman at Rome, had a multitude in every country to angle partly for him, and partly for themselves. Alsted reckons above 100 years ago, that there were then at least 225,044 monasteries in Christendom; and if you allow 40 persons to an house, the number will be more than nine millions. Now all these, and the rest of the ecclesiasticks, which like locusts had overspread the face of the earth, lived upon the plunder of the people: and besides, they had a thousand little tricks and devices to get money; they could sell a dead man's bones at a vast sum; Austin's particularly (that were translated from Hippo to Sardinia,) were purchased at 100 talents of silver, and a talent of gold: and having almost an infinite variety of ware, which they put off at no small rate, taking advantage of the superstition and credulity of their silly chapmen, it strangely enriched them: their own poet Mantuan acknowledges, that all things were set to sale at Rome: not only temples, priests, and altars, but heaven and God.

"In the time of our Henry III. it was reckoned, that the pope's revenue out of England exceeded the king's; and some who have endeavoured to make the estimate, tell us, that there went 60,000 marks yearly out of this land to Rome. Some have computed, that the tenths and first-fruits only in England paid to the clergy, amounted to more than 20,000*l.* per annum."

Bennet's Memorial of the Reformation, p. 31.

Obituary.

JANE LAYCOCK.

JANE LAYCOCK was born at per-Shaw-Booth, near Ludden-, in the parish of Halifax, June (O. S.) 1737. Her parents, illiam and Sarah Davison, were ular, attendants on the ministry of Rev. Mr. Smith, of Mixonden-pel. Jane considered her parents possessed of true piety. When r father lay on his death-bed, Mr. ith observed to him, "I have not nore upright Christian comes into chapel." To this Mr. Davison lied, "I fear you have not a ater hypocrite." These fears re, by all who knew him, consi-red as groundless: but the best men have their fears. Jane was, an early age, instructed by her rents to maintain an inviolable gard to truth. This preserved her m many of the extravagancies of uth. In her youth, our friend was rmly impressed with the worth of r soul, under the ministry of that defatigable labourer in the Lord's neyard, the Rev. G. Whitfield; e also attended regularly on the inistry of the Rev. W. Grimshaw, Haworth. These apostolic men, e heard at every opportunity: e was diligent, serious, and exem-ary in all her conduct. In 1769, e lived with Mr. Thomas Hill, of ilsdon-Hill: at this period it eased God to visit her with an arming affliction. Her hopes, hich it appears rested upon her n good works, now all forsook r, and fled. She thought death as at hand, and had no doubt but r soul would be lost for ever. All as dark as darkness itself; but it leased her heavenly Father to lead r to the Lamb of God. Her own ileness was clearly discovered, and sight of the Saviour from sin was speakably precious. She now came concerned at the apprehen-ions of recovery, lest she should gain return to folly. Mrs. Hill re-ieved her anxious mind by obser-ving, "O Jane! if you should live 30 or 40 years more, God can keep you from sin, and take you to hea-ven as well then as now: do not dispute him, he is faithful." She was soon after led to rejoice in the hope, that he who had begun a good work, would also perfect it.

In 1772, Jane was married to Jonas Laycock; and continued his wife for sixteen years. During this period of her life, this good woman resided at Heaton, near Bradford, and with her husband constantly attended on the public ministrations of the Rev. W. Crabtree. The la-bours of this holy man of God were rendered of lasting profit to her mind. These years of her life were spent in great conjugal happiness; but in the year 1788, a painful pro-vidence bereaved her of her hus-band, and she was left a widow. After having spent thirteen years in her widowhood state, she was again married in 1801, to a person of the same name as her former husband, Jonas Laycock. Perhaps the piety of our late friend never appeared more evidently in exercise than now. For many years her latter husband was entirely deprived of his sight, and was not a little fretful in his situation; but by attentions the most assiduous, Jane strove to smooth his asperities, to cheer his solitude, and to alleviate his bur-dens. Humble, obliging, courteous, and gentle, she watched over her partner with the tenderest care; spent the little she had collected whilst a widow, on his support, and cheerfully laboured to prevent his necessities. Prior to this period, Jane and her husband had become residents at Shipley, near Bradford. At the Baptist chapel in this village she constantly attended; and in a few years after her second marriage, was again left a widow. But though a widow, and in great po-verty, her mildness of temper, and godly simplicity, procured so many friends, that her wants were sup-

plied abundantly, and all the comforts of life freely imparted. The writer of this paper could mention, were he not expressly forbidden, by the modest benevolence which covets concealment, instances of attention and profuse kindness to this poor woman, of a pleasing kind. In the year 1816, our aged friend first expressed her strong desire to become a member of the Baptist church at Shipley. At the proposal, the pastor of that church hesitated: Jane was in her 80th year, so feeble as to be almost incapable of standing alone, and on the brink of the grave. The good woman saw his hesitation, and rebuked his timidity by the following remarkable words, "Are you afraid that I should die in the water? If I should do so, I shall be as near heaven there as on my bed; and, surely, it cannot be unhappy to die in the way of duty! I must be baptized: unless you will not baptize me; it is my duty to follow my Lord!" Accordingly she was baptized, August 9, 1816. To her this was a day of triumph; though weighed down with infirmities, she rejoiced in the God of her salvation. Her mind, however, was not always serene; she had fears, and sometimes mourned in darkness: yet for more than a year she maintained this conflict in hope; but in September, 1817, she was finally released from all her fears, and was never after harassed by them. She then remarked, "I believe God has given me true faith; and that he will never leave me, nor forsake me. I am also persuaded, he will never suffer my mind to be beclouded again, but will keep me to the end. He has done much for me, both for soul and body; I am truly thankful! Oh what friends have I had: how am I blessed! I have done nothing in word, or in deed, that can recommend me to God. I am a poor sinner, but I trust in the Lord Jesus: he alone is my hope, my only Saviour, and my portion. Thus lived, and thus died, Jane Laycock, November 4, 1817. Genuine piety made her happy in affliction, honourable in poverty, and triumphant in death. Her pastor preached her funeral sermon on Lord's-day afternoon, November 16, to an auditory truly impressed that an exemplary Christian was removed from us to her Father's kingdom.

Shipley. J. M.

SARAH TITLEY.

SARAH TITLEY, of Bradford, Yorkshire, died on the 23d of July, having entered the twelfth year of her age. She was a child of great simplicity and thoughtfulness, combined with what was amiable and engaging; and when about eight years of age, she discovered evident traces of a mind deeply impressed with a sense of the reality and importance of divine things. She read such pious books as were suited to her years, such as Bunyan's Pilgrim's Progress, Janeway's Token for Children, and Rowland Hill's Village Dialogues with great attention, but manifested a still greater delight in her Bible than in any of them, often repeating that line of a hymn she had been taught—

"Precious Bible! what a treasure!"

She often expressed to her mother her fears that her soul would be gathered with sinners, and wished to know whether Jesus Christ would save her; and on being told that he came into the world to save sinners, and would save all that saw their need, and who applied to him for salvation, the information gave her great satisfaction. She discovered a strong and increasing attachment to godly people, and was particularly fond of an aged member of the church to which her parents belong.

From this period to the commencement of her illness she continued to give proofs of the same pious temper, while she discovered no traces whatever of affectation or singularity in her general deportment, except what lay in a serious guard against whatever was evil. She was an attentive hearer of the word, and when any thing was advanced by the preacher particularly suited to her age and circumstances, it seldom failed to make a manifest

and deep impression upon her mind. This was especially the case under a sermon delivered by Dr. Steadman a few weeks before her illness, from John, xxi. 15, "Feed my lambs." On her return from the house of God she expressed it as her great concern and her humble hope to be found among the lambs of Christ's flock, and with them to share in his constant and kind attention.

When her illness commenced and became threatening, she expressed no wish to get better. Being asked how she felt in her mind, after much deliberation she replied with tears—"I fear I am not right; but I beg of the Lord to give me a new heart." And that text of scripture gave her great encouragement—"Come unto me all ye that labour and are heavy laden, and I will give you rest." On hearing it repeated she once added, "'And him that cometh unto me, I will in no wise cast out.' I long to go to Jesus, and to be with him." Those words, also, were frequently repeated by her—"Suffer little children to come unto me, and forbid them not."

She was visited during the whole of her illness by the pious aged member of the church above-mentioned, whom she constantly requested to pray with her; and, upon her departure, would repeat the request, saying, to use her own language, "Matty, pray for me."

As her illness increased, it became still more manifest that her whole desire was to go to Jesus; but she often expressed a desire to be more fully assured that Jesus loved her. On that text being repeated—"I love them that love me," she exclaimed—"I believe that Jesus Christ loves poor Sarah. I long to go to Jesus. If I had a thousand tongues, they should all be employed in praising him." At another time she repeated with much energy those lines—

"Jesus, my God, I know his name;
His name is all my trust:
Nor will he put my soul to shame,
Nor let my hopes be lost."

adding, with much animation, "No, he never, never will! Jesus loves poor Sarah. I long to be with him—to be found one of his lambs" (alluding to the sermon above-mentioned). She continued to discover a strong attachment to the house of God, often repeating the words of David, "I would rather be a doorkeeper in the house of God, than dwell in the tents of wickedness," adding frequently, "or in a king's palace." Her mind was much occupied with the thoughts of heaven and the hope of going thither, as was evident from many expressions that dropped from her. After drinking a little water she said, "I shall soon drink of that water that springeth up unto everlasting life." Being asked if her eyes were dim, she smiled, and said in reply—"I shall soon

——"See the Canaan that I love
With unbeclouded eyes."

She often spoke of the sufferings of her dear Jesus, as she delighted to call him, admiring the love he manifested, and expressing her surprise at the evil treatment he endured. She was patient under her pain, which at times was very severe. On her mother's telling her that she was pained to see her suffer so much, she replied, "You know, mother, that whom the Lord loveth he chasteneth:" and added, "Those are they that come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. I shall never be weary when I get to heaven;" repeating that verse of Dr. Watts—

"There on a green and flowery mount,
My weary soul shall sit;
And with transporting joys recount
The labours of my feet."

Being told that the next Saturday would be her birth-day, she replied, "Yes, I know it. I hope to spend it with my dear Jesus; where there will be no head-aches, no sorrow, no sin." She often expressed herself in the words of the 23d Psalm—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." In the course of her illness,

she wished her eldest brother to come to her bed side, and entreated him to read his Bible, and to pray to God that he might be one of his dear children, and to look, as she expressed it, what an afflicted state she was brought into. She uniformly discovered a very strong attachment to good people and, as a striking proof of this, she, in the early part of her illness, made it her request, that if she should not recover, her money which she had in her possession should be given to Christ's poor, and would not be satisfied until she had obtained a promise in the affirmative. It is scarcely necessary to say, that her request was punctually complied with. A few days previous to her death she was seized with a delirium, which not only interrupted the exercise of reason, but nearly took away her speech. But even then, at intervals, made it evident to her mother, that notwithstanding the severity of her sufferings, her mind was tranquil and happy. Many other expressions were uttered by her during her illness, but the above are selected as a specimen, as they may be useful to such as shall peruse this account; and in addition to the many others equally satisfactory, they furnish evidence to her bereaved parents, that though torn from their embrace, and removed in early life, she is removed to a better world; and though they have followed her cold remains to the grave with weeping eyes and aching hearts, yet they have this consolation, that according to the tenor of those words uttered by our gracious Redeemer over the corpse of the daughter of Jairus, which words were improved on occasion of her death—"The damsel is not dead, but sleepeth."

Mr. DUNTON.

Mr. Joseph Dunton was born at Bedford, November 1, 1755, of pious parents, and descended from pious ancestors: his venerable father was about sixty years a member of the church at Southill in this county. Mr. Dunton, as might be expected, received a religious education, and was always moral and sober; and though subject to the common follies of youth, was kept from any gross acts of immorality. When a divine change was wrought in him, it was more imperceptible than in cases attended with great distress and horror which some experience. This occasioned at times some painful doubts respecting the reality of his religion. He was baptized January 12, 1781. It is no long time since, that I cannot remember the particulars of the experience he delivered before the church, but he was not subject to great distress or depression of mind on a religious account, nor favoured with those assurances and elevations of mind which some of the children of God express; but was in general in an even steady state of mind, relying on the free sovereign grace of God, through the person, blood, and righteousness of Christ.

As to his religious sentiments, they were what is commonly called Calvinistic; and as a speculative man, he was in some things rather particular, but was a strenuous advocate for free inquiry, and exercised great candour and liberality towards those who differed from him, and was a firm friend to civil and religious liberty.

He was a rare instance of filling up the various relations of life as a son, husband, father, brother, and friend, being affectionate, tender, kind, and faithful. As a neighbour, he conducted himself in such a manner as to engage general respect and esteem from people of all descriptions; was always ready to exercise kindness to all; and to the poor in particular, who looked up to him as their friend to settle their differences, and to assist them in various ways, which he was always ready and exerted himself to do; and those high in life treated him with marked respect. As a man of business, the strictest honesty and integrity marked his character; which, together with his uniform good nature and pleasant temper, procured him that portion of esteem he so well deserved.

His capacity and information were certainly above the common standard. I am aware that much of the foregoing might be the fruits of the gifts of Nature, but in him they were, I trust, sanctified by the grace of God.

He passed through a long and painful affliction of the dropsy: during which he used to say, "I feel myself a poor, guilty, miserable sinner, and depend wholly on Christ for salvation;" with those expressions "God be merciful to me a sinner"—"Save, Lord, or I perish." Thus he lived, and thus he died: and during his long and heavy affliction he was remarkably calm and composed, not a murmur escaped his lips, but was cheerfully resigned to the sovereign will of God to the last. To which I may add, "Mark the upright, for the end of that man is peace." It is remarkable, that he often expressed his dread of dying, and his heavenly Father was pleased to prevent all his fears, for he died while asleep, without a groan or struggle, late in the night of Lord's-day, Oct. 12, 1817, aged sixty-two.

Thus my valued and much respected friend lived beloved, and died lamented, as was manifest by the abundant sorrow that was expressed at his funeral, by those who testified that he was the most useful individual they had ever known in that neighbourhood.

Bedford. M. M.

MRS. M. A. COULTART.

THIS holy, humble, and devoted follower of the Redeemer, the wife of the Rev. James Coultart, Baptist missionary in the West Indies, finished her mortal course on the 8th of October, 1817, in the island of Jamaica, whither she had accompanied her husband but a few months before for the express purpose of making known among the heathen the "unsearchable riches of Christ."—Some further particulars may be expected in our next.

Review.

Correspondence between a Mother and her Daughter at School. By Mrs. Taylor, Author of "Maternal Solicitude," &c.; and Jane Taylor, Author of "Display," &c. Second Edition. Taylor and Hessey, Fleet-street. Price 5s.

THERE is a subordinate sense, though by no means an unimportant one, in which it may be said to the young people of this highly-favoured isle, Blessed are your eyes, for they see, and your ears, for they hear, what has not been seen or heard in any other country, nor witnessed at any former time, even in this happy land. We refer to the unprecedented exertions which are made, and the innumerable, and still-increasing facilities which are adopted, for advancing the useful information, the religious improvement, and the intellectual gratification of the rising race. This is the day of their merciful visitation; the harvest of their opportunities. If, then, in circumstances so favourable for the acquisition of knowledge, they remain ignorant of almost every thing which is worth knowing, there will be nothing to alleviate their comfortless situation in old age, when they will find themselves destitute of those sources of rational enjoyment, and mental satisfaction, which, by diligently attending to those means of instruction which they possessed in early life, they might have secured. How pitiable! How deplorable to beg in winter!

And, in a situation so humiliating and wretched, how cutting will be the reflection, that this poverty is the result of not working in harvest. But, alas! how much more intolerable will be the condition of those, who, in another world, in a state of utter destitution, and remediless ruin, will have to say, in reference to their religious opportunities, and the means of salvation, "The harvest is past, the summer is ended, and we are not saved!"

These remarks are designed to impress our young friends with a just apprehension of the magnitude of their privileges, and their consequent proportionable responsibility; and by no means to insinuate, that Miss Taylor is only capable of writing for young people; though that were no small attainment, particularly when rendered agreeable and entertaining to the better informed part of juvenile readers. On the contrary, we conceive that those elderly persons who cannot obtain considerable advantage from her publications, must be either very wise, or immensely stupid; we will not pretend to determine which, but we entreat them to examine. Before they condemn a writer, in a manner which has become contemptibly common-place, as being 'pretty and flowery,' with a long et cetera, equally senseless and disgusting, because applied without discrimination to whatever they dislike, or do not understand; let them seriously inquire where the fault really lies; whether that want of interest and importance, of which they complain, ought to be attributed to the inefficiency of the agent, or the insensibility of the subject.

But though it is allowed, that Miss Taylor's writings are neither intended nor calculated *exclusively* for the young; it must be acknowledged, that, while she is deservedly rising in the estimation of the religious public at large, this is particularly the case with the juvenile branches of our families; and more particularly still with our daughters, including also our sisters, our wives, and our mothers. Were it necessary, both the general, and the more specific kind of popularity which she enjoys, might easily be accounted for. The superiority of her talents, and the fascinations of her style, connected with evangelical sentiments, and a constant choice of interesting subjects, and the sweet combination of all these in her exertions to increase the improvement, and heighten the felicity of her readers, by perpetually directing their minds to the contemplation of the most important topics, the tendency of which is to correct their mistakes, to expand their faculties, and purify their affections;—these things are quite sufficient to account for, to secure, and to increase that share of merited esteem into which she has long been rising.

Miss Taylor is in possession of too great a portion of well-earned fame, and enjoys too large a share of the sanction and patronage of the religious public, to be much concerned about the opinion of reviewers. Her eminent qualifications for writing, and the peculiar beauty, and singular usefulness of the productions of her pen, are very extensively known, and, we believe, entirely undisputed. And it must be admitted, that the admirers and purchasers of the works of Mrs. and the Misses Taylor, do as much credit to their own discernment and taste, as they confer honour upon their fair and favourite authoresses. We cannot refrain observing by the way, that the popularity which they enjoy, brings to our recollection a remark made by a very accurate observer of men and things—the late Rev. Richard Cecil, minister of St. John's Chapel:—"Let us do the world justice. It has seldom found a considerate, accommodating, and gentle, but withal, earnest, heavenly, and enlightened teacher. When it has found such, truth has received a very general attention." Here the principle is illustrated and confirmed, though in a different, but not less appropriate, application.

But we must address ourselves more particularly to our present task, which is to give some account of the book before us; a task, however, which, though very agreeable, is by no means easy; for, how can a

reviewer multiply remarks? or what can he find to say, with the conviction in full force upon his mind, that, in reference to the work under consideration, in general, and almost without an exception, reproof would be unjust; correction, superfluous; advice, impertinent; and commendation unnecessary. What all admire, needs neither improvement nor eulogium.

Perhaps it might be sufficient to say, that the present volume is not inferior to any of its predecessors. Indeed, we know not whether this would not be rather too much; for we almost suspect it is not quite equal to Miss Taylor's previous publication—"*Display: a Tale.*" On this beautiful piece, we do not recollect having given our opinion as reviewers; but it is a favourite book in our juvenile libraries, and we have repeatedly read it to our young people and our wives with great delight. We are inclined, upon the whole, to consider this as the master-piece of the family. Perhaps the composition of the Correspondence is not quite so polished; but then, of course, it is softer and warmer: and if the thinking is not equally pointed, it is more natural, and not less useful. But, without minutely weighing the comparative merit of the present volume, we may observe, that it abounds with original, striking, and acute remarks on many very common topics.

Miss Taylor very justly observes, that "it is of great consequence that we learn to distinguish between the *trifling* and the *real* in every thing." She seems constantly alive to a remark made by a great genius, Robinson of Cambridge, which he stated with his own peculiar simplicity and point, when he said, "If we would ascertain what is *right*, we must distinguish what *is* from what *ought to be*." The great object always in hand, and ever upon her heart, is to show the immense value and indispensible importance of informing the mind, training it to habits of thinking, regulating the temper, and forming the character of young people to intellectual and moral excellence. She excels in developing the springs of action, and frequently shows them to be bad, or at least defective, in many pursuits and engagements in which young people, and old people too, are very apt to congratulate themselves on the purity of their motives. We acknowledge, that she has often detected us, where we had not before suspected ourselves. In this respect her talents are peculiarly striking, and, for her years, we think, perfectly unparalleled; resulting, we presume, from the vigilance and severity of her *self*-examination, and the consequent and commensurate extent of her *self*-knowledge; for we seldom suspect another of that to which we have never felt inclined ourselves.

The composition of this volume is very correct, and equally chaste. She has most completely acquired the art of concealing the pains which have been bestowed upon it. Every page has been most severely chastised, though no marks of violence or displeasure appear to a common observer. We apprehend no person can form a just estimate of the labour which such writing incurs, except those who are determined to write as well, and who know from experience that it is not to be done at the first dash. We have perceived scarcely half a dozen obscure or awkwardly constructed sentences in the whole book. She seems to act most determinedly on Lord Chesterfield's principle, that "Whatever is worth doing, is worth doing *well*." No author, we imagine, should allow himself to say 'This paragraph, or this sentence, is not so good as it might have been; *but it will do*.' Even if he were able to say, and to say with justice, 'It is better now than most other people can do,' that were nothing to the purpose. Any mental apology of this kind would increase the very fault which it were intended to extenuate—*indolence*, and render the habit still more inveterate. Whatever is not as good as the author could make it, is not so good as it *ought* to be. He who writes for the press, and who expects the pecuniary remuneration and the patronage of the public, insults those

whose suffrage he solicits, while he degrades himself by presenting them with something which is not his best.

In perusing the book, our attention was arrested by two or three slight mistakes. In a work of less merit, and a more limited circulation, abounding, perhaps, with errors, of which these might have been the least, we should not have noticed them. The task would then have been too formidable. To correct the errors of some publications, would be like "washing Ethiops fair." The first mistake to which we allude occurs in p. 108, where Laura says, "I hope I am in some degree aware, how important it is to acquire habits of attention and command of the thoughts now, while habits either good or bad are so easily formed." That all habits are more easily formed while we are young than at an advanced period in life, is granted; but, that *good* habits are *ever* easily formed, is not quite so evident. Nothing, we apprehend, is so easy for a depraved creature as to be just precisely what he should *not* be. Another is found in p. 114, where Mrs. Taylor observes, that "the most effectual way of obtaining the approbation of our fellow-creatures, and the *only* way to insure that of our own conscience and of God, is to *be* what we wish others to think us;" and adds, we conceive, unadvisably, that "the reality is generally as attainable as its counterfeit." Now we were thinking, that Laura, with the assistance of her friend, Grace Dacre, might, in her next letter to Mrs. Taylor, have examined her a little upon their "new plan of thought-making." She might have said, 'But do you not think, mama, that a person may easily be a hypocrite? Now I was thinking, it could not be so easy to be a Christian; not unless it were as easy to obtain a clean heart and a right spirit, pure motives, and heavenly pursuits, as it is to reform, and, in some respects, to beautify the external conduct, while the inward man be defiled and paralized by that moral putrefaction and death which inherit in our nature.' The last appears in p. 132, where young people are assured they "must not expect happier days than those" spent at school. It may be allowed, that happiness is then more unmixed and less interrupted: but, surely, the happiness of infantine years must be inferior in its nature to that which we enjoy when our mental faculties have reached their maturity, and which arises from the exercise of virtuous and benevolent feelings—intercourse with God here, and the sweet anticipation of dwelling with him hereafter. We are sorry to see any mistake in so excellent and admirable a book. It affects us to see Miss Taylor sanction any thing which should long since have been put down, and to perpetuate the currency of what ought to be called in, never to be re-issued. What a pity that so fair a hand should be unconsciously employed in the circulation of counterfeit coin, though but to the amount of three farthings! We have, however, some pleasure in hinting at these mistakes, as we consider them, because we believe Miss Taylor will receive our remarks in good part. We wish her never to forget the advice of her governess, "to be more emulous to excel *herself* than others." She cannot have a better pattern.

We have gone through this volume with great pleasure, and have been unusually affected by it. If any of our readers can peruse some parts of it without an indescribable thrill, perceiving the tear ready to start in their own eye, while they see it glisten in hers, we will not envy them. They must, in that case, however, possess more sense, or less sensibility, than even a reviewer. They may, indeed, congratulate themselves on its being attributable to the former, while we may be allowed to query, whether it ought not, in justice, to be imputed to the latter.

To the Editors of the Baptist Magazine.

State of the Baptists in the Valley of Moutier.

FEW communications in the various periodical publications of the

day are, I believe, read with so much interest as those that come under the denomination of religious intelligence, and detail either the exertions employed for the diffusion of religious knowledge, or the situation of Christians in different parts of the world. Having lately read in a publication entitled "Letters descriptive of a Tour on the Continent in 1816," an account of the Anabaptists (as our author calls them, I dare say you will think improperly) in the Valley of Moutier, I take the liberty of sending you the following extract, the insertion of which will, I have no doubt, interest your readers. The author, Mr. John Sheppard, seems a lowly Christian traveller, and has presented to the public much interesting information, conveyed in a very pleasing manner; while the general reflections that occur are quite in the spirit and tone of genuine Christianity. It will be to you no disrecommendation at least of his work to know, as we learn from the extract before us, that he holds the same opinion with yourselves on the subject of baptism, though this, I think, is the only occasion on which this appears.

W. I.

"The grander scenes I have before described to you, did not render me at all insensible to the picturesque wildness of these; but I found, without expecting it, in their vicinity, another circumstance to interest me, from its being inhabited by a considerable number of Anabaptists,* whose sentiments and practice I became desirous to ascertain. They were represented by others as very peculiar; but at the same time an uniform testimony was borne to the good morals, and to the peaceable and charitable habits of these sectaries. Near a village called Malleray, I found an elderly peasant, not of their communion, who told me he was acquainted with many of them, and offered to conduct me to a neighbouring mountain, where one of their pastors lived. This man was one of the most thinking and lettered rustics I have met with. He was a member of the established, or Presbyterian religion; but as the object of our walk naturally led to the topic, he observed, (without my suggesting it, or intimating my sentiments,) that he thought uniformity of religious opinion was not to be expected, and could scarcely exist even among those of the same communion. This he illustrated by the remark, that no animal of the same race, or tree of the same species, or even a leaf of the same tree, was exactly like another. He censured Voltaire as an atheist, and Rosseau as a politician who condemned existing governments, without devising a better. He had never thought Buonaparte a great man, or his successes likely to be lasting; because, said he, *la Providence peut dormir quelquefois, mais tôt ou tard elle se reveille.* ["Though Providence may sometimes sleep, yet at last she will awake."] He applauded Frederick the Great of Prussia, and when I mentioned his infidelity, (of which the peasant did not seem fully apprised,) he observed, 'Yes, but he tolerated all religions.' It did not appear that this person had ever quitted his native valley; he was advanced in years, and observed how enviable was the lot of my servant, who enjoyed an opportunity of visiting various countries in his youth. We found on the mountain a brother of the preacher whom we sought, employed in mowing. He regarded me with a good deal of fear or suspicion; the interrogation of a stranger very naturally awakening in his simple mind the ideas of *espionage* and persecution. Neither could he, I believe, have given a clear account of their faith, even had I been able to understand his *patois* [dialect] without its passing through the medium of my guide. He did, indeed, with great simplicity, state to him, for my information, two or three practical points of difference, '*We do not drink, or swear, or play cards as you do*;' which my interpreter reported as faithfully as he would a distinction on the *five* points. We found only the little daughters of the rustic preacher at his home, quite plainly, but neatly dressed, with very healthy countenances. That part of his farm which immediately surrounded the house, had some patches of flax and hemp, from which they spun their clothing. He was himself hay-making, at nearly an hour's walk above us, on the mountain side. I preferred proceeding to the dwelling of another, who, though not a preacher, was an elder amongst them, and was said to speak pretty good French: dismissing

* It is rather excessive candour for a writer of our own denomination to employ this term of reproach without any explanation, or expression of disapprobation.

my guide, therefore, I trusted to my servant's knowledge of the provincial German spoken here, in order to discover his abode. He also was in the field; but a peasant girl, (not of their persuasion,) conducted us to it, and though the walk was rather long, positively refused any reward. I found the farmer dressed in a black straw hat, with the general air of a respectable countryman, but with his beard, (which began to be grey,) unshaven. I apprized him, as I had the former, that I agreed with them in believing the baptism of adults to be the genuine baptism of the New Testament; which information I thought needful, to prevent suspicion that I came as a spy, or to seek after what might appear ridiculous. He told me, that they usually baptized about the age of fifteen, and performed the rite by pouring water upon the head;* that they used no compulsion with their children, who, if they preferred it, might join the communion of the Reformed. When I asked questions relating to their faith, I found this worthy mountaineer less able on these subjects to express his ideas in French. He had been used to converse in that language with strangers only, and about secular affairs; but the Swiss German, his native language, which even my servant did not understand enough to converse on those points, was the only one he had read or spoken on matters of religion. He appeared to entertain no distrust of me. The mower had asked, whether the Anabaptists in England were rich? but this farmer's notice seemed more attracted by my chin new reaped! than by any marks of comparative opulence about me. He desired to know, whether it was the custom to shave ourselves? I told him it was, as we thought it simply a question of convenience. Taking me to his house, accompanied by his little grandson, he produced a fine folio Bible, printed by Christofell Froschouer, Zurich, 1536; a New Testament, Frankfort, 1737; and some books of hymns or psalms in Swiss German. He offered me milk, and seemed pleased with my visit. Nothing could be more patriarchal than the habits, dress, and residence of these people, and I left them with a very pleasing impression; indeed, my sectarian sympathies were not yet enough indulged, and I walked on the following day to the residence of a preacher of this persuasion, near a place called La Ruchenette, on the road to Bienne. I was first conducted by mistake to the cottage of his father, who, with a venerable silver beard, was exercising his trade as a book-binder. He answered me rather doubtingly, remembering, probably, the evils of former years; but my purchasing a book for something more than its price, and incidentally speaking of a chaise that waited, seemed to inspire confidence in my harmless intentions, and he directed me to his son. This latter was a good-looking man of fifty, whose beard very much became him. He told me, however, that he did not account that, and some other external distinctions which they had adopted, from the motive of avoiding vanity and show, to be in themselves of any moment. I wish my good brethren on the mountains may never be shaken in the orthodoxy of their beards, which accord admirably with their primitive habits and rural life. But to come to points of more importance: this worthy man, named David Baumgartner, informed me that he had been a minister, or preacher, from the age of 24, but had not baptized or administered the Lord's supper till within four years; that the choice of ministers was made first by the vote of the people, fixing on two of their body, and then by the decision of lot between those two, accompanied by the prayer which we find in Acts, i. 24; that it was their practice generally to expound chapters, rather than preach from separate verses; and that their prayers were usually written forms delivered by memory. He said, that in domestic worship, also, which he practised morning and evening, and sometimes at noon, it was his custom to use a book. On my naming some advantages in prayer which is not precomposed, he observed, that he had himself often considered, and suggested to others, that those who felt incapable of thus addressing the Deity, would not be so if applying in distress or necessity to an earthly friend.—They partake of the Lord's supper only once a year. Their public worship takes place at different houses alternately, which may be occasioned by their very dispersed residence among the mountains. This person had sometimes attended the discourses of the reformed [Calvinist] pastors, and was

* "Menno, the father of the Dutch Baptists, (whose tenets these people appear to hold,) was dipped himself, and baptized others by dipping, but some of his followers introduced pouring, as they imagined through necessity, in prison; and the practice now generally prevails among them."—*Robinson's History of Baptism*, page 549.

not dissatisfied with them, except that the dwelt too exclusively on *la morale.*—*They are believers in the Trinity, and in the atonement of Christ.* But the part of their system which has rendered them obnoxious is, their agreement with the Quakers *in denying the lawfulness of oaths and of war.*

"Towards the close of our interview, Baumgartner asking my opinion respecting emigration to America; stating, that neither the Prince Bishop of Basle, (a Roman Catholic) under whose government they formerly were, nor Buonaparte, to whom they had since been subjects, had ever exacted military service of them: but that now, on this district's being recently annexed to the canton of Berne, that Protestant republic required them to find substitutes, which had cost about twelve of their number eighteen louis each; that this demand was very grievous to them as a poor tenantry, to say nothing of their conscientious objections; that it had induced them to think of the painful alternative of emigrating, and that a few of their young men were already gone to America to report to the rest.—I advised this good man (for such his conversation and countenance indicated him to be) not hastily to run the painful hazards of emigration. There could, indeed, be no doubt of his reluctance with a numerous family; and he told me, that many proprietors in the country were much concerned at the risk of their being driven to quit it, as they were good tenants. They are divided into high and low Anabaptists; the former of whom seceded from the rest in consequence of a conviction that it was right to follow the example or precept of Christ literally in some particular cases; as in washing the feet of their guests. (John, xiii. 14, 15.) The whole appear to have derived their opinions from the Mennonites of Holland, and have maintained in this seclusion the primitive rule of the more rigid of that sect. It was stated by those country people to whom I spoke of them, that their moral discipline as a society is very strict, and that few irregularities are known among them. They were driven by persecution from the Emmen Thal, in the canton of Berne, I believe in the seventeenth century; but it is said, a number of their community are still settled there; and except in the point I have referred to, enjoy the benefits of toleration." p. 241—254.

We feel exceedingly obliged to this intelligent Christian traveller for the very interesting account he has furnished of our brethren in the "Valley of Moutier." Compared with many even of the "Reformed," whether as to their evangelical principles or their strict morality, they are indeed as "a lily among thorns," or "an apple tree among the trees of the wood." We hope that future travellers, especially those of our own denomination, (as it can hardly be expected any others should feel a sufficient degree of interest in the subject) will make further enquiries respecting the numbers and residences of these simple hearted followers of the Lamb. We wish many of our pages to be filled with similar historical facts to that we have now copied. We feel confident that this specimen of the author's sentiments and talents as a traveller, will induce many to purchase the book: and for the gratification of our poorer readers, we shall present them with more extracts in subsequent numbers.

Practical Cautions to Students and Young Ministers; a Sermon preached at Bradford, Aug. 27, 1817, by Joseph Kinghorn.

THIS admirable anniversary sermon is dedicated "To the Rev. W. Steadman, D.D. President of the Northern Baptist Education Society." The text is 1 Tim. iv. 16, "Take heed unto thyself." After the introduction, which is highly appropriate and very pathetic, the preacher addresses himself to the young men.

"Take heed—1. In your present situation as students, that you carefully and honourably support your Christian character—2. In your preparatory studies, that you properly use the means of improvement which you now enjoy—and 3. In your future life, when you appear publicly in the world as ministers of Jesus Christ, that you may avoid the dangers to which you will then be exposed."

This outline is filled up in a manner worthy of the preacher; who has crowded into twenty seven pages a multitude of observations,

the result of large experience, which we trust will not be read in vain. We earnestly hope, that the students of all our theological seminaries will avail themselves of the opportunity of procuring a sermon which may be regarded as a manual of wise counsels respecting their studies and their prospects, in which the hopes of the Christian world are very deeply concerned.

We congratulate the worthy author on the progress of the public mind in reference to this great subject: and we rejoice in the assurance that he will have many more readers, who feel a lively interest in the cause he advocates, than he would have had a few years ago. Nor will it be forgotten, that he has himself powerfully contributed, by his own personal exertions, to produce this effect.

A Treatise on the proper Deity of our Lord Jesus Christ; with a Reply to the principal Objections of Socinians; being the substance of two Sermons preached at the Back-lane Meeting-House, Swansea, Dec. 10 and 17, 1815, by J. Harries. Button and Son.

WHATEVER has a tendency to detect error, guard against mistakes, and more clearly illustrate truth, is worthy of regard, and upon these grounds we recommend this short treatise to the attention of our readers: and those who have not an opportunity of consulting more elaborate productions on the important doctrine of our Lord's proper deity, will find the arguments in favour of it justly stated, and the objections of opponents satisfactorily obviated.

A Compendious History of the Christian Church, from the Apostolic Age to the Era of the Reformation. Translated from the French. London: Button and Son, Price 6d.

WE are glad to find, that the return of the centenary of the Reformation from Popery has excited very considerable attention on the Continent. The New Monthly Magazine for the last month states, *that ninety-five* publications had been published by one house in Berlin upon that subject. This small work before us, we apprehend, is translated from one of those; and it augurs well for the spread of religious liberty, that such small publications are circulated on the Continent. The table of Contents will convince the reader that a 12mo. of 32 pages can only contain a very brief "Compendium." These are "Original Constitution of the Church—Remarkable Progress of the Christian Doctrine—Persecution of the Primitive Christians—Their affection to each other—Early innovations, and their baneful consequences—Conversion of Constantine—Domination of the Roman Bishop—A Heretic first executed—Influx of ignorance, bigotry, superstition, and immorality.—Popish ambition—Persecution of the Waldenses and others—Two Popes at one time contend for the Papal throne—Burning of John Huss and Jerome of Prague—Luther opposes the sale of Indulgences—Summoned by the Pope, he defends his principles, and is excommunicated—Luther translates the Bible—Rapid progress of the Reformation—Its permanent establishment—Symbolical books of the Protestants—Wars between the Protestants and Romanists, and deaths of Zuinglius and Luther—Persecution of the Reformed in France, and the Bartholomew Massacre—Toleration established in Germany.

Don't Despair; an interesting History, by William Beck. 1817. Williams & Co. &c. pp. 108.

THIS is a pretty, lively little book, adorned with several excellent wood cuts, and may be made a reward for good boys and girls in our Sunday-schools; many of whom, we hope, will read it with great advantage. Many of the mottos to the chapters are chosen with judgment, and may be recommended to teachers, as well as learners, in the schools of this island. We only give one as a specimen:

"With hasty judgment ne'er decide,
First hear what's said on either side."

R.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

REV. DR. CAREY.

Extract of a Letter from the Rev. W. Ward to W. Burls, Esq. dated Serampore, Aug. 5, 1817.

"We are all pretty well. Mr. Randall and I have both been ill of bilious attacks, but are better. Dr. Carey is passing through this trying season very mercifully yet."

A MEMBER of the church in Calcutta, who had been encouraged to devote himself to the ministry, has been sent to labour at Moorshudubad. The excellent letter of advice sent to him by the missionaries, shew the spirit by which these excellent men are influenced, and the sentiments which they wish to be propagated among the heathen.

"*Serampore, Nov. 30, 1816.*

"Dear brother Ricketts,

"We have been much encouraged by your disinterestedness and devotion to the cause of Christ. We hope that these desires will ever be cherished with the utmost solicitude, and that they will carry you forward till you become well qualified to speak the two languages you will want, the Bengalee and Hindoost'hanee, and be wholly absorbed in the blessed work of winning souls, so that this shall become as your daily meat and drink.

"You are about to take up your abode as near as possible to what was once the capital of Bengal, and which is still called 'the city.' In your immediate vicinity you have more than a million of souls, without there being any other messenger of salvation beside yourself who will care for their state. What an important and most awfully responsible situation! Read Ezek. xxxiii. —Many of the persons who will visit and converse with you will be found not deficient in reasoning and sophistry. You will, therefore, need a good knowledge of gospel doctrine, and of the languages in which you are to convey your ideas. We are very anxious that you should choose a place of abode very near to Moorshudubad, that you may be able, in as short a time and as frequently as possible, to itinerate through it, distributing in these interesting journeys the word of life, the precious seed which cannot perish, but must bear immortal fruit. If you live at too great a distance, the natives cannot visit you, and almost the whole of this immense population will die without ever having once heard the glad tidings of salvation. The nearest healthful spot, therefore, to the city should be chosen. As your services at Berhampore will only be once a week, or so, you can easily visit it in a boat.

"With respect to the dispositions we wish to recommend to you in fulfilling the great object you have in view, we need not enlarge: we are persuaded your own mild temper will ever preserve you from every harsh expression, and every thing else that would offend rather than win the natives. Your aim is to draw, not to frighten or repel your hearers. Zeal for God, tempered with deep compassion for men—earnestness in your addresses, mixed with the tenderness of a kind and anxious parent—and a holy conversation, will not fail to gain you the respect and confidence of the natives. Your heathen and Musulman neighbours must always be welcome to your house and presence: nothing must give you greater pleasure than their visits, let them come at whatever hour of the day they may. Reading to them the divine word, accompanied with serious application and prayer, will shew them that you love their souls, and that you are seeking their eternal good.

"The doctrines we wish you to preach are, we hope, already interwoven into your own conceptions and gracious feelings. Those doctrines, however, which distinguish the gospel as a system of *redemption*, we wish you to lay as the basis of all your discourses: these are, the fall and total depravity of man—his being in an absolutely perishing condition, with his whole understanding dark, his entire affections polluted, and his whole will alienated from God, ending in a complete spiritual and voluntary incapacity to save himself—the overflowing mercy of God in Christ—the complete atonement, and perfect righteousness, and all-prevalent intercessions, of Christ—his gracious nature—the work of the Spirit—the necessity of

regeneration and a holy life—the indispensible necessity of conversion—a future state of everlasting rewards and punishments. But, as you will find, that the awful deceptions under which all your hearers labour, are all connected with the merit of works, you must constantly labour to shew that salvation is by grace, through faith in Christ, and not of works. In destroying their confidence in works, you will, without the disagreeable labour of exposing these systems in detail, accomplish the work at once, and bring them immediately to the grand doctrine of faith in the Redeemer, where indeed they can alone find life and peace. The preaching of this doctrine by the apostle Paul, as well as the revival of it at the Reformation, and by Whitfield and others, produced a harvest which yet replenishes and exhilirates the whole church of God; so that your work will not consist in gaining petty victories in argument over their superstitions, but in preaching the doctrine of faith, 'of the cross,' as the ground of acceptance with God, to the utter exclusion of all works of merit; and this doctrine being received, the mind will at once reject the whole system of superstition; and every direct and unwelcome attack on particular acts of idol worship will be rendered unnecessary.

"In prosecuting your ministry, you will consider yourself as a person bearing tidings, tidings of the last consequence to be known, enriching for ever those who cordially believe them. But this news must be *carried* to the souls committed to you, as they are widely scattered, and know not as yet the value of a gospel ministry, nor the pleasures of meeting for congregational worship. Beware of the insinuation, that 'Missionaries can do little in the way of preaching; this must be left to the converted natives.' To resist this temptation it is only necessary to listen to the apostle: 'It pleased God, by the foolishness of preaching, to save them that believe.' This then is to be your great and daily work, the most important and most necessary part of your whole ministry, *viz.* constant visits to the natives, either on foot, or on horseback, &c. If the natives are not visited, nothing can possibly be done in a case where ignorance is so great, and the natives so shy of familiar intercourse.

"We hope, at some future time, to enable you to set up schools, but at present funds are wanting.

"The spiritual state and labours of the native assistants who may be near you, must be watched over with a kind, but a daily attention: they must be stirred up to their duty; and the growth of religion in them will be an object you will not neglect. Upon their spirituality and scripture knowledge depends their usefulness. Pray with and for them daily. Converted native assistants are, as means, the very hope of India.

"Thus, dear brother, we have given you a few ideas on the nature of that blessed ministry to which you have devoted yourself. Oh! that you may have, in an abundant degree, those influences which are absolutely necessary to all, to qualify them for this work, to make them useful in it, and to enable them to persevere. Our most affectionate concern and prayers accompany you. May you, in that day, present to the Great Shepherd many children whom he may have given you, and hear him say, 'Well done—thou hast been faithful over a few things: enter thou into the joy of thy Lord.'

"We remain," &c.

Letter from the Rev. Adoniram Judson, American Baptist Missionary in Burmah, to a Minister in London.

"*Rangoon, March* 30, 1817.

"Rev. and Dear Sir,

"I WROTE you under date of August, 1815, in reply to yours of the preceding year; but am apprehensive, from certain circumstances, that the letter was lost, together with many others, which were forwarded by the same conveyance. It is nearly four years since I settled in this place, during which time I have been wholly employed in studying the language. Mrs. Judson and myself have lately written some little things in Burman, and I am now engaged in translating the gospel of Matthew. We were joined a few months ago, by Mr. Hough (Huf) and family, from America. He was pastor of a Baptist church in New Bedford, and acquainted also with printing, having acquired the art from childhood, in his father's printing-office. He brought a press from Bengal, and since the beginning of this year, we have published two tracts, and hope shortly to publish an edition of 500 of Matthew, which is now in the press. I cannot refrain from noticing the opportuneness of my brother's arrival. I had just become competent to write somewhat intelligibly in the language, and not being apprized of Mr. Hough's leaving America, had just been writing to Bengal to inquire

whether they could print what I should send them, or whether I must come round myself, when, behold, at this very crisis, a printer walks into the mission-house, with all the apparatus about him. May he be to the Burmans all that Mr. Ward is to the Hindoos!

"In regard to translating, I proceed with fear and trembling. I feel that I am not yet sufficiently versed in the language; and indeed should hardly have ventured to make the attempt at present with a view to publishing, had I not, by mere accident, discovered a copy of a translation of Matthew, on palm-leaf, made, I suppose, some years ago, by a Roman Catholic padre. This affords me great assistance. I derive some help, also, from a manuscript of Matthew, left here by Mr. Chater, which, with some revision by another hand, has been printed at Serampore. This, however, is quite unintelligible to Burmans, unless they are furnished with some previous ideas, which may serve as a key to open the meaning to their apprehension. After Matthew is done, I am desirous of desisting a little, and applying myself to study, and preaching to the natives; and to this I am induced by the consideration, that the printing cannot proceed any further at present, for want of paper and types, —our present types being in a miserable state, some new, and some worn flat, which we cannot account for, as so little work has been done with them at Serampore. Our remittances from America, also, have been hitherto so limited, as to prevent our incurring any great expense, beside that of necessary subsistence. It is painful to write, as usual, that no Burman has yet been brought to the knowledge of the truth. Yet so it is. We now and then discover something hopeful, but it passes away. We are breaking up the ground, and beginning to sow the precious seed. O may the Lord display his power, and change the face of this barren wilderness!

"I suppose, that you know nothing more of me, than that I am a Baptist missionary, in Rangoon, from America, except what I have already written. Nor have I much else to say. I was once in England, but my business lay wholly with the Pædobaptist Missionary Society. I frequently regret (as I have mentioned somewhere else) that my change of sentiment concerning baptism had not occurred before my visiting England; in which case, I should have sought an interview with many whose names I greatly love and respect, but whose faces I shall never see—whose conversation I shall never enjoy.

"I have been particularly interested in the accounts of the Baptist Society for Ireland, which Mr. Lawson sent me, and heartily wish I could testify my sincerity in some other way than by words."

CALCUTTA.

"*Two other victims immolated on the funeral pile.*—Last Thursday week, a Sutee, or female sacrifice by burning, no less remarkable on account of the firmness displayed by the victims, than from some extrinsic circumstances, took place at Kalee-ghat. The victims of superstition, in the present instance, were the two wives of Neeloo, a physician and inhabitant of Shobhabazar, the first aged twenty-three, and the second only seventeen. By a regulation of government, before any sacrifice of this nature can take place, notice must be given to the Police; and we are informed, that the officers attached to the Police establishment of the twenty-four Purgunnahs, with a laudable humanity, employed many endeavours to turn the misguided from their fatal determination. Their persuasions, however, being utterly disregarded, it was suggested, we believe, by Ram-Mohun-Raya, that in the actual mode in which females are burnt on the funeral pile of their husbands, there had been a wide departure from the method prescribed by the books of the Hindoos, and that the correction of this irregularity, in the present instance, might not only lead to the saving the immediate victims, but also of many others on future occasions. According to the usual method, it seems, previous to the fire being lighted, the females lay themselves down beside the corpse, when such a quantity of wood and other combustible materials are immediately heaped upon them, that if, in the agony inflicted by the flames, they should be desirous of retracting, it is utterly beyond their power so to do. This is probably a mere invention of the brahmuns to deprive their victims of all free-agency; but, if we are rightly instructed, the Shastra explicitly directs that fire shall first be applied to the fuel on which the corpse is laid, and while it is in a state of ignition, the wife shall go, if she pleases, and lay herself down upon it. Agreeably to this view of the law, we understand that it was determined, that the wives of Neeloo should have

the full benefit of this latter mode of sacrifice. The brahmuns were prevailed on to give their consent. It is with pain, however, that we are obliged to add, that the hopes entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner began to rise, than the elder female deliberately walked into the midst of them, and quickly afterwards the younger followed her example, but previously with great animation addressed herself to the by-standers in words to this effect—'You have just seen my husband's first wife perform the duty incumbent on her, and you will now see me follow her example. Henceforward I pray do not attempt to prevent Hindoo women from burning,—otherwise our curse will be upon you.' We are informed, that this young woman then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogley river, in order to perform her morning ablutions and devotions. We have heard of several respectable and intelligent natives openly testifying their abhorrence of the cruel ritual of the Sutee—and it is probable that a similar sentiment prevails in the minds of many others, though prudence may induce them to conceal it."—*From the Oriental Star, published in Calcutta.*

Domestic Religious Intelligence.

RESOLUTIONS OF CONDOLENCE OF *Protestant Dissenting Ministers.*

AN EXTAORDINARY GENERAL MEETING of the three denominations of Protestant Dissenters was held on December 9, 1817, to consider the best mode of expressing their sentiments of condolence on the occasion of the lamented death of the Princess Charlotte Augusta of Wales. At this Meeting, which was numerously attended, the Rev. Dr. John Rippon was called to the chair. The expressions of affectionate and deep regret to the memory of the Princess were strong and universal: these were heightened by the recollections of the gracious and condescending manner in which her Royal Highness had received the deputation after her marriage; and from its having been understood, that *both at the time, and afterwards, the Princess had signified, how much she was gratified at the token of respect paid her by the Dissenting Ministers.*

The following are the Resolutions which were unanimously adopted by the Meeting, and ordered to be printed in the public papers:

"That having so recently been admitted into the presence of his Royal Highness the Prince Regent, to offer our congratulations upon the auspicious nuptials of his Royal Daughter, and his Serene Highness Prince Leopold of Saxe Coburg, and having had the honour of personally addressing the illustrious and happy Pair on the same event, we cannot but feel most powerfully the sad reverse of circumstances, occasioned by the lamented death of the Princess Charlotte and her son.

"That though we deem it most expedient and respectful to abstain from such communications of our condolence on the mournful occasion, as might revive the painful sensations which must have agitated the minds of her Royal Parents and his Serene Highness Prince Leopold; we do, nevertheless, consider it our duty, as a body, to testify our deep sense of the great loss which the nation has sustained by that afflictive event.

"That, from the talents and acquirements of her Royal Highness, from her attachment to those principles of true freedom, civil and religious, which have been the bases of our country's felicity and glory, from the countenance which her public conduct and domestic virtues afforded to the interests of good morals and the exercises of devotion and piety, and from her courteous and condescending manners, we were led to anticipate, in common with the country at large, extensive blessings to the community under her rule, if she had lived to fill the throne of this United Kingdom.

"That the Almighty having been pleased, in the course of his Providence, to disappoint our sanguine hopes, by removing her, we trust, to a better world, we bow in humble submission beneath his chastening rod, and hope, and pray, that the Universal Sovereign will cause good to arise out of this national affliction, and that he may still continue to be 'a wall of fire round about, and the glory in the midst' of our land.

(Signed,)

JOHN RIPPON, Chairman."

CELEBRATION

OF THE

REFORMATION FROM POPERY.

WE intimated in our last Number, that a Public Meeting had been announced, to commemorate the glorious event which took place in Saxony in 1517, when Martin Luther first opposed the corruptions of Popery. This meeting was accordingly held on Wednesday, the 30th of December, 1817, (the day on which our British Reformer, Wickliff, "finished his course with joy;" more than 30 years before Luther.) His Royal Highness the Duke of Sussex presided * on this truly animating occasion, and delivered the most enlightened sentiments on the subject of civil and religious liberty. Many ministers and gentlemen, of different denominations, instructed the meeting by their speeches; and a company of more than 1000 persons gave the liveliest demonstrations of the gratification they felt in the recollection of the many blessings which, as Protestants, they had derived from the Reformation from Popery.

The following are the Resolutions passed unanimously:

"I. That the right of every man to worship God according to his conscience, is a natural, unalienable right—anterior to all social institutions; which no human authority should ever presume to violate or restrict.

"II. That religion is not intended to aggrandize a peculiar class, nor to become an engine of State; but to inform the judgment—to purify the heart—to mitigate, by heavenly consolation, the calamities of life—and to inspire hopes of immortality, blissful and sublime.

"III. That such 'pure and undefiled' religion by the Holy Scriptures alone is taught: and that they therefore should be accessible in every language, to every individual, of every nation on the globe; and that all attempts to limit such diffusion, oppose the beneficent purposes of God, and the best and only perfect happiness of man.

"IV. That equally intrusive and unworthy are all efforts authoritatively to impose any expositions of those Holy Scriptures, which every man for himself is entitled to investigate, and to expound; and which every man should 'read, mark, learn, and inwardly digest.'

"V. That the experience of Europe, from the third to the sixteenth century, has demonstrated that these great principles are as important in their practical operation, as, in theory, they are correct: and that to their violation are mainly attributable those multitudinous ills, which, for that long period, afflicted humanity, deformed the Christian faith, and oppressed the world.

"VI. That this meeting could not enumerate all those evils which flowed from that abundant source—but that the scriptures were forbidden:—That their sacred truths were displaced by corrupt traditions—and simple, true, and spiritual worship, by superstitious forms:—That crusades were substituted for the peace-announcing gospel, ignorance for knowledge, and persecution for good-will to men:—That priests, operating by their dogmas on the fears and on the hopes of the deluded and untaught, exclusively amassed both wealth and power:—That absolutions and indulgencies, purchaseable from them, encouraged crimes:—That admission even into heaven was made dependant on their dear-bought masses, and their prayers:—That the people groaned in wretchedness, and that monarchs trembled on their thrones:—and that a domination, interested, arbitrary, and injurious, extended over the fortunes, the intellect, and consciences of men.

"VII. That, afflicted at the retrospect of evils so much to be deplored, this meeting delight to trace even those gleams of moral light, which in the fourteenth century partially dissipated a gloom so oppressive and profound; and that the memories of Wickliff, of Jerome, and Huss, and of the Waldenses, are enshrined within their hearts.

"VIII. But that it is the peculiar and important object of this meeting to celebrate, at this tri-centenial period, that glorious Reformation which, in 1517, commenced in Saxony: which

* The Royal President was prevented by the heavy *fog* from being in time; the Chair was therefore first taken by the Rev. Charles *Simeon, of Cambridge.*

exchanged knowledge for ignorance, freedom for oppression, and a purer Christianity for corruptions, antichristian and absurd,

"IX. That the Reformation having promoted the recognition of the great principles which this meeting maintain, has (aided by the art of printing,) emancipated many nations from such superstitions and tyranny; has bestowed on the people constitutional freedom, and restored to magistrates lawful authority; has burst asunder the fetters which enchained the human mind; has ameliorated the destiny even of those countries which have not yet yielded to its influence; and has contributed to that improvement in social happiness at which this meeting can rejoice: although society may not yet have attained that state which Piety must desire, and Philanthropy approve.

"X. That, without conferring any excessive praise on Luther, Melancthon, Zuinglius, Calvin, and the band of brethren who originated and promoted this beneficent event, and without applauding all their conduct, or all the doctrines which they taught, this meeting must regard them as great among the greatest of mankind; must recollect with astonishment and admiration their talents, their industry, their zeal; and must recommend to their children, and their children's children, an imitation of their dauntless courage, their steady perseverance, and that *unintimidable* obedience to the dictates of their consciences, which they nobly displayed.

"XI. That whilst this meeting render cordial homage to the memory of illustrious men, who were the ornaments of other countries, they never can forget those men of great and kindred minds, who, in their native land, amidst darkness, obloquy, proscription and death, proclaimed the same great truths, and by whom equal triumphs were obtained; and that to the wondrous and intrepid Knox, in Scotland; to Tyndale, Latimer, and the holy martyrs and confessors of the English Church, they would thus rear a monument on which they would record their veneration and esteem.

"XII. That this meeting are exhilirated by intelligence, that during this tri-centenial year, similar sentiments have been expressed by the Protestants who cultivate those German plains where the Reformation so happily began; and learn with joy, that approximating towards each other with liberal and enlightened minds, they are adding dignity *to the common* cause of the Reformed, *and are preparing its further successes* by their augmented union, and well regulated zeal.

"XIII. That this meeting, convinced that the principles of the Reformation promote individual happiness and social peace, nurture inquiry, and bless mankind, exhort those great nations, who in Europe and America profess a congenial faith, to cherish those principles with an unabated ardour, appropriate to their worth; to transmit them with hallowed reverence to their posterity, and to protect those who also cherish them in other countries from all persecuting Powers: and that such attention they now especially invite, when monastic institutions are restored, when dangerous societies are revived, when the circulation of the Holy Scriptures, without note or comment, is forbidden, and when Inquisitions are continued, or re-established, to perpetuate the empire of delusion, by imprisonment, by torture, and by death.

"XIV. That, amidst their own security and satisfaction, this meeting feel the deepest interest for those smaller and less protected communities, who, amidst the villages of Piedmont, in the kingdom of France, or throughout the earth, exist in nations generally hostile to their faith; and that to them this meeting would address assurances of the kindliest sympathy, and of fraternal love.

"XV. That whilst this meeting thus celebrate that Reformation whose influence they desire should be co-extensive with the globe, they seek for that extension only by the energy of argument, and through the force of truth; and towards those Catholics whose errors they regret, and whose principles they disapprove, they disclaim all sentiments which Christian charity could censure, or religious freedom would condemn.

"XVI. That this meeting cannot but cordially express pre-eminent delight, that his Royal Highness the Duke of Sussex has condescended to preside upon this great occasion; nor can they but announce their unaffected joy, that he has thus demonstrated that his Royal House remain firmly attached to the great principles established by the Reformation, and to that Protestant faith which their ancestors therefore long and strenuously maintained; and upon which they were called to the throne of these realms.

"XVII. That these Resolutions be printed, and be advertised in the principal Papers and Publications in Great Britain, Ireland, America, and on the Continent of Europe, at the discretion of the Committee."

The thanks of the meeting were also returned to the Rev. F. A. Cox, of Hackney; with whom, and some of his friends, the proposal for the commemoration originated.

The speech of the Rev. Dr. Newman having been printed very imperfectly in the public papers, we are desired to insert the following.

In proposing the 7th Resolution,

"The Rev. Dr. *Newman* congratulated the meeting on having in the chair an illustrious member of the illustrious House of Brunswick, which he ascribed to *the Reformation*. He congratulated, also, his Royal Highness, on his being surrounded by a most respectable number of our fair countrywomen: this, also, he ascribed to *the Reformation*. Voltaire had said with a sneer, that Europe owed half its Christianity to women! The principles of the Reformation were stated to be, the supremacy of Christ—the spirituality of his kingdom—the sufficiency of the merits of Christ—the sufficiency of the scriptures—the right of private judgment—and the right of public profession and worship—He said he should make but one observation—that we must either stand still, or *go back*, or *go forward*. Can we stand still, and see with indifference all the southern states of Europe still unreformed? Will the Pope stand still? Will the Jesuits? Will the Inquisition? If Wickliffe and Luther were now with us, would they stand still?

"Or, shall we go back? He reminded the meeting of the rebellion in Devonshire in the days of Edward VI, when an armed multitude went out with their priests, who carried a crucifix in a cart under a canopy, and having increased to the number of ten thousand, proceeded to dictate terms to the government in fifteen articles; of which the 10th was, "*We will have the Bible, and all books of scripture in English, to be called in again; for we be informed, that otherwise the clergy shall not of long time confound the heretics.*" He exhorted the meeting to reflect before they determined on going back, on all that the Reformation had done for religion and morals—science and literature—trade and commerce—public peace and domestic comfort—and for civil and religious freedom.

"If we go forward, he observed, this is what the reformers intended. This we owe to the House of Brunswick, and especially to our venerable King, whose benevolent wish, worthy of an enlightened monarch, *was now in the mouth* of every one, *viz.* 'That every child in his dominions might be able to read the Holy Scriptures.' Above all, that we owe it to Him 'from whom all blessings flow' to *go forward*."

LONDON MISSIONARY SOCIETY.

On Thursday evening, January 22, 1818, three young men were set apart as missionaries at the Rev. Mr. Lewis's chapel, Islington, The Rev. Mr. Burder, in giving the charge to the young men, mentioned that the directors of the Missionary Society had, on the preceding Monday, received a letter from Otaheite, containing the most pleasing intelligence; it had been eighteen months coming. He said, all we had heard before was true, and a great deal more. He said, that idol worship had entirely ceased at Otaheite and Eimeo, and that it was falling in several other islands; and more than this, the King of Otaheite had sent all his family gods (which have been in his family for ages and generations) to the missionaries, desiring them to do what they pleased with them, either to burn or to send them to the Missionary Society, to shew the English what foolish gods they used to worship. Mr. Burder said, they were at present nailed up in a box, but that he hoped soon to have them in the Old Jewry.

LOAN FUND.

We have received several letters, from respectable correspondents, upon the subject of the proposal for a "Loan Fund," published in our Magazine for August last. The utility and necessity of some such plan appears to be generally admitted, in order to prevent the religious mendicity which at present prevails; but, we very much fear, that the benevolent exertions which are required to raise a fund sufficient to remove this evil, will not be found. If, however, persons who worship in comfortable meeting-houses, were to consider how much our forefathers paid in *fines* during the reign of Charles II, for violating the regulations of the Conventicle Act, (thanks to an indulgent Providence, now mercifully repealed,) we have no doubt but a much larger sum might be easily collected. Let but an appeal be made by all our ministers once a year, upon the ground now mentioned; telling their hearers that "other men laboured, and that we are entered into their labours," and are reaping the harvest in peace, the precious seed for

which was "sown in tears;" and we are much deceived if the "Loan Fund" would not be so liberally and bountifully supplied, as that persons might be accommodated without paying even 3½ per cent. interest: and in cases of great necessity, annual grants might be voted, not as loans, but as donations.

We understand, that the committee of the "Loan Fund" are patiently persevering, and that they have obtained some respectable annual subscriptions towards the proposed object. They have also received several pressing applications from churches, and the offer of responsible persons to give the required security for returning the money to be lent them, by 10 per cent. annually upon the capital, and 3½ per cent. interest. The first five applications might be relieved with a sum not amounting to 700*l.*; and could the committee commence with these, they feel assured, that the proposed plan would be found both practicable and beneficial; the evil universally complained of would be immediately checked, and ultimately be entirely removed.

Communications respecting the Loan Fund might be made either to J. Marshall, Esq. Holborn, Treasurer, or to Mr. J. Dawson, Hunter-street, Secretary.

ASSOCIATION.

WILTS AND SOMERSET.

The twenty-third meeting of the Wilts and Somerset Association was held at Bradford, Oct. 1, 1817. Mr. Phillips, of Penknap, preached in the morning, from Eph. iv. 20, 21; Mr. Winter, of Beckington, in the afternoon, from Coloss. iii. 14; and Mr. Porter, of Bath, in the evening, from Isaiah, xxviii. 16. The brethren Ayres, of Keynsham—Hinton, of Beckington — James, of Devizes — Coombs, of Bradford—Butcher of Trowbridge—and Roberts of Shrewton, engaged in the devotional parts of the service. The next meeting to be held at Calne, on Wednesday in the Easter week, Mr. Porter of Bath to preach.

NEW CHURCHES FORMED.

BEAULIEU RAILS.

The gospel was introduced here about seven years since by Mr. Giles, and some brethren of Lymington, from whence it is five miles distant: it has been attended with considerable success. A place of worship has been erected, which will contain 200 persons, about *50 of whom have been baptized*. October 7, these were dismissed from Lymington, and formed into a separate church. Messrs. Giles, Clay, and Dore, were engaged in the religious services of this pleasing solemnity. The two latter are engaged to supply them till they shall be directed to a pastor.

ASHLEY.

This, too, is a village in the vicinity of Lymington, five miles in an opposite direction, in which the gospel began to be preached three years since, and under a Divine influence, it has been the power of God to the salvation of many: about 25 persons have been baptized here. October 27, these also were dismissed from Lymington, and formed into a church, by Mr. Giles, at Ashley. Here they assemble in a cottage, which has been converted into a house for God. October 29, Mr. Rutter, a member of the church at Lymington, having received an unanimous invitation to the pastoral office, was ordained over this infant interest. Mr. Bulgin, of Poole, introduced the service, by reading and prayer; after which he described the nature of a gospel church, proposed the usual questions, and received Mr. Rutter's confession of faith. Mr. Giles prayed the ordination-prayer, with laying on of hands; and gave the charge, from Titus, i. 7; Mr. Saffery, of Salisbury, preached to the church, from Isaiah, xxx. 20, and concluded. The primitive circumstances of this church worshipping "in the house" where it was first collected, on a wild heath, amidst a few scattered cottages, and the simplicity and fervour of the worshippers, rendered this a peculiarly interesting occasion. Mr. Giles, who baptized more than 100 persons within the 7 or 8 years of his residence at Lymington, has since removed to Chatham, where we hope he will be yet more useful.

Poetry.

On contemplating the Massacre of St. Bartholomew, in the Henriade of Voltaire.

Weep not, although we draw a scene for tears,
Christians, nor let your anger rise, nor fears:
But let your reason watch, thro' future times,
The dark proceedings of the church of crimes.
For many feign, (to hide their well-caused shame)
That Antichrist is harmless now, and tame:
Satan is harmless, then, and hell reformed;
Because their priestly citadel is stormed.
So lay the serpent frozen on the plain,
Harmless, until he felt the heat again:
When soon he hiss'd, and, darting out his sting,
At his too blind protector made a spring.
So would that church command by sword and flame,
For Popery will ever be the same.

R. T.

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THE

Baptist Magazine.

MARCH, 1818.

MEMOIR OF MR. HANSLO,

MENNONITE MINISTER.

To the Editors of the Baptist Magazine.

HAVING in my possession a scarce print of "REGNIER HANSLOE, an Anabaptist Minister, and his WIFE," engraved by Boydell, in 1781, from a celebrated painting by Rembrant, I desired my friend, the late Rev. W. H. Rowe, of Weymouth, to furnish me with some account of Mr. Hansloe, if he met with any, in the "Dutch Martyrology:" a work which I knew he was consulting to ascertain the history of *baptism* among the Mennonites in Holland.* After some time, he sent me the following, dated October 31, 1816. "I enclose you the Memoir of Mr. Anslo. There is but little said of him generally; and the Socinian dispute in which he was engaged with Obbontz is not of much importance to us. It is scarcely worth your perusal: but I could not go beyond my means. The translation is a hasty one: I have merely conveyed the sentiments, without regard to elegance of language." I think it desirable that this should be printed in the Magazine just as Mr. Rowe sent it: from which the reader will discover what a loss the denomination has sustained by the premature removal of this excellent man. IOTA.

THE Rev. Mr. HANSLO was born in 1592, and died 1646, consequently lived fifty-four years. He was a very zealous and faithful teacher in those united churches of the Mennonites, in which the famous Lubbert Gerritsz [as we have mentioned in its place] had before exercised the ministry of the gospel; and was colleague of Mr. Huseling, of whom we have spoken in the preceding chapter, who, however, was called to the ministry later than Mr. Anslo. The *day* of his birth, as well as that of his death, as also, when he was called to the ministry, is not accurately known.

This reverend man bore the affixed name of Anslo, [the original name was Klaas,] as I am informed by his highly respectable descendants, who now reside in Amsterdam; from the circumstance of his ancestors coming from Anslo, or Aslo, or, as it is sometimes called, Obslo, and Opslo, a town in Norway, over against the castle of Aggerhuys, whence the bishoprick of Obslo, the most south-easterly of Norway, derives its name. This town, Anslo, or

* Mr. Rowe had compiled a volume on this subject, of considerable size. Query. *Could not this be published by subscription for the benefit of his Widow?*

Obslo, was destroyed by a dreadful fire in the reign of Christian IV. king of Denmark, which prince rebuilt it, and from that time has been called from him, Christiana and Christianstad.

Klaas Anslo was a very grave, devout, virtuous, and persevering teacher; orthodox in doctrine, and sound in life; edifying every one whose heart was interested in religion, by his exemplary walk; favoured by God with superior talents, and endowed richly with temporal goods, of which he made a becoming and Christian use, in relieving the poor and the distressed in their pressing needs and distresses, judging that his office and his preaching united to do to his neighbour what he was preaching to others, and what he should wish, were he in distress, that others would do to him. Thus he has left behind him a good report with all godly persons; moreover, like all pious witnesses for Christ, he had to endure the reproaches of depraved and ill-disposed persons.

Of his writings, concerning the ministry and divinity, nothing more has come to hand than what was published by him, in conjunction with other ministers, on the frequently mentioned affair of *Nittert Obbensz.* The vain notions and restless conduct of this Nittert Obbensz, made in 1625, and some following years, very many disturbances in the united Waterland churches of the Mennonites, meeting at Amsterdam, in the *Spyker* [warehouse,] when Obbensz published a writing under the title of "*Raag-bezem* [the broom], &c. made by Nicodemus, letter slave of legal mind." This work consists of a very long preface, in which the reasons of the publication are stated, in a very showy sort of style, and also of 29 questions, designed as an inquiry into the nature and power of the sacred scriptures, or of the written word of God. To which is affixed, a number of instances, of all descriptions of writers, with which the author of this work strives to confirm his opinions on this point, being of an opinion directly opposed to that of John Rees, Wybrandez, Huseling, and Klaas Anslo, and likewise of all orthodox and scriptural divines, that there was no other word of God than the written books of the sacred scriptures, that is, the spoken word of God, by which God brings men to repentance and the new birth, denying moreover the efficacious co-operation of the Holy Ghost, and holding, that what is otherwise understood, are the sentiments held by the Swinterveldians, enthusiasts, and followers of Thomas Munzer.

This work, together with its singular title, and the florid style of the writer, discovering, obviously, the unspiritual, erroneous author, and that his ignorance of the subject of divine influence was equal to that of Nicodemus, occasioned great confusion in the church. Hence, the other ministers, with the ministers generally of other churches, judged it best, in order to the promotion of rest, and the welfare of the society, to have an interview with Nittert Obbensz, in order to converse in a friendly way on this subject; and we will give some detail of the manner in which these divines conducted themselves.

Nittert Obbensz observing the dissatisfaction occasioned by his writings, made some sort of complaint, as if his book was printed without his consent, at least, that the title was affixed wholly with-

out his knowledge, by Theunisz, one of his principal defenders. He published a second time, under the title "A few Questions, serving to an investigation of the nature and power of the sacred scriptures, or the written word of God:" together with a letter addressed by himself to Hans de Rys. [This letter was precisely the preface of the former edition.]

The work closed with the following brief address:

"Nittert Obbensz to Hans de Rys.

"Do you suppose I am in an error, I will with pleasure receive your mild reply and parental instruction, and, as a good disciple of Christ, bend to the truth."

In the mean time, Nittert Obbensz did not desist, with the assistance of one or the other of his friends, to bring forward, by the press, his opinions, under the veil of anonymous writings, and in the most shameful way, to slander his colleagues, Wybrandez, Huseling, and one Klaas Anslo, as if they had treated him in the most unbecoming and inequitable manner.

One of these writings was so exceedingly calumniating, that his colleagues perceiving no good results from a *vivâ voce* dispute with Obbensz, were necessitated to defend themselves by the press, and to lay a fair statement of the business before the public.

To this end Mr. Anslo published A Dialogue between a truth-seeking Neutralist, (which he names Frederic,) and A Waterlander Brother, in which he briefly and undisguisedly demonstrates the difference existing between the ministers of the united churches and Nittert Obbensz, concerning the word of God, and adherence to the same; serving as a precursor to the exposure of what is treated in a certain book called *Raag-bezem* (the broom), &c.

In this treatise, Frederic comes forward, as an impartial man, and examines into the real truth of the case, which had occasioned so much disquiet and difficulty in the church. The Waterland brother [representing Mr. Anslo] informs him, that the difference respected the word of God, whether there was more than one word of God; the ministers of the Waterlander churches maintaining that the word was two-fold; but their antagonists contended that there was but one word of God, that written in the books of the Old and New Testaments. This he further explains by stating, that by the term, word of God, he meant, 1. That Jesus Christ, the Son of God, the Eternal Word of the Father, was indeed the true God himself, by whom heaven and the earth, and all things visible and invisible were made, who was the *word of God*, at the same time the *Son of God*, and was a literal or written word, and shall remain eternally, when all our Bibles shall have perished. This he proves from John, i. 5—14; 1 John, i. 1, 2; Rev. xix. 11—13. 2. He maintained, that the holy scripture is God's literally written word, in which God's will and pleasure were clearly revealed, which also abundantly testifies of the Eternal Word, Jesus Christ, the Son of God, our Lord and Saviour. In this sense he contended, the word of God was two-fold, and that between both, when each is distinctly considered, there is as great a difference in power and ability as between the Creator and his creature.

Nittert Obbensz, and his party, on the other hand, assert that there is no other word of God by which God addresses men; the Holy Ghost unites faith and regeneration, &c. then the written and preached word. Which statement, if distinctly considered, and with the included inference of the same, that Jesus Christ is not the Eternal Word of the Father, since they acknowledge no other than the written word, the Waterlander brother wholly rejects, as contradictory to the express doctrine of the sacred scriptures. He moreover demonstrates, Nittert Obbensz attributes different things, which the Holy Ghost exclusively applies to Christ, to the written word, and thus robs Christ of his honour, and gives that to the letter of the sacred scriptures which belongs to him, John, vi. 35, 51, which place the orthodox Waterlander ministers believe to belong alone to Christ.

The Waterland brother proves also fully, that they, in teaching that there is a two-fold word of God, namely, a *speaking* and a *spoken* one, the latter being confirmed and rendered fruitful by the first, under the enlightening co-operation of the Holy Ghost, to the souls of believers, are by no means to be considered as fanatics, enthusiasts, or the followers of the Munster rebels, or the night runners of Amsterdam, as they are most unrighteously accused of being, even by some who pretended to belong to their churches; but that they, in this their opinion, fully agree with all orthodox divines of every society, and of all times. "Our divines," says he, "teach according to the sacred scriptures, and all Christian ministers, that God not only addresses us by the outward letter *of the word, but also* by Christ, the word of life, by whose spirit and power, in believers there are excited spiritual feelings, inward desires, and hungerings after the girds, consolations, joy, and gladness in the Lord, according to the doctrine of Paul, that those who obey Christ, are led by the spirit of Christ, which dwelleth in them. For our teachers maintain, that as the spirit of sin has his work in the children of unbelief, and leads them from one sin to another, so much rather the spirit of Christ, who dwells in the faithful, has work in the souls of believers, exciting and inspiring them to all Christian duties, from one virtue to another. This inward inspiration and influence of the Holy Ghost they condemn as enthusiasm, teaching that there is no inward work whereby God can speak to his people, inspiring them by his Holy Spirit to good.

"Thus this people seem to forsake the doctrine of the operation and enlightening of the Holy Ghost, as it appears, that they feel very little of the inhabitation of God, or taste the anointings of the Holy Ghost; his influence, teaching, consolation and witness, of which Paul says, 'The Spirit of God bears witness with our spirits, that we are the children of God.' For how otherwise could they reject and oppose the influences of the Spirit as the most injurious enthusiasm? It appears, also, that they would conclude, from 1 Cor. iv. 15, that ministers by the letter, or audible preaching of the word, could alone beget sinners, and that the minister becomes a spiritual father in that respect only. This, however, proceeds from their ignorance of the meaning of Paul; that they do not understand what he means by 'begetting,' or

wherein the new birth consists. For the new birth is nothing short of a new creation, by which the old man is destroyed, and the new man is formed, &c. Eph. iv. 24. This regeneration is not of man, but of God through Christ, see Psalm li. 12. God appropriates it to himself, see Jer. xxxi. 33; Ezek. xi. 19; and xxxvi. 26, and in many other parts.

Yet this people dare to ascribe that to themselves, although they cannot create a flower in the field, or the least blade of grass!!!"

This work was soon after followed by another, the joint production of Wybrandez, Huseling, and Anslo, in vindication of the truth and their own characters, which Obbensz had so shamefully aspersed.

This was a very valuable apology, composed in the spirit of Christian meekness. It gives an accurate statement of the controversy; by which it appears, that Obbensz had charged on his own party the enthusiasm of Munster, Swinckfeld, &c. because they contended for the scriptural notion of divine influence.

After this publication, they remained silent for a considerable time, to see if Obbensz would perceive the imprudence of his conduct, after having witnessed the confusion, and injurious reports he had occasioned against the whole party. Obbensz did not alter in his conduct or sentiments; and it was at length judged expedient and necessary to cite Obbensz before the church. It was stated to him, how much grief and painful disturbance had been occasioned in many, in consequence of the publication of his book, and a discussion of the subject followed. He affected surprise, but at length confessed, that though he did request its printing, yet he knew of it while passing through the press; and confessed, that the common opinion of Christ being the word, &c. was, as he thought, one of the greatest absurdities in Christianity.

He likewise disputed concerning a sermon preached by Huseling just before, on Matt. vi. 17, and stated, that Huseling had preached more nonsense in treating of conversion and exhorting to repentance, and, among other things, in demonstrating the necessity of conversion, and the little power of sinners of themselves, and with respect to their own strength, by which true conversion could not be effected; but that it was requisite for the sinner to pray to God for help, and to ask his grace and the Holy Spirit, by whose assistance conversion was effected, and which God would give him if he sincerely desired it. This Obbensz pronounced mere nonsense.

It was, in consequence, unanimously determined at a church meeting, that Obbensz should be exhorted to peace, and be excluded from the Lord's supper while the controversy stood open, until Hans de Rys should have replied to his book. This decision of the church was communicated by Anslo and another, one of the deacons, in the most friendly manner; but was not received in a Christian spirit.

These divines then published a full confession of their faith on the eternity and true divinity of Christ, the Son of God, who, being truly God, became also a child of man, in one and the same person truly God and truly man, having a true divine and a true human nature; who, remaining what he was, namely, God, and the Son of God, be-

came what he was not, namely, a true man, and the son of man.

They maintain, that the sacred scriptures was the only rule, and infallible confession of faith, because in that was contained all that was necessary for a Christian to know and confess, concerning the ground of salvation. They adhered, moreover, to the confession of faith which was received by the church; not that they confirmed their doctrines from thence more than from the word of God; but to shew their agreement with other old teachers of their churches, against those who calumniated them, and who preached opposite doctrines to the ministers in former times. They defined a confession as a compendium of what they believed from the word of God, to distinguish them from others, to pretend likewise to adhere to the sacred scriptures, submitting their opinions to the sacred scriptures as what might be proved thereby.

As to the then generally received confession of faith, called that of Hans de Rys, they stated, it was not a particular confession of Hans de Rys, but the joint production of him and Lubbert Gerritz, being two of the oldest and most distinguished ministers of the churches, who were commissioned for the purpose by delegates from different churches.

They distinctly stated, that the word of God, sealed with the operation of the Holy Spirit, effected the regeneration and salvation of men; that Jesus Christ and his ratifying Spirit was the sole cause of our salvation; that the holy scripture taught us who Christ was, and conducts us to him; that in his regeneration—that man was passive in regeneration, but co-operated in conversion, &c.

From this extract we learn—

1. What Anslo and his colleagues taught relative to the leading doctrines of the gospel, and how remote they were from enthusiasm, &c.

2. That the Waterlander Mennonites who, in other respects, have been thought generally the most latitudinarian and moderate, are, as well as the Flemish, Freise, and German churches, carefully watchful for the second doctrine of faith, and sincerely pledge themselves against vain opinions, in suspending such persons from the Lord's table; yea, a minister from his pulpit, who is erroneous in the articles of faith, and who, in their moral character, demonstrate they are children of doctrines rather than of light; as they likewise clearly show, in their resistance to the doctrines of Socinius. Not allowing any one to confirm a doctrine with a "So says Socinius."

3. That the confession, called Hans de Rys, is not a particular but a general confession of the Waterlander churches.

We will just add an account of the issue of this controversy between N. Obbensz and the other ministers. After different troubles, and the publication of various replies against the Dialogue of Anslo and the Apology of the whole of the ministers, it was agreed, that articles should be prepared by six impartial Waterland divines, which should be subscribed by Wybrandez, Huseling, and Anslo, on one side, and by N. Obbensz on the other.

These ministers [Rippert Eenlves, James de Ring; Hans Almsen, Eagel Peters, Gerret Jansz, and John de Pla] proposed thirteen articles, fully orthodox, on the subject of dispute. These were signed by Obbensz

who recanted every thing in his Raag-bezem that opposed them.

The following verse is placed under an old painting of Anslo:

"A Rembrant, paint the voice of Anslo—the visible is the least part of him; the invisible can be merely known by the ears. Whoever will see Anslo must hear him."

Spinnituer has also composed the following verse, which stands under his portrait in Moatschaen:

"Whoever looks at Anslo's portrait, feels himself excited in the heart by the fires of zeal that glow in the face and the eyes: but could the pencil of the artist cause us to hear his voice likewise, he would, with delightful force, allure every beholder to virtue."

THE

DISCIPLINE

OF THE

PRIMITIVE CHURCHES.

THE following Thoughts by the late Rev. Andrew Fuller, were originally drawn up in the form of a Circular Letter, addressed to the Baptist Churches of the Northamptonshire Association by the Ministers and Messengers assembled at Olney, May 21, 22, 23, 1799. They are so admirably adapted to promote the purity and prosperity of our churches in general, that we think it suitable to give them a place in the Magazine.

WHEN the apostles, by the preaching of the word, had gathered in any place a sufficient number of individuals to the faith of Christ, it was their uniform practice, for the farther promotion of his kingdom in that place, to form them into a religious society, or Christian church. Being thus associated in the name of Christ, divine worship was carried on, Christian ordinances observed, holy discipline maintained, and the word of life, as the light by the golden candlesticks, exhibited. Amongst them our Lord Jesus Christ, as the high priest of our profession, is represented as walking; observing the good, and applauding it; pointing out the evil, and censuring it; and holding up life and immortality to those who should overcome the temptations of the present state.

Let us suppose him to walk amongst our several churches, and to address us as he addressed the seven churches in Asia. We trust he would find some things to approve; but we are also apprehensive that he would find many things to censure. Let us then look narrowly into the Discipline of the primitive churches, and compare ours with it.

By discipline, however, we do not mean to include the whole of the order of a Christian church; but shall at this time confine our attention to that part of church-government which consists in—

A mutual watch over one another, and the conduct we are directed to pursue in cases of disorder.

A great part of our duty consists in cultivating what is lovely, but this is not the whole of it; we must prune as well as plant, if we would bear much fruit, and be Christ's disciples. One of the things applauded in the church of Ephesus was, that they could not bear those who were evil.

Yet we are not to suppose from hence that no irregularity or imperfection whatever is an object of forbearance. If uniformity be required in such a degree as that every difference in judgment or practice shall occasion a separation, the churches may be always dividing into parties, which we are persuaded was never encou-

raged by the apostles of our Lord, and cannot be justified in trivial or ordinary cases. A contrary practice is expressly taught us in the Epistle to the Romans; (ch. xiv.) and the cases in which it is to be exercised are there pointed out. An object of forbearance however must be one that may exist without being an occasion of dispute and wrangling in the church: It must not be to doubtful disputations. ver. 1. It must also respect things which do not enter into the essence of God's kingdom, the leading principles of which are righteousness, peace and joy in the Holy Ghost. ver. 16, 17. That which does not subvert the gospel of the kingdom nor set aside the authority of the King, though it be an imperfection, is yet to be borne with. Finally, it must be something which does not destroy the work of God, or which is not inconsistent with the progress of vital religion in the church, or in one's own soul. ver. 20. In all such cases, we are not to judge one another, but every man's conscience is to be his judge. ver. 23.

In attending to those things which are the proper objects of discipline, our first concern should be to see, that all our measures are aimed at the good of the party, and the honour of God. Both these ends are pointed out in the case of the Corinthian offender All was to be done that his spirit might be saved in the day of the Lord, and to clear themselves as a church from being partakers of his sin. If these ends be kept in view, they will preserve us from much error; particularly, from the two great evils into which churches are in danger of falling, false lenity, and unchristian severity. There is *often a party found* in a community, who, under the name of tenderness, are for neglecting all wholesome discipline; or if this cannot be accomplished, for delaying it to the utmost. Such persons are commonly the advocates for disorderly walkers, especially if they be their particular friends or relations. Their language is, "He that s without sin, let him cast the first stone. My brother hath fallen to-day, and may fall to-morrow." This spirit, though it exists only in individuals, provided they be persons of any weight or influence, is frequently known to impede the due execution of the laws of Christ: and if it pervade the community, it will soon reduce it to the lowest state of degeneracy. Such for a time was the spirit of the Corinthians but when brought to a proper sense of things, what carefulness it wrought in them, yea what clearing of themselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge.—In opposing the extreme of false tenderness, others are in danger of falling into unfeeling severity. This spirit will make the worst of every thing, and lead men to convert the censures of the church into weapons of private revenge. Persons of this description know not of what manner of spirit they are. They lose sight of the good of the offender. It is not love that operates in them; for love worketh no evil. The true medium between these extremes is, a union of mercy and truth. Genuine mercy is combined with faithfulness, and genuine faithfulness with mercy and this is the only spirit that is likely to purge iniquity. Prov. xvi. 6. Connivance will produce indifference; and undue severity will arm the offender with prejudice,

and so harden him in sin: but the love of God and of our brother's soul are adapted to answer every good end. If we love God, like Levi, we shall know no man after the flesh, nor acknowledge our nearest kindred; but shall observe his word and keep his covenant. And if we love the soul of our brother, we shall say, 'He is fallen to-day, and I will reprove him for his good: I may fall to-morrow, and then let him deal the same with me.' Love is the grand secret of church discipline, and will do more than all other things put together towards insuring success.

In the exercise of discipline, it is necessary to distinguish between faults which are the consequence of sudden temptation, and such as are the result of premeditation and habit. The former requires a compassionate treatment; the latter a greater portion of severity. The sin of Peter in denying his Lord was great, and if noticed by the enemies of Christ, might bring great reproach upon his cause; yet, compared with the sin of Solomon, it was little. He first gave way to licentiousness, then to idolatry, and on finding that God, as a punishment for his sin, had given ten tribes to Jeroboam, he sought to kill him. Cases like this are immediately dangerous, and require a prompt and decided treatment, and in which hesitating tenderness would be the height of cruelty. 'Of some have compassion, making a difference: others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.' Jude 22, 23. Gal. vi. 1.

In all our admonitions, regard should be had to the age and character of the party. An elder as well as other men may be in fault, and a fault that may require to be noticed; but let him be told of it in a tender and respectful manner. While you expostulate with younger men on a footing of equality, pay a deference to age and office.—'Rebuke not an elder, but intreat him as a father, and the younger men as brethren.' 1 Tim. v. 1.

In the due execution of Christian discipline, there are many things to be done by the members of churches individually; and it is upon the proper discharge of these duties, that much of the peace and purity of a church depends. If we be faithful to one another, there will be but few occasions for public censure. Various improprieties of conduct, neglects of duty, and declensions in the power of godliness, are the proper objects of pastoral admonition. It is one essential branch of this office to 'rebuke, and exhort with all long-suffering.' 2Tim. iv. 2. Nor is this work confined to pastors: Christians are directed to 'admonish one another.' Rom. xv. 14. Indeed there are things which a wise and affectionate people will be concerned to take upon themselves, lest a prejudice should be contracted against the ministry, which may prevent its good effects. This is peculiarly necessary in the settling of differences, in which whole families may be interested, and in which it is extremely difficult to avoid the suspicion of partiality.

In all cases of personal offence, the rule laid down by our Lord in the eighteenth chapter of Matthew ought to be attended to; and no such offence ought to be admitted before a church, till the precept of Christ has been first complied with by the party or parties concerned.

In many cases where faults are not committed immediately against

us, but which are unknown except to a few individuals, love will lead us to endeavour to reclaim the party if possible without any farther exposure. A just man will not be willing unnecessarily to make his brother a public example. The scriptures give peculiar encouragement to these personal and private attempts. 'If any of you do err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.' James, v. 19, 20.

In cases of evil report, where things are said of a brother in our hearing which, if true, must affect his character, and the purity of the church, it cannot be right to go on to report it. Love will not lead to this. Many reports we know are unfounded; or if true in the main, they may have been aggravated; or there may be circumstances attending the case, which, if fully understood, would make things appear very different from the manner in which they have been represented. Now it is almost impossible that any one but the party himself should be acquainted with all these circumstances, or able to give a full account of them. No time therefore should be lost, ere we enquire at the hand of our brother, or if on any consideration we feel that to be unsuitable, it would be proper to apply to an officer of the church, who may conduct it with greater propriety.

There are cases of a more public nature still, in which much of the peace and happiness of a church depends upon the conduct of its members in their individual capacity. The charge given by the apostle to the Romans, (chap. xvi. 17, 18.) though applicable to a church, yet seems to be rather addressed to the individuals who compose it—'Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' The characters to be avoided appear to be, persons whose object it is to set up a party in the church, of which they may be the heads or leaders; a kind of religious demagogues. Such men are found, at one time or other, in most societies; and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the "brethren" have their eye upon such men. "Mark them;" trace their conduct, and you will soon discover their motives. Stand aloof from them, and "avoid" striking in with their dividing measures. In case of their being members, the church, collectively considered, ought no doubt to put away from amongst them such wicked persons: but as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous, and decided conduct. Let members of churches, therefore, beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the apostle, and therefore may be known, particularly by three things—First, By their doctrine: "It is contrary to that which has been learned of Christ." Secondly, By their selfish pursuits: "They

serve not our Lord Jesus Christ, but their own bellies." Thirdly, By their insinuating whining pretences of affectionate regard towards their partizans: "By good words and fair speeches they deceive the hearts of the simple."

To this may be added, there are duties on individuals in their behaviour towards persons who lie under the censure of the church. If they still continue in a state of impenitence, persist in their sin, or be irreconciled to the church's proceedings with them, it is of the utmost consequence that every member should act a uniform part towards them. We may, it is true, continue our ordinary and necessary intercourse with them as men, in the concerns of this life; but there must be no familiarity, no social interchange, no visitings to them, nor receiving visits from them; nothing, in short, that is expressive of connivance at their conduct.—'If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no not to eat.' 1 Cor. v. 11. If individual members act contrary to this rule, and carry it freely towards an offender as if nothing had taken place, it will render the censure of the church of none effect. Those persons, also, who behave in this manner, will be considered by the party as his friends, and others who stand aloof, as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing. Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church for counteracting its measures.

With respect to those things which fall under the cognizance of a church in its collective capacity, we earnestly recommend, in general, that every thing be done not only with a view to the honour of God, and the good of the party, as before observed, but with a special regard to the revealed will of Christ. That some kind of order be preserved in every community, is necessary to its existence. Decency, reputation, and even worldly policy, will induce us to take some notice of gross immoralities: but this is not Christian discipline; nor will it be productive of its salutary effects. In the choice of officers, few if any churches would elect a profligate: but if opulence be allowed to supply the place of spirituality, or ambitious or litigious characters be preferred on the principle of expediency, as a means of keeping them in better humour, is it not carnal? So in matters of discipline, few churches would suffer a grossly immoral or litigious character to continue amongst them unnoticed; but if instead of a calm, impartial, and decided procedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord; if the crimes of rich men be either entirely overlooked or but slightly touched, lest the cause should suffer from their being offended; or if the misconduct of poor men be disregarded on the ground of their being persons of little or no account, are we not carnal, and walk as men? Brethren! Are there any such things amongst us? Search and consider. Such things ought not be. The private withdrawment of an indivi-

dual, if it be without good reasons, may justify a church in admonishing him, and if he cannot be reclaimed, in excluding him: but it cannot of itself dissolve the relation. Till such exclusion has taken place he is a member, and his conduct affects their reputation as much as that of any other member. With regard to a neglect of discipline lest it should injure the cause, what cause must that be which requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by fulfilling his commandments, let it sink. He will not censure us for not supporting the ark with unhallowed hands. And if it be criminal to fear the rich, it cannot be less so to despise the poor. Let brotherly love abound towards both. Do all things without partiality, and without hypocrisy.

(To be continued.)

ON

THE CHRISTIAN SABBATH.

THE institution and observance of the seventh portion of time for the purposes of religion, are of high antiquity, reasonable in their nature, and benevolent in their design. "And on the seventh day God ended all his work which he had made; and God blessed the seventh day, and sanctified it." At the giving of the law on Mount Sinai, the consecration of the seventh day was positively enjoined, and formed one of the commands written upon the tables, and the tables were the work of God, and the writing was the writing of God graven upon the tables. So strict was its injunction, that, as in the case of the man who gathered sticks on the Sabbath day, the wilful violation of it subjected to death; nor was this punishment inflicted but by the direction of the Lord himself. It was the first case of the kind that had occurred, and hence some difficulty as to the manner of treating it. "And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, the man shall be surely put to death, all the congregation shall stone him with stones without the camp." While the neglect of the Sabbath was punished in this exemplary way, the reverential regard of it was attended with the tokens of divine approbation. "Blessed is the man who doeth this, and the son of man that layeth hold of it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil."

The Sabbath originally appointed to be observed on the seventh has, under the gospel dispensation, been changed to the first day, and with the day the design also, in part, has been changed, or rather, a pleasing and an important addition is made to the objects presented to the mind for contemplation and reverence. In its first appointment the perfections of God, as the creating God, were to be commemorated and adored; *now* not only should the mind, through the works of creation, be raised to their author, "from nature to nature's God," to praise and magnify him for the bright displays which he has given of his matchless skill and exhaustless

power; but the far greater wonders of redemption, and especially that great part of the all-wonderful work, which presents the Saviour as rising from the dead, are *subjects* which, on the Sabbath, should engage, and purify, and elevate, and fill the heart. This deeply interesting event explains and justifies the alteration of the day; nor does it less fix and appropriate its grand object. The resurrection of Christ from the dead is of supreme importance, it authenticates the divinity of his mission, and the efficacy of his sacrifice; is, at the same time, a public proof that the offering up of himself had been accepted, and an indubitable pledge of a future and general resurrection; it is that link in the chain of the Saviour's redemption which connects his humiliation with his exaltation, his sufferings and death with the glory which shall follow. This fact so well established, and this truth so confessedly great, stamps a sacred importance on the Sabbath, and leads the reflective and pious mind to contemplate him who "liveth, and was dead, and is alive for evermore."

It is admitted there is no express precept respecting the change of the day, contained in the New Testament; the seventh is not verbally forbidden; the first is not specially commanded; yet it is clear the disciples met on the first day for religious services, and their example in this, as in other cases, must be considered as having the force of authority. The silent manner in which the change took place is worthy of notice, and is illustrative of the wisdom of God. The observance of the Christian Sabbath was designed to be of universal obligation, binding upon all nations; had therefore, a positive precept appointed that portion of time which answered to the first day among the Jews, difficulties of considerable moment might have risen from the geographical situation of different kingdoms, the commencement and close of the day being earlier or later, as the countries lay east or west of the land of Judea: but the general way in which the time is noticed, leaves no perplexity of that nature; while the frequent mention of the first day, should leave no doubt as to the obligation of devoting it to God and religion.

The Sabbath, from its name, is to be a season of repose, of rest to the body and the mind, not from, but in the engagements of piety. The divine appropriation of the seventh portion of time, combines in it what is characteristic of the Christian dispensation, the *union* of duty and privilege, regard both to the body and the mind, an immediate reference to the best interests of time, and the high concerns of eternity: in this appointment may also be distinctly recognized, the wisdom and kindness of God, blending their operations with his authority; and thus, by a constitution of things, regular, uniform, and inviolable, the welfare of man arises out of obedience to the divine will. "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." The Christian Sabbath is, indeed, marked with mercy, bears upon its nature the superscription of heaven, and wherever observed, carries with it its divine credentials. Armed with the force of law it demands attention, nor can it be slighted

with impunity; and exhibiting itself under the aspect of benevolence and love, it should be welcomed with gratitude, improved with diligence, spent in piety, and then it will be closed with cheerfulness and hope. Was there no Sabbath, there would be no cessation from labour, no day of rest from civil occupations; life itself would be rendered one incessant toil, one unbroken scene of anxiety, of exertion, and of fatigue; the vigour of the body would sooner be exhausted, and the energy of the mind blunted; the animal spirits would more quickly lose their activity, and old age, with its long train of infirmities and debilities, sooner overtake us; the contracted span of life would be reduced to a still less size, and the grave more early receive its crowded victims. But beneficial as is the Sabbath in man's present condition, its chief advantages must be viewed in the moral effect produced by it. In the absence of the Sabbath, with its varied means of instruction, vice would march forth with a bolder front; and, with a sadly accelerated step, to an almost unlimited extent, spread its deteriorating influence, and with the progressive ravages of iniquity, melancholy in the extreme would be the consequences on the human character. The Sabbath throws heavy impediments in the way of sin, and casts stumbling blocks of the most formidable nature in the path of transgression. By the services of public worship, by the faithful sermons preached, and the awakening addresses pointed to the conscience of the sinner; by the fervent supplications presented to the Father of mercies; by the scriptural instructions imparted to the thousands of children in the Sabbath schools, and by the examples of godliness and holiness which are brought into notice, iniquity is put to the blush, sin is checked in its guilty career, the empire of Satan is weakened, and his subjects lessened: on this day the seed of the kingdom is widely sown, serious impressions are made on the mind, and souls are saved with an everlasting salvation: yes, it cannot be doubted, that every Sabbath, not a few who begin the day in thoughtlessness and in guilt, *end* it at the footstool of grace, praying for mercy; though in the morning of the day they resembled the prodigal son wasting his substance in riotous living, in the evening of it, they resemble him when returning to his father's house with confession and petition. A day marked with such wonders of mercy, and achieving conquests of so splendid and glorious a nature, should be prized and esteemed the best of all the seven. A day so sacred in the authority which enjoins it, so benevolent in the objects it realizes, should be spent in a manner corresponding to its character.

"In holy duties let the day
In holy pleasures pass away,
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end."

PHILOSABBATON.

ADDRESS TO MINISTERS.

DEAR BRETHREN,

MANY of your pastoral visits have, doubtless, been extremely painful duties, made painful by the disorder and insubordination which you have beheld in the houses of some of your dearest friends. This want of domestic

discipline may be accounted for in several ways; in some cases the parents, who have ruling authority, were themselves never under good regulation in early life, and being without this high fundamental advantage, they have power, but not wisdom to apply it to its proper use. In other instances, we justly impute this deplorable evil to the extreme depravity of the minor branches of the family, who have learnt to despise precept, punishment, and even good example. Happening to call the other day on a serious friend, whom I had supposed, like Abraham, was concerned to order his house after him, and there witnessing some confusion, I could not avoid manifesting much surprise. The worthy man, filled with distress, replied to the following effect. (The reply will account for the want of good regulations in our families on a somewhat *new principle.)* "My friend, my house is not so with God as my heart desires: I have some children which are a comfort to me, others of them have most ungovernable dispositions. I am aware that, as a parent, my defects and imperfections are numerous; I will impute the weakness of my authority, in some measure, to these causes; yet I have long supposed that our dear pastors afford us too little assistance on the subject of *domestic government*. The evangelical truths of our holy religion are constantly, fully, and affectionately exhibited before us; this we approve: but is there not an evident disinclination in our ministers to introduce, with frequency, amplitude, and distinctness, those precepts which are the measure of our duty in social and domestic life? My children, Sir, being neither instructed into their duty from the pulpit, nor from thence reproved or warned for disobedience to parental authority, they consider obedience and disobedience as rather discretionary and indifferent things."

May it not be worth while for us seriously to investigate how far my friend's opinion is correct? God, who has not thought it beneath his administration to give, on the subject referred to, line upon line, and precept upon precept, can take no offence that you follow HIS own example. Christ, whose ministers you are, will never charge you with want of zeal for his glory, because you endeavour to amend the morals where his Spirit does not evangelize the soul. It may possibly be said, The taste of the present day is unfavourable to a full discussion of such subjects. This is granted. But may not the neglect charged on the ministry have contributed to the formation of this taste? and should it not be corrected as a disease, rather than indulged? When the injunctions and prohibitions of masters and parents are explained and supported by the authority of the ministry, they will be likely to have more consideration and regard. In this connection, ministers may not only expect the dwellings of their friends to be "peaceable habitations and quiet resting places," but enjoy the felicity of knowing that they have laboured to make them such. Then let them "enter the garden, and eat their pleasant fruits."

THE PLANET VESTA.

WITH those persons who are familiar with the starry heavens,

it is doubtless a desirable object to ascertain the exact situation of any of the new planets that have been discovered since the commencement of the present century. And perhaps some occasional communications respecting any one of these planets may be the more acceptable, as the places they respectively and successively occupy in the heavens have not yet been specified in our Almanacks.

One of the most interesting of the new planets is *Vesta*, which has now been carefully observed during two of her revolutions in her orbit, so that a general basis has been laid for the construction of appropriate Astronomical Tables, which have been recently published in France. After examining these tables, therefore, and making corrections wherever any obvious errors presented themselves, calculations have been made of the course that will be pursued by the forementioned planet in this and the following months.

Vesta will be in opposition to the sun on the 9th of April; and consequently she will be seen to the best advantage about that time. It may be well however to trace her during several weeks before that period, and several weeks after it, as we shall then perceive her motion with respect to the fixed stars, and thus obtain the fullest satisfaction of the reality that the object we see is certainly a planet.

At present Vesta is in the constellation of the Virgin, and her motion is retrograde. At the end of the month she will be in a direct line between *Spica Virginis* and *Arcturus*, and will be about fifteen degrees from *Spica Virginis*, and about eighteen degrees from the other star. The planet will indeed, at that time, be very near a small star called *O Virginis*, with which Vesta's place may be compared on different evenings, as she will be perceived to pass from the eastern side of the star to the western.—On the evening of the 16th, and on five or six of the following evenings, she will be near two other small stars of the Virgin which lie between *Omicron Virginis* and *O Virginis*. They lie indeed rather to the south of a direct line, and are about six degrees from *Omicron*, or the star nearest the Balance, and four degrees from *O Virginis*. In this instance, as well as in the forementioned one, the planet Vesta will be seen first on the eastern side, and will be perceived every evening to have made some advances towards the west.

On the first of this month the planet Vesta rises about nine in the evening, and comes to the meridian about three in the morning. She will therefore be sufficiently high to be seen by ten o'clock, and as the month advances, she will be seen considerably earlier. It may also be remarked, that this planet may be seen without the aid of a telescope, provided the moon be absent and the twilight ended. This circumstance, therefore, gives an interest to this planet which is not excited to an equal degree by the three other new planets; nor with respect to apparent magnitude is it equalled by that remote planet of our system which was discovered in the last century.

J. F.

REFLECTIONS ON EASTER.

THE present year is distinguished by the earliest Easter

that can possibly happen, according to the regulations adopted for determining that period in this country. Upon investigation it will be found, that the year 1761 has been the only year in modern times in which Easter has happened as early as it does in this year, 1818; and, with regard to the future, the first instance in which Easter-day will happen on the 22d of March, is in the year 2285. So that the present Easter is the earliest that has occurred for 57 years, and the earliest that will happen for 467 years. The latest Easter that can happen is on the 25th of April, on which day it last happened in the year 1736. But as this instance was before the change of style, the occurrence of Easter-day in that year corresponds with the 7th of May in the year on which we have now entered, or three days before Whit-Sunday. In the present century, Easter will once happen on the 25th of April, namely, in the year 1886. The variation of Easter, therefore, is comprised within 34 days, though, taking the old style into account, the variation is extended to 46 days.

It does not unfrequently happen, that the Jewish passover, as observed in the present day, nearly coincides in point of time with the observance of Easter. But, in the present year, there will be a month's difference between them, as the first day of the Jewish month Nisan answers to April 7, and as the first day of the passover must happen on Tuesday, April the 21st.

With respect to the determining of Easter, however, recourse must always be had to the particular rules laid down for that specific purpose in any country where the observance of the festival obtains. Thus *we are led to the* Book of Common Prayer, which comprises the directions for determining the times of all the moveable feasts; and the rule for finding Easter is thus expressed: "Easter-day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after." One expression here must be accurately understood, as otherwise a mistake may arise in the application of this rule. For instance, in the present year, if by the full moon we were to understand the *true* full moon, Easter-day would be assigned to the 29th of March, as the full moon happens on Sunday, the 22d, at two in the afternoon. Or, if by the full moon we were to understand the *mean* full moon, we should still be led to the same conclusion, as the mean full moon is on the same day, about two in the morning. But the exemplification of the aforesaid rule in the Prayer Book itself abundantly shows, that by the full moon we are to understand the ecclesiastical full moon, or such an approximation to the mean full moon as will admit of a regular recurrence on the same days of any particular month every nineteen years; at the end of which period, it is well known, that the *real* full moons also fall again on the same days of the respective months, or nearly so. The fact, therefore, is, that Easter is regulated by the lunar cycle of nineteen years, a cycle invented by *Meton*, an Athenian, about 430 years before the Christian æra, and which was originally applied to the regulation of the Grecian festivals. At the Council of Nice, held in the year 325, this cycle was adopted on account of its convenience and

simplicity for the regulation of the occurrence of Easter; and from that time it has been thus used, though before the change of style it had made Easter deviate considerably from what was considered the proper time when the Nicene council was held. By the *Metonic* or lunar cycle then, as adjusted to the present century, we are to regard the full moon as happening this year on Saturday, the 21st of March; and the 22d being the Sunday after, is consequently considered as Easter-day.

Whatever difference of opinion may exist among different bodies of professing Christians, as to the observance of any particular day to commemorate the grand facts relating to the Messiah, the facts themselves must be held dear by every friend of the Saviour, not only on one particular day, but on all the days of the year. In short, these important realities will, no doubt, furnish a subject for contemplation and regard through the countless ages of eternity. It is true, indeed, that Christ was to the Jews a stumbling-block, and to the Greeks foolishness. He was a corner-stone rejected by the builders; but to those who believe, he is a precious stone. Such, then, is the estimation in which he is held by those whose hopes of salvation are founded in his death, and whose hopes of a blissful immortality are animated by his glorious resurrection. To them he appears the chief among ten thousand, and altogether lovely. His death excites their gratitude—his resurrection inspires their everlasting hopes—and to them his yoke is easy and his burden light. Their regard is internal, but its proofs are external—they remember the saying of Jesus, "If ye love me, *keep my commandments.*" J. F.

SCRIPTURE CHRONOLOGY.

To the Editors of the Baptist Magazine.

In looking over some remarks that I made many years ago on Mr. Scott's Chronology, I found some things that I thought would tend to reconcile some seeming contradictions in scripture, and so stop the mouths of gainsayers, and remove stumbling-blocks out of the way of weaker Christians. If you think them worth inserting in your valuable Magazine, they are at your service.

It is said, Gen. v. 32, Noah was 500 years old, and Noah begat Shem, Ham, and Japheth. And in Gen. vii. 6, that Noah was 600 years old when the flood of waters was upon the earth. But in the 11th chapter, verse 10, it is said, Shem was 100 years old, and begat Arphaxad two years after the flood. Now here seems to be a mistake of 2 years.

In order to correct this seeming mistake, let it be observed, that not Shem, but Japheth, was Noah's eldest son, Gen. x. 21, and was born when Noah was 500 years old; but Shem not till he was 502, for Noah had but one wife; hence it appears, that Shem was just an 100 years old when he begat Arphaxad, two years after the flood. For these two years Mr. Scott in his chronology could not account.

Again, Gen. xv. 13, and Exod. xii. 40, 41, seem not perfectly to agree. But it should be observed, that the passage in Genesis speaks only of Abraham's seed; but that in Exodus includes also the time that Abraham himself was a sojourner. The reason why some chronologers cannot make these passages agree is, because they date the call of Abram when he was 75 years old, instead of 70; and, consequently, in order to make the number of years right

in Exodus, they have 405 instead of 400, for the passage in Genesis. But that Abraham was called of God to sojourn in a strange land before he was 75 years old, appears from Gen. xi. 31, and xii. 1; in which latter passage it is said, "God *had* said to Abram, Get thee out of thy country," &c. that is before he dwelt in Haran, as appears from the words of Stephen, Acts, vii. 2—4, "The God of glory appeared unto our father Abraham when he was in Mesopotamia, *before* he dwelt in Charran," &c. Now it is pretty plain that he dwelt in Haran some time, from Gen. xii. 5; and he was but 75 when he departed thence; therefore, I conclude, that he was called of God at 70 years of age. And now we shall have the 400 and the 430 years end together; for Abraham sojourned in a strange land 30 years before the birth of Isaac, who was born when Abraham was 100 years old; then, consequently, if his seed sojourned in a strange land 400 years, the whole sojourning of this people from the call of Abraham to the deliverance of his seed out of Egypt must have been 430 years, in accordance with the passage in Exod. xii. 40.

Chronology is a difficult subject; but if these remarks will throw any additional light on these passages of holy writ, my end will not be lost; or if they only serve to stimulate some abler pen to do it, I shall thereby be gratified.

Z. T.

SEPARATION *from the* WORLD.

QUERIES.

THE desire of information has led me to make the following queries through *the medium of the* Baptist Magazine; which, as they materially concern perhaps the immortal interest of my own and the souls of others, I trust some experienced Christian will answer. What is meant by a separation from the world? Does it exclusively refer to gross sins, or does it include a renunciation of such as are termed innocent amusements—as the theatre, the ball-room, the card-table, &c.? And I much wish to know, if a candidate for baptism would be admitted to a participation of that ordinance if he were known to be an habitual partaker of such *innocent* amusements? Would a man be considered worthy the office of a deacon who himself did these things, and by his example said to any young persons looking up to him, "This is the way, walk ye in it?"

Again, may I ask if, in the primitive church, such were the engagements of the followers of Jesus when they assembled? are they the occupations of a Christian? are they congenial or injurious to a life of devotion to God? Will they afford pleasure in the retrospect of a dying hour?

DISCIPULUS.

Our young inquirer seems to have a correct view of separation from the world: we trust all our young friends will exercise a rigid *nonconformity* in this respect! We feel persuaded, that persons known to attend places of public amusement, &c. would not be admitted either to baptism, or to any office in our churches.

Should such inconsistent professors be found in any of them, (as we fear the queries of Discipulus implies,) we trust the reproach will soon be removed by a regard to the apostolic precept, 2 Thess. iii. 6.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XVI.

HEAT.

WHAT philosophers called heat, modern chemists term *caloric*. Heat is now considered as a sensation produced by caloric. It is the contemplation of the nature and effects of the latter we now propose to our young friends.

In the investigation of its nature, the lowly youth will soon discover the imperfection of the human reason, the folly of pride, and the suitability of humility, for the most laborious and successful investigators have not agreed in their theories: but enough is known concerning it to command our admiration of divine wisdom and gratitude for divine goodness.

While some have considered caloric as a quality common to all bodies, others have denominated it a body *sui generis*. The latter opinion we may safely adopt, as affording the most reasonable explication of those effects to which the attention will be presently invited. It is a fluid of the most subtile, light, and elastic nature, whose weight cannot as yet be estimated, and it is ever seeking an equilibrium, which an endless variety of circumstances tends to interrupt. It is therefore ever in action, and through the great Creator's kind superintendence, constantly producing the most powerful and beneficial effects. But, before we glance at these effects, it may be proper to endeavour to make the consideration of the equilibrium just mentioned more familiar.

Caloric admitted to a homogenous body, such as air, speedily diffuses itself through the whole mass, so that every part will be found of *the same temperature*, and, in such facts, consists the equilibrium alluded to. Further to elucidate this subject, let it be imagined, that in this heated air, several bodies be placed of the same temperature, but colder, as we term them, than the air itself; the caloric will leave the air, infusing itself into them, till they, and the air in which they are situate, are of one common temperature. But it will not be found that each of these bodies has imbibed an equal portion of caloric, as their dispositions for absorbing and retaining heat, called their *capacities for heat*, depend on a variety of circumstances.

The various degrees of facility with which different bodies conduct heat, materially influences the existence of this equilibrium: thus, while metals conduct it readily, wood, glass, resin, &c. conduct it feebly: it is not possible long to hold an iron wire, one end of which is in the fire, while a piece of wood, of the same size, can be retained till nearly the whole of it is consumed: the artizan who blows a ball at the end of a glass tube, holds the tube at a distance, which, if it were metal, would inevitably burn him.

Besides the portion of caloric whose communication depends on its nearness to or contact with other bodies, there exists another called *radiant caloric*, not influenced by such affinity, which, though our limits preclude us from minutely explaining, is worthy of the attention of the curious youth. It may be seen escaping from the mouth of a stove or oven owing to its expansive force, in the form of rays, which can be reflected, especially by polished metals: like light, it freely traverses the air, passing from one body to another in right lines, retaining its radiant property; or, by affinity, uniting with bodies it meets in its passage; and, in the progress to an equilibrium, the quantity of

radiant caloric taken up by each body, is greater or less than what it yields to others.

The organs of the human frame are not adapted to discover the different degrees of temperature that bodies possess, nor is there any known method of ascertaining the quantity of caloric they contain. We touch a body of higher temperature than our hand, and, in consequence of the sensation we feel in gaining a portion of its caloric, we merely pronounce it warm or hot; and on the contrary, in handling a substance of less temperature, we impart caloric to it, and experiencing the opposite sensation by the loss, we denominate it cool or cold. It is therefore the temperature of our bodies that determines for us the limit of heat and cold, a criterion so varying and vague, as to induce us to pronounce the same body occasionally hot and cold: thus caves, vaults, and cellars are said to be cold in the summer and warm in the winter, though their temperature varies little, it is that of our bodies that varies so much.

But we proceed to its effects, and first, notice its influence in producing in bodies a change of state. The particles of substances which from their compactness and adherence we are accustomed to consider in a state of solidity, are held together by the force of attraction. The elastic force of the caloric, which penetrates between their particles, tends to disunite them, and will vary their volume in a greater or less degree according to the quantity of caloric received, but happily there is another force which assists in preserving their forms, namely, the pressure of the external air; but the effect of this pressure is only manifest in the progress of a body to the elastic state. If we ascend a mountain with a vessel of water, the pressure of the atmosphere decreasing as we rise, because the column of air on the water grows shorter, we may discern the conversion of the liquid into vapour.

When the quantity of caloric in a body is so increased as to balance the force of attraction, the particles move easily *in all directions*, and the body is reduced to a liquid: but it is remarkable, that the increase of caloric after liquidity commences, does not increase the temperature of the body till the whole is dissolved: thus the thermometer is not seen to rise after a body of ice begins to liquefy, till the whole is thawed. Of the same nature is the melting of iron; indeed, it has been observed, that it would be equally correct to speak of the thawing and congelation of iron as of ice, a greater quantity of caloric only is required.

But the effects of this wonderful fluid stop not here. Caloric continually introduced into a body already reduced to complete liquidity, further overcomes the forces of attraction and external pressure before noticed, and actually carries away with it the particles of the liquid converting it into an elastic fluid. And here are again illustrated the order and precision of nature, for as in the process of liquefaction, so in this progress, from the liquid to the æriform state, the additional caloric received after the commencement of this further effect, instead of heating the water above 212 degrees of Farenheit, the temperature at which this effect is produced, is merely employed in converting the remainder of the liquid into the elastic fluid. And it is worthy of remark, that in the return of the same bodies to their previous state, as of water to ice and vapour to water, the heat absorbed reappears with their varying characters. The fact of heat thus remaining concealed in a body without raising its temperature, deserves particular notice, and has given rise to the term of *latent heat*, concerning which philosophers have never been able to satisfy themselves.

Though these effects are at present confined to certain substances, it is conceived, that most bodies appear unchangeable only for want of a power of applying a sufficient quantity of caloric for the trial. It is, doubtless, among our mercies, of which, however, few Christians are aware, that this power is not always at command. It is particularly so with respect to the atmospheric air,

which the kind providence of our God will, probably, ever preserve in the class of elastic and invisible fluids.

We now notice the dilatation and contraction of solids. All bodies that are dilated, take away caloric from the surrounding bodies; and, on the contrary, all bodies that are contracted, yield caloric to adjacent objects. Every stroke of the hammer on a bar of hot iron, by driving the particles nearer together, strikes out jets of radiant caloric, which can hardly have escaped the admiration of the observing youth. On the same principle many account for the heat resulting from friction. They consider friction as a kind of hammering which condenses the particles on which it acts, and consequently presses out the caloric. A very simple experiment proves the dilatability of glass. Procure a small glass tube, terminated with a hollow globe of the size of an orange; fill the globe with coloured water, and place it in a vessel of nearly boiling water, so that the globe is covered, it will then be seen that the glass dilates, for the water will descend; but on removing it, the caloric will escape and the glass will contract, which will accordingly cause the water in the globe to rise. The substance out of which our earthen vessels are made for domestic uses is a bad conductor of heat; they should, therefore, be carefully treated in their first exposure to heat. The motion of caloric being slow, it accumulates at those places that offer it the easiest access, and endeavours to disperse the constituent particles; hence those vessels are often broken by heat, and even when due precautions are used, at their first exposure to the fire, we observe innumerable little flaws are made, accompanied with a crackling noise, which, from the little breaks in the varnish with which the vessels are glazed, have the appearance of a kind of net-work.

We might further notice the influence of caloric on the dimensions of bodies, but many examples of this kind cannot but be familiar to *the juvenile reader.* A variation of temperature is found to have a material effect on the strings of musical instruments. It is on this account that the notes, at one extremity of the piano, are found to dilate and flatten, while at the other they contract and become sharper, according to the situation of the fire in the room. So also clocks are materially affected: an accession or diminution of caloric lengthening or shortening the pendulum, necessarily causes them to lose or gain time. To obviate this great inconvenience, philosophers have ingeniously combined a copper with an iron rod, and so disposed them, that when the iron pendulum rod shortens, the copper sustaining the same variation in a contrary sense, the centre of vibration should be preserved of the same length.

We learn from such inquiries somewhat more of the infinite wisdom of God: not an object in creation, not a principle in nature, but is subject to His wise controul, and regulated by the nicest and most perfect laws; nor can we but feel the ignorance of vain man who too frequently fancies himself wise.

N. N.

EXTRACT FROM

"Letters after a Tour through some Parts of France, Italy, &c. in 1816."

UNDER the account of MILAN, the author says,—

"Circumstances did not allow me to visit Rome, or other Italian cities than those I have mentioned; but that which is observed in these, especially in this capital of northern Italy, and in its cathedral, (second only to St. Peter's,) I conceive may be taken at least for a fair, perhaps a favourable specimen of the whole system, as offered to the people. It may be deemed unjust by Roman Catholics to include abuses which are only connived at; and, if so, I ought to pass by instances of superstitious quackery close to the front of this cathedral, where I twice joined a crowd listening gravely to tales of miracles, detailed with appropriate comments by venders of

acred pictures, amulets, and books. As an advocate for liberty of conscience, and the free promulgation of opinions, I certainly would recommend no interference with them, but only fair and open lists for truth and error; and where this principle is acted upon, neither church nor state is answerable for such extravagances, supposing they should then survive: but the church of Rome can use no such plea. She gives no freedom to those who would combat the delusions that she may yet perhaps disavow. And not only have these grown out of her own doctrines or traditions, but her very toleration or connivance always implies protection and encouragement; for a vender and puffer of heretical or schismatical articles would undoubtedly be silenced and punished. These men, therefore, retail their wares and their fables at least under the tacit sanction of the priesthood. During half an hour's harangue from one of them, I watched the countenances of the attentive groupe, but could observe scarcely a smile or look that indicated doubt or distrust. He shewed a set of large pictures, illustrating the miracle of which he spoke, and offered small figures of the Virgin on pasteboard, attached to a cord of worsted, to be worn round the neck. These, with much warmth and volubility, and many reiterations, he assured us it was the bounden duty of all good Christians to purchase, as highly conducive to their welfare and even salvation. I could not neglect what was proved to be so valuable, and therefore bought for a *soldo* one of the small figures described, with an explanatory poem at the same modest price. This tale, entitled '*Miracolo bellissimo fatto dalla sema. Vergine del Carmine ad una cortigiana*,'* relates the inestimable effects of the '*abito*,' or consecrated picture, (so called, I apprehend, because supposed to have touched the habit or dress of the Virgin, as worn round the neck of its dissolute heroine. Having made herself over without reserve to the devil, in order to procure his help in attaining a particular object, a conference takes place in *un verde prato*;* he solicits her to divest herself of this protecting and terrific charm; but while she vainly endeavours to take it off, the Virgin appears, and rebukes the audacious dæmon,

'Empio, disse, che pensi tu di fare!
Sai che chi porta quest' abito in petto,
Come divoto mio dei rispettare,
Cosi comanda il mio figliuol' diletto.'†

He is thus driven off the field; the lady receives penitently a serious admonition from her patroness; resorts to a father confessor; and finally places her gold, her silver, and herself in a convent. It is then strongly inferred and inculcated, as a moral from her instructive history, that whoever wears *quest' abito sante*, (this holy dress or picture,) cannot perish, (*non potrà perire.*) Will you consider this detail as trifling? I think not, when you reflect on my previous remarks, and the influence to be expected upon the faith and morals of the populace from having such absurd fictions connected with religion, and offered as a sort of shield or safeguard for vice. I was expecting that at least great part of the audience, which was of both sexes, and of different orders of people, would treat it as a mere burlesque; they gave, however, on the contrary, very serious attention till the close, and the orator had then a number of customers for his little pictures, unquestionably on account of the miraculous virtue ascribed to them, since they were so utterly mean and paltry, that they would scarcely attract the notice of an infant. Yet, not ten yards from this spot, just within the north-west door of the cathedral, I observed other ecclesiastical articles on sale, which I thought, if recommended with any thing like the same eloquence, would have ruined the panegyrist of *Nostra Signora del Carmine*; for the promise attached to these came pro-

* "A very fine miracle performed by the most holy Virgin *del Carmine*, for a courtezan."

* "In a green meadow."

† "Impious one!" she said, what dost thou think of doing? Thou knowest that whoever wears this '*abito*' in the bosom, must be respected by thee as devoted to myself; so my beloved son commands."

fessedly from the Vatican itself. Accordingly, as such benefits are not here within our reach, I did not fail to secure one for *cinque centesimi*, without any rhetoric from the seller. It is a portrait of our Saviour, having beneath it a form of devotion or self-consecration to him, comprised in three lines, which in itself is unobjectionable, but has a manifesto prefixed to it as follows: 'La Santità di Pio VII. concede in perpetuo una volta il mese indulg. plenaria a chi reciterà ogni giorno la seguente offerta.'* I am not sufficiently skilled in the valuation of indulgences to calculate the amount of advantage here promised, but you will observe the bargain is not clogged with any the least requirement of mental devotion and sincerity in the reciters of the form; and this, whether it were conformable to the papal ordinances or not, you will remember was sold within the walls of the metropolitan church. But let us advance near the altar, and we shall find the same doctrine more fully and authoritatively illustrated. Beneath each of the two pulpits in front of the choir, is the following, in large painted letters: 'Tutti i fedeli veramente pentiti e confessati ogni volta che visiterano il ssmo. sacramento riposto nel tabernacolo della metropolitana, recitando divotamente un paternoster, &c. ed Ave Maria, &c. conseguirano 100 anni d'indulgenza e 100 quaranteni. I vecchi, gl'infermi e le persone lecitimamente impedite non potendo personalte. visitarlo facendolo visitare da altri conseguirano la stesa indulgenza in perpetuo; come da lette. della Santità di NS. Pio P.P. IV. de' 24 Maggio 1561 e 12 Febo. 1562.'† The hundred years of indulgence thus offered are, I apprehend, popularly understood to mean a hundred years remission of punishment after death in purgatory; for the indulgences sold in the 16th century often extended to its total remission; ‡ perhaps, however, it would be now explained by intelligent and moderate Catholics, to signify only the remission of a hundred years of ecclesiastical penance.§ Even if so interpreted, I can conceive it to hold out no other doctrine than this, that a mere arbitrary and local ceremony, superadded to penitence, confession, and prayer, which might all take place without it, is so important as to be fitly accepted in lieu of the severest penitential discipline of the church; and, moreover, that the act thus important to the transgressor, may be performed by deputy or proxy. We have here, therefore, a standing and authorised document, of the fullest publicity, which, as far as I can attach any meaning to it, tends directly to pervert the consciences and understandings of the people."

* "His Holiness, Pius VII. grants in perpetuity once a month, plenary indulgence to whoever shall recite every day the following offering."

† "All the faithful truly repenting and confessing every time that they shall visit the most holy sacrament deposited in the tabernacle of the metropolitan church, reciting devoutly a paternoster, &c. and Ave Maria, &c. shall obtain 100 years of indulgence, and 100 lents. The aged, the infirm, and persons who *are lawfully hindered*, not being able to *visit it personally*, causing it to be visited by others, shall obtain the same indulgence in perpetuity; as by the letters of his Holiness, our Lord Pope Pius IV. of the 24th May 1561 and 12th February 1562."

‡ "See the form used by Tetzel the Dominican monk, in Seckendorf's Comment. lib. i. p. 14, as quoted in Robertson's Charles V. book ii. vol. ii. p. 117."

§ "For an account of the imposition of these penances, and first rise of the sale of indulgences, see Gibbon's Decline and Fall, vol. vi. p. 12. 4to. edit. and Mosh. Eccl. Hist. vol. iii. p. 83. Macl. transl."

POPISH CREDULITY.

"In a church at Lucca is the image of the Virgin and Child; of which it is related, that an infidel threw a stone at the infant, but the Virgin to save him from the blow, shifted him from one arm to the other, while the reprobate was swallowed up, and the hole is shown just before the altar of the image, enclosed by a grate: the Virgin received the blow on her shoulder, whence the blood issued, which is preserved in a bottle, and shown with the greatest ceremony by the priest in his vestments, with tapers lighted, while all embrace the sacred relic on their knees."

Vide Wright's Travels at Lucca.

Obituary.

MRS. PRUDENCE BELL.

DIED, January 6, 1818, in the thirty-sixth year of her age, Mrs. Prudence Bell, of Kirton Fen, near Boston, in the county of Lincoln. She was born January 16, 1782, and was married to Mr. Thomas Bell, of Algarkirk Fen, in May, 1800; with whom she shared the most consummate sweets of domestic harmony and concord to the day of her death. They were both united to the Particular Baptist Church at Boston, in the year 1806; then under the pastoral care of the Rev. John Stevens, now of York-street chapel, Westminster. About four years since she received some injury in the spine, by an over-lift, which laid the foundation for an abscess, and ultimately terminated in her death. She was the subject of serious impressions at an early age, and enjoyed the advantages of a religious education. Her pockets were frequently furnished with hymn and other books, as suited her inclination, which she used to read till overwhelmed in tears: this was a general practice with her when walking in the pastures, or retired in the chamber. But a greater anxiety and concern for the salvation of her soul was manifested under the ministry of the Rev. Mr. Trotman, then of Boston, in the year 1799. Being naturally of a lively and cheerful disposition, she attained, by a continued attendance on the means of grace, a good degree of confidence in the promises of God; building her hope and dependance on the blood and righteousness of a crucified Redeemer: this hope became the anchor of her soul, when storms of affliction arose and beat in upon her.

In February, 1817, her complaint had gained ground so much, that she was obliged to be confined to her bed; there were intervals, however, in which those around her flattered themselves with hopes of her recovery, but these did not long continue; for a very short time had elapsed ere they saw they were all vain, and every prospect of relief was gone. It was wonderful to witness the divine consolation and support with which she was favoured, during her almost unparalleled sufferings. Her patience and resignation induced several of her visitants to think her afflictions less than they really were, and she has sometimes joined the family in singing a hymn, when she was so weak that her death was expected daily. Her heavenly Father had other views respecting her—he thought proper for her to remain on earth some time longer; making it evident, that while, by a continued course of bodily affliction, her outward frame was reduced to a shadow, her better part was ripening fast for glory.

She remained much in the same state till Friday morning, January 2, 1818, when she was taken worse: and before the next day, had nearly lost the faculties of speech, memory, and understanding. On the 4th, she had them again restored; her speech returned, and she gave a pleasing testimony of the composed tranquillity, and peaceful state of her mind. About this time her father was called up; as soon as she saw him, she gazed with a smile of exultation, and exclaimed, "Oh father, my dear father, I am going home! I am going home!" He replied, The Lord bless and support you, my dear. "Oh," said she, "he does support me, he does bless me. Glory to his dear name; what have I to adore and thank him for! he does all things right, he does all things right, he has done all things well!" Observing the attention which was paid her, she remarked, "This poor worthless frame is undeserving all this attendance: but, (as if suddenly recollecting herself,) I should not say so, for our bodies are the temples of the Holy Ghost."

These words she expressed in a very animated strain. To her youngest brother she said, "O do, my dear boy, remember the things which belong to your everlasting peace; attend to the ministry of the gospel, and do not neglect the salvation of your precious soul; remember the counsel of a dying sister, follow the ways of God; let my death convince you that they are ways of pleasantness, and paths of peace."

Her surgeon calling in, and asking how she felt herself? she replied, "Oh, Mr. M——, I am very low, I am getting through fast; blessed be the name of the Lord, I trust I am safe, and that is a comfort to me. I thank God I have strength to bear my troubles; I find it equal to my day, I dread being impatient. So many mercies as I have been the subject of, ought I not to be content, seeing they are all free gifts? It has been a long storm; bless the Lord, O my soul! while I am going through the valley of the shadow of death, I fear no evil, for God is with me, and I know he will never leave me, nor forsake me. I will yet praise him, however adverse the dispensations of his providence may appear, he has promised that all things shall work together for good. I must bear it; it is nothing to what I deserve, and I have no more to come! I shall have it all here! Surely this is the last struggle! Dear Lord, cut the thread, but the cup which my heavenly Father hath mingled, shall I not drink it?" On Monday, January 5, she became quite lethargic, spoke very little, and, unless the returns of pain prevented, was mostly asleep: she lingered through the night till Tuesday morning about six o'clock, when she quitted the frail abode of mortality, and entered into the joy of the Lord.

Her remains were interred in the Dissenters' burying-ground, in Boston, January 9, amidst the tears of many of her friends and acquaintances. On Saturday, the 18th, a funeral discourse was preached on the occasion, by her pastor, the Rev. Thomas Thonger, to a numerous auditory, from a passage which she had selected some time before, *viz. Psalm* xxxiv. 17, 18, 19.

Rev. W. BRADLEY.

Died, on Monday, January 26, 1818, at Oddington, near Stow-on-the-Wold, Gloucestershire, the Rev. W. Bradley, pastor of the Baptist churches at Naunton and Stow in the same county (formerly of Hackney, near London). His disorder, which was of a pulmonary kind, appeared to have proceeded from excessive fatigue and frequent exposure to the weather, in the discharge of his ministerial duties, and other exertions he felt it necessary to make for the support of a numerous family. During his last illness he was enabled to exercise an humble submission to the sovereign disposal of Providence, and also was favoured with the enjoyment of much internal tranquillity, although he had been previously the subject of great mental anxiety, arising from embarrassed circumstances. His talents were of a superior order; his sermons evinced sound judgment, extensive information, and vigorous intellect; they were also enriched with the truth as it is in Jesus, the holy and practical influence of which on the hearts and lives of all true believers he never failed to assert, illustrate, and enforce. On his death bed he said to a brother who visited him, "I have not been suffered to entertain a single doubt either of the reality of the truths of the gospel, or of my interest in its blessings; and it is my peculiar consolation now to reflect, that conscious as I am of numerous imperfections having attended my ministry, I have never trifled with sinners in the discharge of it. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'"

Mr. Bradley was 50 years of age. His remains were interred at Stow, on Friday, January 30. Mr. Coles, of Bourton, preached on the mournful occasion, from Lam. iii. 1; and Mr. Gray, of Chipping-Norton, delivered the address at the grave.

It is hoped in a short time to send a Memoir of the deceased.

This worthy brother (adds our correspondent) has left a widow

and ten children, the former with five of the children entirely unprovided for. Mr. Bradley's talents and usefulness as a minister—his afflictions and difficulties in private life, are of course best known in the immediate circle in which he moved; but it is trusted, that the above simple statement will universally excite so lively an interest in the hearts of those who love the cause he loved and served, as to secure a liberal contribution for the support of his destitute family.

The smallest donations will be thankfully received by Mr. W. Gillman, at Messrs. Ladbroke and Co. Bankers, Bank-buildings; the Rev. Dr. Rippon, Grange-road, Bermondsey; the Rev. W. Button, 24, Paternoster-row; the Rev. J. Ivimey, 20, Harpur-street, London; the Rev. J. Hinton, Oxford; and the Rev. T. Coles, Bourton-on-the-Water, Gloucestershire.

MRS. COULTART.

IT pleased the great Head of the church about the year 1809 to draw the affections of this late excellent female missionary, whose death we recorded in our Number for February, (p. 65.) from the delusive pleasures of a dying world, and to fix them on himself. Placed in circumstances by no means advantageous for the introduction of genuine piety, or for the increase of vital godliness, she found herself, while engaged in the giddy vortex of earthly pleasure, and in the concerns of time, seriously concerned and alarmed for the welfare of her immortal soul. Without the use of external means, did the divine Spirit of God graciously operate upon her mind; she sought for happiness in vain in the pleasures which the world exhibited to her view; her soul confessed a dissatisfaction in the midst of all, while her ardent spirit sighed for that peace which earth had not to bestow. Entirely unacquainted with the children of God, and having attended only preaching of a moral strain, she had recourse to the volume of inspiration: there, while she read, her terrors and her fears increased, the charms of earth were disregarded, retirement and prayer were eagerly sought after, the terrors of the Lord made her afraid, a deep sight and sense of her condition as a guilty sinner filled her soul with agony, and her chief inquiry now was—"What shall I do to be saved?" About this period she paid a visit to some friends at Bristol; while there, the Lord directed her to the ministry of the Rev. T. Biddulph: under his ministrations, together with the communion of the children of God which she sometimes enjoyed there, the Lord the Spirit favoured her with that "peace that passeth all understanding," which was introduced into her soul by the blood of sprinkling. She now no longer groaned under the bondage of sin, but experienced the glorious liberty of the children of God. Returning again to her earthly home, and having herself tasted that the Lord is gracious, her attention was directed towards, and her fervent prayers ascended to, the divine throne, in behalf of those around her who were ignorant of that Saviour which she so ardently loved. Often has the writer of this paper (from the endeared connection that subsisted between them) witnessed her sighs, her tears, and the fervent wrestlings of her active spirit in behalf of those who were dear to her by earthly ties. Secluded from the world, her companions were the excellent of the earth: with that decision of character which ought ever to be conspicuous in the real Christian, she went forward, and with steady step trod the vale of tribulation through which she was called to pass. With a mind possessed of the most tender sensibilities of human nature, and feelingly alive to the woes of her fellow creatures, while she laboured, and not without a blessed effect, in the sphere in which she then moved, her thoughts, and the subjects of her prayers, extended beyond her native land, even to those "dark places of the earth that are full of the habitations of cruelty;" and while every way appeared closed so as to exclude her hopes with respect to her entering upon the sacred work of a mission-

ary of Jesus, she zealously aided the work of missions by her exertions and her prayers. For some time prior to her departure from England, the salvation of the heathen engaged her warmest thoughts, and a world lying in wickedness drew forth the commisseration and sympathy of her benevolent mind. With calm deliberation and composure she viewed the difficulties and privations of a missionary life, and when God in his providence pointed out the way in which she was to walk, she entered upon it with firm reliance upon Him whe hath said, "Lo I am with you always, even to the end of the world." This animating declaration she realized in the heart-rending separation with her friends in her departure from her native clime, while exposed to the dangers of the deep, while engaged in the work of the mission, and in the solemn period while walking through the valley of death. The state of her mind a little before her removal is best described by her own words in a letter to a friend in England, dated August 16: "I have lately anticipated with real delight that time when I shall see Him as he is—when I shall no more grieve his Holy Spirit, but be transformed to his glorious image." She had long anticipated the period when she should enter into rest, and when seized with the disease that terminated in death, she assured her partner that she was confident of the favour of her God. Her husband observes, that during the intervals of returning reason, which were short, she seemed to have forgotten him and all that was mortal, and to be wholly absorbed in the joys of God's unfading kingdom. She was seized with a violent fever on Sept. 28, while attending public worship, which occasioned delirium, (except at intervals) in which state she remained until October 8, when her weary spirit left mortality, and entered into the joy of her Lord. Thus devotedly lived and gloriously died Mary Ann Coultart. Her sun has indeed gone down at noon, but it has set only to rise more brilliantly, and to shine unobscured by clouds in the regions of eternal day. Her husband, who was dangerously ill at the period of her death, has been mercifully restored, and promises to be a faithful and successful servant of Christ among the degraded African slaves in Jamaica.

A TRIBUTE OF AFFECTION

OCCASIONED BY THE

LAMENTED DEATH

OF MRS. M. A. COULTART.

"All flesh is grass," the voice proclaims aloud,
"All human strength and beauty must decay,
"The gay, the thoughtless, and the busy crowd,
"Must die forgotten, as the winter's day."

Blest saint of God! for ever freed from care,
No more a sufferer in this world of woe;
The heavy cross no longer call'd to bear,
Thy tears for ever now have ceas'd to flow.

The friends of missions must their loss deplore,
And western India mourn thy early doom;
While Ham's benighted progeny grieve o'er
Thy sad, thy quick removal to the tomb.

Thy steps we've followed thro' the thorny way
Of tribulation, which thy feet have trod;
We now would trace thy flight to realms of day,
And view thee happy in thy Saviour God.

There while thy friends on earth their loss bewail,
Jesus shall feed thee with immortal food:
Thy Lord Immanuel shall thy soul regale,
With joys which he has purchas'd with his blood.

Though in the silent dust unseen by those
Who shar'd thy love, thy faded form was laid,
Yet there's a truth should dissipate their woes—
Jamaica's land shall render up her dead.

E'en now dear Mary's spirit reigns in bliss,
Yet, mighty God, her friends thine aid require;
Into their bosoms drop the balm of peace,
And may they join with her the heavenly choir.

With grace sustain the partner of her soul,
Bereav'd of her who was in mercy given;
O may thy Spirit his torn mind console,
And lead him forwards till he reaches heaven.

H. C.

REV. JOHN PENNY.

DIED, on Thursday, Feb. 19, 1818, at the house of his son, Mr. John Penny, of Scotland-yard, London, the Rev. John Penny, late pastor of the Baptist church in White's-row, Portsea. He had eaten his dinner on Wednesday in good health, but during the afternoon complained of a violent pain in his head, and after a few hours' pain died the next morning at seven o'clock. "Mark the perfect man and behold the upright; the end of that man is peace."

Review.

Letters on Nonconformity; ad- to a young Member of a So- f Protestant Dissenters. By the r. Winter. Black and Son.

ery much approve the de- hese Letters. Their worthy says, "for many years he erved, that the Dissenters om he had been conversant, atly lost sight of the genuine of nonconformity;" and he is various causes which have ited to produce this effect. e purpose of exciting the members of Protestant ations to attend to this sub- has published these "Pas- etters." In the course of his ne draws scenes, and refers ts, which, whether altogether ary or not, keep the atten- ve, and illustrate his reason- The letters are in an easy, r style; the remarks, in ge- we think important; and the has our thanks for his ser- n a common cause. Many ad this little volume, who not peruse works of a larger nd we trust that they will good purpose. Though the ive form in which these Let- e printed will prevent their tion to any great extent, yet ibt not they will be purchased ad, where a tract of equal but of meaner appearance never gain admittance.

ch pains is taken by church- o persuade us how tolerant beral the Establishment is. e it from us to say a single against many worthy indivi- who inculcate this sentiment. e willing to hope, that they for the liberality of their , because they feel liberal ents themselves. They are ced of the injustice, the folly, he irreligion of persecution; erefore they believe, that the h of which they are members, o which they are attached, t be less *liberal than they are.*

We have not room in this review to shew how completely the history of the Establishment is against them; and how much more we owe to *statesmen* than to *churchmen* for the spread of liberal sentiments: but we will mention one observation of our author which deserves their serious attention. He remarks, that the Establishment "holds no communion with any other Protestant national church in Europe;"—and, it "allows the validity of Romish, but not of Presbyterian or Congregational ordination." *Introd.* p. xiv. We are not surprised that the Establishment should look with too jealous an eye on any thing Congregational: this is natural. But when Presbyterian ordination is denounced, so that the ministers of the Scotch church, though it is established by our English legislation, are deemed laymen, while a Roman Catholic priest who renounces Popery is acknowledged to be a clergyman, the sentiments of the English Establishment are clearly avowed.

The first of these "Letters" shews the "occasion of their being written; the second is on "the importance of the subject;" the third and fourth are on "order and discipline;" and they all contain many observations which deserve attention. The fifth is on "the communion;" in this Letter the objections to the mode of receiving the Lord's supper in the Established Church are slightly mentioned, but not so strongly pressed as they might have been. We are surprised that the worthy author did not say more on the admission of communicants of various characters without discrimination, which is a general objection to every establishment, and particularly strong in the present instance. Indeed this is one of the turning points of the controversy.

Our author observes, that objections may be raised against the plans adopted by Dissenters as not

scriptural; for instance, against the mode of "admitting members to communion by means of a declaration of faith and experience." He replies, we think very fairly,—that the rules for discipline in the New Testament are chiefly *outlines*;—that a church has a right to expect some evidence of a person's faith; and that the method in which this is best obtained, is left as a matter of expedience. Farther,—that whenever a church, consisting of a voluntary society of professed believers, perceives that it has adopted an objectionable plan, it is at *perfect liberty* to alter it; but in an establishment every thing is *fixed*, no change can be admitted on any consideration whatever, but by the authority which gives being and operation to the whole system.

The sixth letter is on "Baptism;" in which our author makes many pertinent observations on the expressions used—in the xxvii article of the church—in the Liturgy—and in the Catechism. Of course, the writer takes his own ground as a Pædobaptist; for so doing we do not blame him; but we see, or think we see, that our sentiments give us a decided advantage over him in the controversy with churchmen. He says, "The doctrine of baptism, as it may fairly be collected from the Articles and Formularies of the church of England, forms in my mind so strong a reason for dissent, that if there were no other, I must enter a protest and say, We must obey God rather than man." p. 71. So say we. We go farther: we also say, that the baptism of infants, on any of the theories on which it is popularly defended, connects them with the church by some species of membership. In the Establishment this is clearly avowed; and hence the church of England exhibits an appearance, which is widely different from that of the church of Christ in its primitive condition. Our Pædobaptist brethren do, in part, recognize a different system; they admit to communion those only who declare their faith in Jesus Christ, and consider them, till they have professed their faith, as not, strictly speaking, *church members*. Yet they plead for infant baptism on grounds which suppose that by baptism they are either introduced into some relation to the church, or that some covenant relation before existing is then openly recognized. In consequence, they baptize *first*, and *then* enquire, many years after, whether those who were baptized, and who have long had some relation to the church, *are believers*, and ought to be admitted as church-members. Now this state of things, which is the unavoidable consequence of infant baptism, is so different from any thing described in the New Testament, and puts such a new face on the Christian church, that we are surprised candid and thoughtful men should not see how greatly it differs from the original. We must, however, state, that we have no reason for being offended by any thing which the worthy author has said in his letter on baptism: we only show our opinion.

Here we cannot help asking, What can be the reason that so few defences of Nonconformity begin with the inquiry, *Who ought to be the members of the church of Christ, and how ought they to be admitted?* For if this single question is answered satisfactorily, every thing else can be arranged with ease. But we cannot now enter into the subject; nor ought we, in a *review*, to trouble our readers with our own speculations.

The seventh letter is on "the Liturgy," and contains a neat short view of the leading objections to an appointed form of prayer. Our author might have pressed the subject much farther, but probably he would say, this would have been inconsistent with his intended brevity.

The two succeeding letters are on "Edification;" and present the reader with many excellent remarks. When persons go from Dissenting congregations to the Establishment, for the professed purpose of edification, except they are impelled by imperious necessity, they either declare, that they think the constitution of the Christian church—its view of the ordinances of the gospel—its discipline—and the principles of its communion, are of no import

nce; or, at least, they cannot complain of being injured, if others consider this inference fairly deducible rom their conduct. It may be said, he temptation which draws them way to the church is sometimes great. So it may: and the temptation is doubtless great, that induces Africans to go to their richer neighbours, and ask leave to put on their *slave chain;* (which travellers have asserted is not unfrequently the case.) In both instances the cause is the same: neither party have a just sense of the value of *liberty.*

The two concluding letters are called "Practical Results." We were much pleased with them. We earnestly wish that the attention of our congregations, and particularly of our younger friends, was more frequently turned to a wise and temperate view of the true state of the controversy between ourselves and the members of the Establishment. Our ancestors in the cause of Nonconformity laboured; we have entered into their labours; and we frequently do not sufficiently esteem their exertions. With all their faults, they were a race of men "of whom the world was not worthy." We do not say, that they never exceeded the just bounds of sound reasoning, and of proper feeling. A man who resists an attempt unjustly made to bind him with a shackle, is strongly induced to use a little unnecessary violence, both in his exertions and expressions. This is natural, and a powerful apology instantly arises in his favour, when we recollect the cause which aroused his ardour.

We perfectly agree with our author, on the propriety of co-operating with churchmen "in all plans of doing good, which require not the sacrifice of principle." p. 119. But we have often lamented, that members of the Establishment should have taken occasion, in meetings convened for common purposes, and of which a large proportion was composed of Dissenters, to launch forth in unnecessary praises of their '*excellent church!*' This eloquence has been observed to excite a smile among some whose opinions were different from those of the *speakers:* and has led others to amuse themselves with imagining how churchmen would look, if a Dissenter were to parody their speeches, and, by changing a few words, turn them in praise of *dissent.* Whenever the two parties combine, may they each conscientiously keep in view the leading principles which *brought them together;* for nothing else can permanently *keep them together.*

A Sermon occasioned by the lamented Death of her late Royal Highness the Princess Charlotte of Wales; preached at Harvey-lane, Leicester, November 16, 1817, by Robert Hall, M. A. Seventh Edition. pp. 63. Button. 2s.

ELOQUENCE is a rare production. It requires so many, and such various intellectual endowments, that but few public speakers have been able to display this excellence. Some orators, however, have appeared in the senate, at the bar, and in the pulpit. Our own country has, perhaps, given birth to the most eminent. The names of Burke, of Sheridan, of Pitt, and Fox, stand on an eminence to which but few have attained. It is the opinion of some eminent judges, that the author of this sermon deserves to be classed with the "first three of these mighty men." We are much deceived if there are not many passages in the sermon before us, which will bear a competition with any of their most distinguished speeches; while it is a subject for congratulation, that the piety and evangelical sentiments of our author are not at all inferior to his powers of oratory. The fires of his eloquence, which have been enkindled at the Christian altar, are constantly burning upon it, declaring at once their supernatural origin, and conveying the sacrifices of a grateful heart to the Author of all, as the giver of every good and perfect gift.

We are highly gratified that Mr. Hall has availed himself of the circumstance of the death of her late lamented Royal Highness, for delivering some of the most important sentiments on the vanity of human distinctions and enjoyments, and on the nature and necessity of personal

religion. We trust, that many persons who read this discourse for the purpose of admiring its fine classical allusions, and energetic appeals, will be irresistibly led to act upon the advice it contains, and to seek for that heavenly wisdom who has "length of days in her right hand, and in her left hand riches and honour."

Our limits will only permit us to make a few short extracts. Nothing can exceed the beauty of the following description, (page 12):

"The first particular which strikes the attention in this solemn visitation is, the rank of the illustrious personage, who appears to have been placed on the pinnacle of society for the purpose of rendering her fall the more conspicuous, and of convincing as many as are susceptible of conviction, that 'man at his best estate is altogether vanity.' The Deity himself adorned the victim with his own hands, accumulating upon her all the decorations and ornaments best adapted to render her the object of universal admiration. He permitted her to touch whatever this sublunary scene presents that is most attractive and alluring, but to grasp nothing; and after conducting her to an eminence where she could survey all the glories of the empire as her destined possession, closed her eyes in death."

The sublimity of the description, (page 50,) of the loss of an immortal spirit, is of an high order:

"The nation has certainly not been wanting in the proper expression of its poignant regret at the sudden removal of this most lamented Princess, nor of their sympathy with the Royal Family, deprived by this visitation of its brightest ornament. Sorrow is painted in every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle, or could we realize the calamity in all its extent, what tokens of commisseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and *vocal, would* it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

To lead persons to make a due improvement of afflictive circumstances, the following impressive appeal is made to the conscience of the reader, (page 53):

"What may we suppose is the reason of this; why are so many impressed, and so few profited? It is unquestionably because they are not obedient to the *first* suggestion of conscience. What that suggestion is, it may not be easy precisely to determine; but it certainly is *not* to make haste to efface the impression by frivolous amusement, by gay society, by entertaining reading, or even by secular employment: it is, probably, to meditate and pray. Let the first whisper, be it what it may, of the internal monitor, be listened to as an oracle, as the still small voice which Elijah heard, when he wrapped his face in a mantle, recognising it to be the voice of God. Be assured it will not mislead you; it will conduct you one step at least towards happiness and truth, and by a prompt and punctual compliance with it, you will be prepared to receive ampler communications and superior light. If after a serious retrospect of your past lives, of the objects you have pursued, and the principles which have determined your conduct, they appear to be such as will ill sustain the scrutiny of a dying hour, dare to be faithful to yourselves, and shun with horror that cruel treachery to your best interests, which would impel you to sacrifice the peace of eternity to the quiet of a moment. Let the light of truth, which is the light of heaven, however painful for the present, be admitted in its full force; and whatever secrets it may discover 'in the chambers of imagery,' while it unveils 'still greater and greater abominations,' shrink not from the view, but intreat rather the assistance of him whose prerogative it is to search the heart, and to try the reins, to render the investigation more profound and impartial. The sight of a penitent on his knees, is a spectacle which moves heaven; and the compassionate Redeemer, who, when he beheld Saul in that situation, exclaimed, 'Behold, he prayeth,' will not be slow or reluctant to strengthen you by his might, and console you by his Spirit. When a 'new and living way' is opened 'into the holiest of all,' by the blood of Jesus, not to avail ourselves of it, not to arise and go to our Father, but to prefer remaining at a

guilty distance, encompassed with famine, to the rich and everlasting provisions of his house, will be a source of insupportable anguish when we shall see Abraham, Isaac, and Jacob, enter into the kingdom of God, and ourselves shut out. You are probably not aware of what importance it is to improve these sacred visitations; have not considered that they form a crisis, which, if often neglected, will never return. It is impossible too often to inculcate the momentous truth, that the character is not formed by passive impressions, but by voluntary actions, and that we shall be judged hereafter, not by what we have felt, but by what we have done."

A Sketch of my Friend's Family, intended to suggest some Practical Hints on Religion and Domestic Manners. By Mrs. Marshall, Author of Henwick Tales.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." This was not, perhaps, intended to be understood as indicating the infallible certainty of perseverance in the right path, when appropriate instructions are imparted to young persons, and proper discipline is maintained; it should not, however, be doubted, that moral and religious culture will be generally productive, under the favour of heaven, of good and permanent effects. What can excuse inattention to suitable education, or compensate for its neglect? Nothing which the fondest affection will ever have ability to bestow. A vicious course, in relation to this subject, has spoiled many a fine temper, and impeded the growth of not a few naturally good understandings. Ideas of a pernicious class have been allowed to accumulate, and habits ruinous to the happiness of the whole life, have been, without interdiction, formed. Eden, without some care and attention from the parents of mankind, would have declined in beauty and convenience; and where is there a human understanding, or a heart, that does not need, and that will not reward cultivation?

In entire consistency with the spirit of these remarks, we express high approbation of the work now before us. The title informs us, that Mrs. Marshall has appeared before the public in a former publication, and of Henwick Tales it is but mere justice to say, that, as they were designed, so they are adapted to amuse the mind, and to correct the sentiments of youth. In a very pleasing and forcible manner it is manifested, in that admirable little work, that "principle, moral and religious principle, is the only solid basis of a good education." No juvenile library should be without Henwick Tales: the Sketch of my Friend's Family is not less worthy of regard; it is replete with useful remarks, naturally introduced, besides the more general subjects it contains. The sentiments are given in lively and striking conversations, and their practical effects are exhibited in the deportment of those who entertain them.

But it is not to young persons only that this volume is likely to be useful. The effects of true religion on the character and conduct of a wife and a mother are impressively described; and, in the same important relations, the sad consequences of evil-temper and tyranny are as usefully introduced. Errors on the subject of religion are corrected, and her best consolations are skilfully administered. Indeed, those who desire to communicate solid, useful, appropriate instructions to children and young people, will do well to peruse our author's book, and to put it into the hands of all their young friends. The work is divided into chapters of a proper length, so that a child may finish any one without weariness, and without difficulty recollect its principal contents. The style is neat, perspicuous, flowing, and sufficiently nervous.

LITERARY INTELLIGENCE.

In the Press,

A 3d Edition of a Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns. By the Rev. James Upton; with an Appendix, containing many additional Hymns, some of which were never before printed.

For the Use of Sunday Schools. The Fifth Edition of the Clerkenwell Spelling and Reading Lessons, adapted to the new System of Education, by J. Aspin; accompanied with honorary Badges for Monitors, &c. together with a Copy of the Plan of Instruction adopted in the Clerkenwell Parochial Sunday Schools.

Second Edition of A Tribute to the Memory of a young Person lately deceased; with a Funeral Sermon, by the Rev. Thomas Langdon.

Just Published,

A Blow at the Root, or a History of the Rise of Antinomianism, &c. &c. by the late Rev. John Flavel.—Republished on account of the spread of that Heresy. Price 1s.

Missionary Retrospect and Foreign Intelligence.

MISSIONARY STATIONS, &c.

From a list which has been lately published, the following appears to be the number of Protestant Missionary stations, and Missionaries, Catechists, &c. throughout the world. The various societies are arranged in chronological order.

	Sta.	Miss. &c.
Royal Danish Mission College	1	3
Christian Knowledge Society	3	6
Society for propagating the Gospel	2	4
United Brethren	33	87
Wesleyan Methodists	29	63
Baptist Missionary Society	26	59*
(London) Missionary Society	36	82
Edinburgh Missionary Society	3	8
Church Missionary Society	29	51
American Congregational Board of Missions	2	7
American Baptists	1	4
	165	374

* There are some native preachers not included in this enumeration.

BAPTIST MISSION.

EFFECTS

Of Circulating the Holy Scriptures.

In our Magazine for 1816, page 514, we inserted a very honourable testimony to the labours of Mr. Chamberlain at Hurdwar Fair, during the period of his residence at Sirdhana. The subjoined document affords very encouraging reason to hope that those exertions were not in vain; and presents an additional evidence of the propriety of dispersing copies of the word of God wherever missionaries can find access.

Extract of a Letter from the Rev. Mr. Fisher, at Murut, to the Rev. Mr. Thomason, at Calcutta, dated Murut, May 6, 1817.

"I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion,) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it can do so has been repeatedly proved, in spite of the melancholy forebodings, and sensitive jealousies of the adversaries to its distribution.

"Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to Delhi; which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the gospel, as well as his brother and sisters.

"During his stay at Delhi, a report was in circulation that a number of strangers had assembled together (nobody knew why,) in a grove near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:

"'Friend, pray who are all these people, and whence come they!' 'We

are poor and lowly, and we read and love this book.' *Anund.* 'What is that book?' 'The book of God.' *Anund.* 'Let me look at it, if you please.' Anund, on opening it, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

"Anund pointed to the name of Jesus, and asked 'Who is that?' 'That is God; he gave us this book.' *Anund.* 'Where did you obtain it?' 'An angel from heaven gave it me at Hurdwar-Fair.' *Anund.* 'An angel!' 'Yes: to us he was God's angel; but he was a man, a learned Pundit.' (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) 'The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.' 'These books,' said Anund, 'teach the religion of the European Sahibs. It is their book; and they printed it in our language for our use.' 'Ah, no;' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornication, thefts, &c.: these are the things that defile.' 'That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?' *Anund.* 'God gave it long ago to the Sahibs, and they sent it to us.' I find, from Anund, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

"A great stir was created by the gradually increasing *information hourly* obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose, when Anund's visit took place.

"They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's Prayer. Anund asked them why they were all dressed in white. 'The people of God should wear white garments,' was the reply, 'as a sign that they are clean, and rid of their sins.' Anund observed, 'You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padree there, and he will shew you what you ought to do.' They answered, 'Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.'

"In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information."

LONDON MISSIONARY SOCIETY.

We hinted in the last month that the "idols" in some of the South Sea Islands had been "utterly abolished." We now present our readers with a curious document, a letter from Pomare, the King of *Otaheite.*

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI. (Usually written Otaheite.)

To the Missionaries.

FRIENDS,

May you be saved by Jehovah and Jesus Christ our Saviour. This is my

speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune** even to *Vairaatoa* †: and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this* that *I rejoice*, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, he it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Ratiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Ratiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol, that has the red feathers of the Otuu in Temeharo,* that is his name, look you, you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts,† it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This also is one thing that I want to inquire of you: when I go around Tahiti, it may be that the Ratiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us. We have had our prayer-meeting the beginning of this month, February; it was at Homai-au Vahi; the Ratiras and all the people of the district assembled, leaving their houses without people. They said to me, "Write down our names." I answered, "It is agreed." Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.‡

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the missionaries; when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

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* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

† *Vairaatoa*, one of the names of old Pomare, the king's father, and though a friend to the missionaries, yet he was a most zealous advocate for the gods, and *the old religion*.

* Temeharo was one of the *principal family* gods of the royal family of Tahiti; but *Oro* was the principal *national* god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called *Tia*; these were famous men, deified after their death.

† Lieutenant Watts visited Tahiti in the Lady Penrhyn, 1788.

‡ This (say the Missionaries,) was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced Heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

It is reported here, that there is a ship at Morea, and I was thinking it might be the ship with the missionaries; but it may be that it is only an idle report. However, should the missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motuta, Feb. 19. 1816.

DEPARTURE OF THE AMERICAN BAPTIST MISSIONARIES FOR BURMAH.

Letter from the Rev. D. Sharp, of Boston, dated Dec. 17, 1817.

As it was expected that Messrs. James Colman and Edward Willard Wheelock, with their wives, would sail in a few days for India, a special prayer meeting was held on Tuesday evening, Nov. 11, in the second Baptist meeting-house in Boston, for the purpose of commending them to the guidance, protection, and blessing of heaven.

The weather was not pleasant, but a large assembly was convened. The services commenced at half-past six o'clock, and continued till half-past nine. Eight ministring brethren prayed: a few short addresses were intermingled, and hymns appropriate to the occasion were sung. It was a sweet and solemn season. A spirit of grace and supplication prevailed to an uncommon degree. Those who were mouth for the people to God, appeared to feel as Jacob did when he said, "I will not let thee go except thou bless me." If the friends of Christ who were present had uttered the language of their hearts, they would have exclaimed with one accord, "Lord, it is good for us to be here!" Though the meeting was protracted to an unusual length, it was evident that the congregation separated with feelings of regret.

On Lord's-day, Nov. 16, at ten o'clock, A. M. our dear missionary brethren, with their companions, embarked in the ship Independence, Capt. Bangs, for Calcutta; at which place they will embrace the first opportunity to obtain a passage for Rangoon.

The parting scene was truly affecting. It is supposed that more than 200 persons were assembled on the dock, to bid them a final adieu, and to give them their benediction. It was such a scene as was witnessed at Miletus. The parents, and brothers, and sisters, and, indeed, all who were present, wept; and many fell on their necks and kissed them; sorrowing, most of all, that they should see their faces no more. None discovered so much fortitude as the missionaries themselves. While their friends were all weeping around them, they manifested great firmness. When sister Wheelock stepped on the plank which connected the vessel with the wharf, she observed to a female friend, "I would not exchange situation with any of you." One incident occurred which was sufficient to have melted a heart of stone. When the vessel began to move, the father of Mr. Wheelock, with all the tender anguish of a parent, took off his hat and exclaimed, "Willard! my dear son! let me see your face once more!" Willard came to the side of the vessel. The father gazed on his amiable son, then covered his head, and immediately forced his way through the crowd to his carriage. Just before the vessel left the wharf, Dr. Baldwin engaged in prayer, recommending the missionaries to God, and the word of his grace. A hymn was sung expressive of earnest desires, that He, who holds the winds in his fist, would conduct them in safety over the mighty deep.

It will, no doubt, be a source of gratification to many, to be informed, that the supercargo of the Independence is a pious man. Though a member of another denomination, yet he appears to love all who love our Lord Jesus Christ. This circumstance will greatly contribute to the comfort of our dear young friends. When the writer of this article gave the parting hand to one of the missionaries, his last words were, "Oh, do pray for us! dear Sir, do pray for us!" It is hoped, that all who take an interest in the Burman mission, will not only contribute of their substance for its support, but cause their prayers to ascend before God, that his presence may go with the missionaries, and that he may give them favour in the sight of the heathen.

Extract of a Letter from Mr. Ellis, Baptist Minister, of Newbury, in the State of New York.

"THE state of religion and of the Baptist churches is greatly on the in-

crease on this side of the ocean. In many of the New England states pleasing revivals have taken place, both among the Presbyterians and the Baptists. In New York and Philadelphia our churches have had great additions. In two of the churches in Philadelphia, 110 were added last year. In one in this state, 69, and in one in another association, [the name illegible,] 174; and, generally, the rest are receiving additions also. This will afford joy to you, and all with whom you are connected in gospel bonds. Mission business goes on prosperously. We anticipate the predicted downfall of the prince of darkness. The Saviour is becoming the desire of all nations."

Extract of a Letter from Mr. Phillips, Baptist Missionary at Java, to a Member of the Church in Eagle-street, London.

"*Java, Sept.* 20, 1817.

"MY DEAR FRIEND,

"I AM no longer surrounded by the lovers of our Redeemer. Where I am called to reside, there are no Sunday schools—no zealous teachers, scarcely any Christian friend to encourage, to advise, or to strengthen me; the mass of those who are called Christians, are worse than Heathens or Mahomedans.

"But what is it that has raised Britain to its present eminence? The Gospel. Well, then! let me preach this gospel, and labour to be a diligent and faithful missionary; and though few of those by whom I am surrounded are disposed to encourage me in my work, I have the promise of him who is faithful and true, that the word of our testimony *shall finally prevail*. The Almighty has graciously blessed me with a most excellent companion in my partner for life. Her pious counsels and affectionate behaviour often cause my heart to ascend in grateful praise to our never-failing Friend. Providence has blessed me with a daughter, who is now nearly three months old—she is strong and lively. I am upon the eve of sailing from Batavia to Samarang, a place about 300 miles distant, and there I desire to spend my days in the service of Jesus. I have made a sufficient degree of progress in the Malay language to enable me to travel over the country; and when I arrive at Samarang, I intend to apply closely to the Javanese tongue, in order to translate the sacred scriptures into that language. Mr. Trowt, a valuable missionary, was engaged in it; but he has been called by the great Householder, to leave this world and to enter into rest. The proper inhabitants of the country are Mahomedans; but there are persons of almost every religious profession to be met with at Batavia.

"Our prospects are not very flattering, but we have some hopeful appearances among those who have been pretty regular in their attendance on Mr. Robinson's preaching. Our church in Java consists of nine members. We have worship seven times a week, and also a weekly prayer meeting, for the spread of the gospel throughout the world, and particularly on this island. We have five persons who can pray with fluency, propriety, and fervour in Malay; and it does me good to see the people attend."

Singular Account of some Jews in Holland.—Extract from a Letter received from a Clergyman in Scotland.

THE son of Dr. Ross, one of the ministers of Aberdeen, has been on the continent with his tutor lately. The following is an extract from his journal:

"Some gentlemen in the passage-boat between Amsterdam and Utrecht, happened to meet with several Jews. The weather was then very unfavourable, (it was just before harvest,) and this formed the subject of their conversation. One of the Jews observed, that it was a judgment upon the Christians for their disrespect to the Messiah, the Saviour of the world. 'And what do you care about the Messiah,' said one of the gentlemen, 'are not you Jews?' 'Yes,' replied the other, 'but we believe as firmly in Christ as most Christians do. We have been long separated from the synagogue, and meet by ourselves to read the New Testament, and pray to Jesus Christ; our numbers are very considerable in Amsterdam.' 'But why,' asked the gentleman, 'do you not come forward and join the Christians at once?' 'Sir,' replied the Jew, 'your practice and profession are so much at variance, that we think we are better by ourselves.'

NOTICE.

THE Committee of the Baptist Missionary Society will hold their next Meeting at Salisbury, on Thursday, March the 19th.

Account of Moneys received by the Treasurer of the Baptist Missionary Society, from October 1, 1817, to February 1, 1818; not including Individual Subscriptions and Donations.

	£	s.	d.
Oxfordshire Auxiliary Society, by Mr. Parsons, Treasurer.....	33	5	4½
Hants and Wilts Assistant Society, by the Rev. John Saffery	360	10	1½
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer, Mission ...£133 17 3; Translations 71 3 9; Schools 19 19 0	225	0	0
Glasgow Youths' Missionary Society, by Mr. J. M. Duncan	30	0	0
York and Lancaster Assistant Society, by W. Hope, Esq. Treasurer..	91	18	4
Berkshire Assistant Society, by Mr. Bicheno, Treasurer	166	19	4
Paisley Youths' Society for promoting Religious Purposes	10	0	0
Portsea Missionary Society, White's Row, by the Rev. W. Hawkins	20	0	0
Huntingdonshire Society in aid of Missions, by E. Martin, Esq.	55	9	6
Hammersmith Auxiliary Society, by Mr. Hanson.....	37	5	0
Northamptonshire Association of Independt. Ministers, by Mr. Inkersole	20	0	0
Hamilton Bible and Missionary Society, for the Translations, by Mr. Matthews	4	0	0
Eagle-street (London) Juvenile Missionary Society, by Mr. Napier..	24	0	0
Hackney Association for the Establishment of Native Schools in India	25	0	0
Chatham Juvenile Auxiliary Missionary Society, by Mr. Davies, Jun.	20	16	0
Perthshire Missionary Society, by the Rev. Mr. Willisden	10	0	0
Ridgmont Female Society	5	10	0
Potter-street Auxiliary Society, by the Rev. John Bain	4	0	0
Bristol Juvenile Branch of Auxiliary Society	10	11	10½
——— Broadmead Auxiliary Society 4 13 3; 5 2 10	9	16	1
——— King-street ..... ditto ..... Half-year	23	8	6
Dunfermline Auxiliary Society, by the Rev. W. Innes, Mission 27 11 10; Translations 3 5 6; Schools.... 0 5 0	31	2	4
East Lothian Society for the Spread of the Gospel, by ditto	8	8	0
Collingham & Newark, Collection & Subscriptions, by Rev. W Nicholls	36	14	6
Kidderminster, ... ditto ..... by Mr. Pearce....	3	10	0
Bewdley, ... ditto ..... by ditto	6	0	0
Evesham, ... ditto .....by Rev.L.Butterworth	10	9	9
Nottingham, ... ditto ..... by Rev. J. Saffery	72	7	11½
Loughborough, ... ditto ..... by ditto	7	16	6
Sheepshead, ... ditto ..... by ditto	12	15	6
Cottesbrook, Penny a Week Society, by Mr. Hobson.....	3	0	0
Hamsterly, Rev. C. Whitfield, and Friends	6	0	0
Thrapstone, Collection and Subscriptions	22	16	9
Sevenoaks, ... ditto ..... by Mr. Comfort	20	15	0
Exeter, ... ditto ..... by Rev. R. Hogg.....	19	6	4
Swansea ..... ditto ..... by Rev. Joseph Harries,	16	16	9
Luton, ... ditto ..... by Rev. E. Daniel	22	6	7
Deal, a few friends at, by Mr. Reynolds	5	0	0
Edinburgh, Penny a Week Society, by the Rev. W. Innes	28	18	3
Norwich, a few friends, by the Rev. J. Kinghorn	8	9	0
Paulton, Baptist Church at, by Dr. Ryland	6	0	0
ANONYMOUS, by Post to Mr. Burls. For the Mission, £50; Native Schools £50	100	0	0
Burn, Mr. Ground Rent to Michaelmas, 1817, by Mr. Burls	106	13	0
Net Proceeds of a Silver Waiter,..... by ditto	7	10	6
Ditto ..... —— Tankard, ... by ditto	8	0	6
R. B. Wiltshire, for the Translations, by the Rev. Mr. Keeble	5	0	0
Green, Miss Lydia, Bath, a Bequest	20	0	0
M. W. S. Edinburgh, for a Native Preacher	10	0	0

crease on this side of the ocean. In many of the New England states pleasing revivals have taken place, both among the Presbyterians and the Baptists. In New York and Philadelphia our churches have had great additions. In two of the churches in Philadelphia, 110 were added last year. In one in this state, 69, and in one in another association, [the name illegible.] 174; and, generally, the rest are receiving additions also. This will afford joy to you, and all with whom you are connected in gospel bonds. Mission business goes on prosperously. We anticipate the predicted downfall of the prince of darkness. The Saviour is becoming the desire of all nations."

Extract of a Letter from Mr. Phillips, Baptist Missionary at Java, to a Member of the Church in Eagle-street, London.

"*Java, Sept.* 20, 1817.

"MY DEAR FRIEND,

"I AM no longer surrounded by the lovers of our Redeemer. Where I am called to reside, there are no Sunday schools—no zealous teachers, scarcely any Christian friend to encourage, to advise, or to strengthen me; the mass of those who are called Christians, are worse than Heathens or Mahomedans.

"But what is it that has raised Britain to its present eminence? The Gospel. Well, then! let me preach this gospel, and labour to be a diligent and faithful missionary; and though few of those by whom I am surrounded are disposed to encourage me in my work, I have the promise of him who is faithful and true, that the word of our testimony *shall finally prevail.* The Almighty has graciously blessed me with a most excellent companion in my partner for life. Her pious counsels and affectionate behaviour often cause my heart to ascend in grateful praise to our never-failing Friend. Providence has blessed me with a daughter, who is now nearly three months old—she is strong and lively. I am upon the eve of sailing from Batavia to Samarang, a place about 300 miles distant, and there I desire to spend my days in the service of Jesus. I have made a sufficient degree of progress in the Malay language to enable me to travel over the country; and when I arrive at Samarang, I intend to apply closely to the Javanese tongue, in order to translate the sacred scriptures into that language. Mr. Trowt, a valuable missionary, was engaged in it; but he has been called by the great Householder, world and to enter into per inhabitants of the c homedans; but there almost every religious] met with at Batavia.

" Our prospects are ing, but we have some ances among those who h regular in their attenda binson's preaching. Our consists of nine memb worship seven times a w weekly prayer meeting, of the gospel throughout particularly on this isla five persons who can pra propriety, and fervour it does me good to se tend."

Singular Account of some —Extract from a Lett a Clergyman in Scotlan

THE son of Dr. Ross, nisters of Aberdeen, h continent with his tutc following is an extract fi

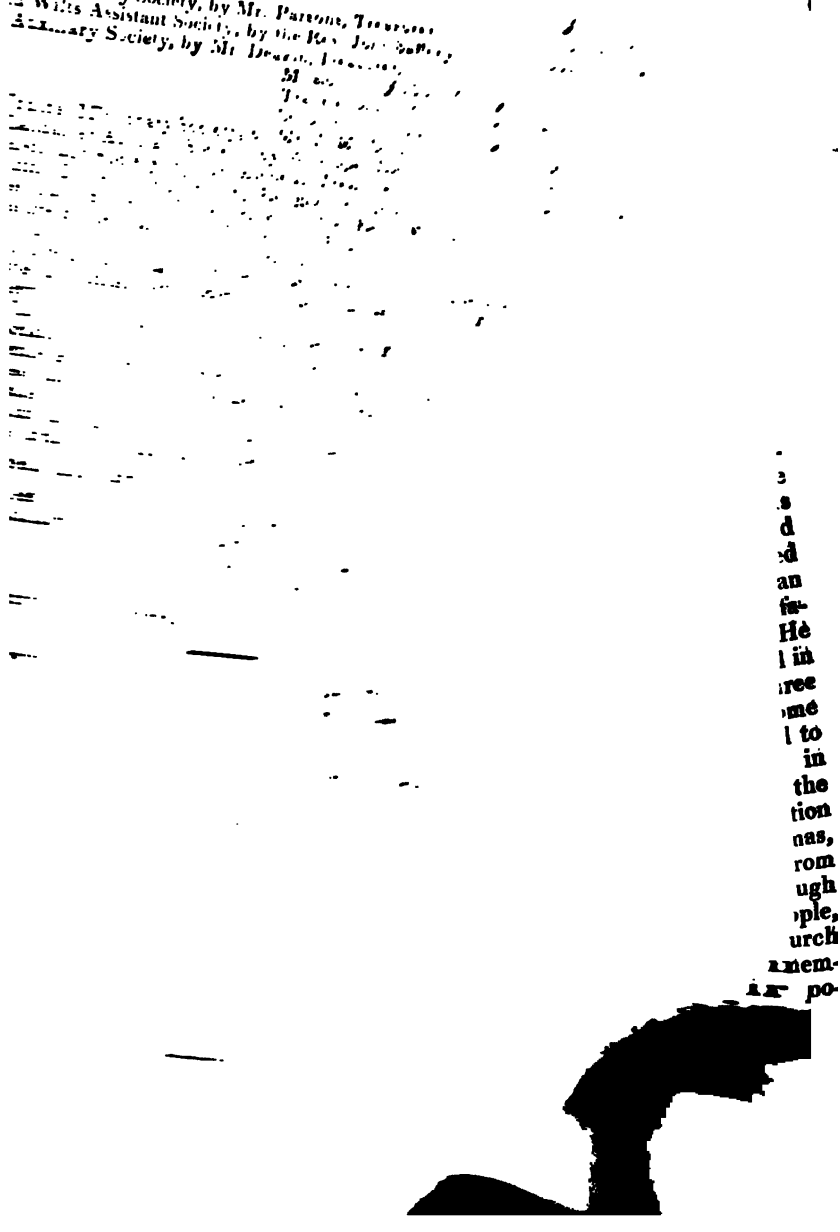
" Some gentlemen i boat between Amsterda happened to meet witl The weather was then able, (it was just befor this formed the subject sation. One of the Jew it was a judgment upo for their disrespect to t Saviour of the world. you care about the Me of the gentlemen, ' are ' Yes,' replied the (believe as firmly in (Christians do. We ha parated from the synag by ourselves to read t ment, and pray to Je numbers are very cons sterdam.' ' But why,' tleman, ' do you not co join the Christians at replied the Jew, ' your p fession are so much a we think we are better h

NOTIC

THE Committee (Missionary Society) next Meeting at Salisb day, March the 19th,

t of Moneys received by the Treasurer of the Baptist Missionary
ber 1, 1817, to February 1, 1818, not including Individual
tions.

ire Auxiliary Society, by Mr. Parsons, Treasurer
d Wills Assistant Society, by the Rev. Jos. Bailey,
Auxiliary Society, by Mr. Deane, Treasurer,
Mr.
Treas.



CHURCH MISSIONARY SOCIETY.

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ASSOCIATIONS.

HANTS AND WILTS.

Sept. 17, 1817, the Hants and Wilts Assistant Society in aid of the Baptist Mission held their third and last association for the year at Salem chapel, Portsea. There was an early meeting for prayer. Mr. Giles preached in the morning, from Gal. v. 22; and Mr. Saffery in the evening, from Mark, xiv. 32—36. Mr. Bulgin preached the preceding evening, from Matt. xiii. 47—50. The devotional parts of the services were conducted by the brethren Read, Bulgin, Dore, Giles, Miall, Clay, Tilly, and Headden. There was a collection in the evening in aid of village preaching. The afternoon was occupied in the business of the Association, and in receiving subscriptions and collections for the mission, amounting to 360*l.* 10*s.* 1*d.*

The next association is to be at Newport, on Wednesday in the Easter week. The brethren Russell, Miall, and Saffery to preach; the former on "Peace as a fruit of the Spirit." Mr. Millard, *or Mr. Bulgin, to preach the preceding evening.*

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They're such as with the word agree.

They must be *grave* in years and mien,
Not young, nor haughty, light, nor vain;
Mature in age, in manners kind,
And these with understanding join'd.

Attend to what the scriptures teach,
Choose not a man of *double speech*;
One who will flatter to your face,
But absent aim at your disgrace.

Of men who *love much wine* beware,
Such ought not in the church t' appear;
Such prodigals, were you to choose,
Would, as their own, your substance use.

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Who are of *filthy-lucre fond*;
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—— 86, line 13, *for* second, *read* sound
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London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

APRIL, 1818.

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PASTOR OF THE CHURCH AT HORSLEY, *GLOCESTERSHIRE.*

THE subject of the following Memoir, though long since deceased,* yet possessed so much excellence, and was so extensively known and respected, especially in our own denomination, that we doubt not but the following brief account of him will prove highly acceptable to all our readers. It is extracted from a narrative of his life and death, published with the sermon preached to his bereaved church and congregation on the occasion of his death, by Dr. Ryland.

THE late Rev. BENJAMIN FRANCIS, M.A. was the youngest son of the Rev. Enoch Francis, a very eminent Baptist minister in South Wales. He was born in 1734, and his youthful mind began to be deeply impressed with a conviction of the great worth of the soul, and of the necessity of being truly religious. When only *seven* years of age, he felt an abiding reverence of the divine Majesty, a dread of associating with wicked companions, and such an abhorrence of all profane and impure conversation, that if he ever heard any thing of the kind, he could not forbear severely reproving it. He had, at this early period, such a flow of affection sometimes in prayer, which he then began to practise, that "his whole heart was overwhelmed with rapture." He was baptized at fifteen years of age, and began to preach at nineteen, as his father had done before him. He went to the academy at Bristol in 1753, where he continued three years. He preached for some time at Sodbury, but removed to Horsley, in Gloucestershire, in 1757, where he was ordained the year following. At his ordination in October, 1758, Mr. Thomas, of Bristol, gave the charge, from Col. iv. 17; and Mr. Hugh Evans preached to the people, from 1 Thess. ii. 19. The church consisted then of only 66 members, and such was their poverty, that they could raise for their minister no more than 20*l.* per annum. But however discouraging the prospect as to externals, our young evangelist girded up the loins of his mind, and put his trust in the Lord; he laboured indefatigably in his Master's work, and through the

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Divine blessing on his ministry, he not only introduced thirteen persons to church connexions in the first year after his settlement, but the auditory was so much increased, as to require the enlargement of the place of worship in 1760. About this time, and in following periods, he had pressing invitations to settle in the metropolis, especially from the church in Carter-lane, Southwark, just before the death of Dr. Gill, when many very respectable ministers united in urging him to comply with the request of the doctor and his people;* but his attachment to his friends at Horsley was immoveable, and their affection in return was very strong and permanent.

His continued success, and the many open doors of usefulness which Providence pointed out in Gloucestershire, might well indeed strengthen his resolution to continue with his charge. Within two years after, he had a farther addition of 31 members, and 40 the next two years. In the mean while he made frequent excursions into the neighbouring towns and villages, to seek for lost souls. In 1765, he resolved on building a place of worship in the town of Minchin-Hampton, about three miles from Horsley, where some of his members lived, and whose inhabitants appeared greatly to need religious instruction. He kept up a lecture once a fortnight in this place for 35 years. He persisted in his unwearied efforts for the good of the inhabitants of this town, notwithstanding his want of success, of which he had more room to complain than in any other instance. For as it had long been noted for the peculiar wickedness of many of its inhabitants, and the violence of persecution in the early part of Mr. Whitfield's ministry 21 years before, when they riotously assaulted Mr. Adams, one of his preachers, dragged him through the town, and threw him into the brook; so it seemed as though the people were given up to judicial hardness, even to the present day. God grant the set time to favour them may yet appear to be at hand, in which he shall pour out his Spirit upon them, in answer to the unnum-

* A memorandum, written on this occasion, has been found among Mr. Francis's papers, in the following words: "In 1772, spent two sabbaths in London, and preached both days at Dr. Gill's meeting-house, and had a call to succeed him, which greatly affected and perplexed me; but I determined to continue with my poor dear people at Horsley."

A copy of a letter has also been found, written on this, or a similar occasion, (for neither date nor address has been preserved positively to ascertain it,) which breathes so amiable a spirit, that the reader will be gratified by the insertion of some extracts. "Surely, there never was," says he, "so unworthy a creature so honoured, so courted, so perplexed with engaging prospects before! Lord, what am I? I blush, I tremble, I wonder, I praise! Yes, indeed, the fibres of my heart are entangled among you, and I know not how to give you the parting look, and bid you a final adieu! My love is strong enough to carry me to-morrow to London, and yet such is the sense I have of my unfitness and inability to succeed your late eminent pastor; such is my relation to, and concern for, my poor affectionate people at Horsley; such is the success which seems to have attended my labours in these parts, and such the call there still is for my continuance here, that I am not satisfied it is my duty to remove, and change my present difficulties for future affluence and ease. The people here will advance my salary a few pounds if I stay; but I have discountenanced them from doing this hitherto, and they can make but a dull sound in harping upon this string (which, by the bye, may soon snap,) while their own circumstances are so extremely indigent."

bered prayers his servant offered up in their behalf! *

Though Mr. Francis met with so little success at Hampton, his labours at Horsley, and in the neighbourhood, were owned to the spiritual benefit of many. In 1771, 2, and 3, fifty-four members were added to the church. In 1774, his meeting-house at Horsley required another enlargement, which was accomplished at the expense of 500*l*. Thus, through the blessing of God on the labours of his dear servant, a very numerous congregation was collected in a situation which, at the first, appeared very unpromising. From more than fifteen parishes round, his members and hearers flocked to the house of the Lord; and, surely, any friend of evangelical religion must have enjoyed the sight of the several companies descending the surrounding hills on the Lord's-day, to assemble for public worship; where, on the rising ground above the meeting-house, one group after another would appear emerging from the woods; some of them having come from the distance of 10 miles, and upwards: nor was it uncommon for persons to unite in worship under that roof whose dwellings were 30 miles asunder. During the whole of his ministry, he baptized at Horsley nearly 450 persons.

At the time of his decease, the church consisted of 262 members: but his usefulness was by no means confined to his own congregation; his occasional labours for the good of souls were abundant. He was the first means of introducing evangelical religion into many dark towns and villages in all the neighbourhood around. For many years he made excursions monthly, into the most uninstructed parts of Gloucestershire, Worcestershire, and Wiltshire; besides visiting his brethren, and strengthening their hands in God.

In the course of his journeys through Worcestershire, which he regularly made from about 1772 to 1784, it appears he had preached at Cheltenham, 130 sermons; at Tewkesbury, 136; at Pershore, 137; and at Upton-upon-Severn, 180. His manner was to set out from home on Monday morning, and return on Friday evening, after having taken a circuit of 90 miles, and preached every evening. At Malmsbury, in Wiltshire, also, he established a monthly lecture; where, from 1771 to 1799, he preached 282 sermons; and at Christian Malford, 84; at Devizes, 56; and at Melksham, Frome, Trowbridge, and Bradford, 90 in each. At Wotton-under-Edge, he kept up a monthly lecture for 30 years, and preached there 394 times. His sermons at his own place amounted to more than 4000; and at Hampton, 802. On his visits to Bristol, he had preached 101 times at Broadmead, and 28 at the Pithay. He had preached 22 sermons at Portsmouth, and an equal number at Plymouth and Dock; and 20 times he had preached in Cornwall. He frequently visited his native country, and was often at their annual associations, and preached in the principality, both in Welsh and English, about 150 sermons. In 1791, he visited Ireland, and preached, chiefly in Dublin, 30 times.

Whenever he visited London, he was abundantly employed in his Master's work, and in various other parts of the kingdom, his

* This was written in 1799; we understand that since that period, considerable success has attended the labours of Mr. Winterbotham, *at Minchin-Hampton.*

Missionary Retrospect and Foreign Intelligence.

MISSIONARY STATIONS, &c.

From a list which has been lately published, the following appears to be the number of Protestant Missionary stations, and Missionaries, Catechists, &c. throughout the world. The various societies are arranged in chronological order.

	Sts.	Miss. &c.
Royal Danish Mission College	1	3
Christian Knowledge Society	3	6
Society for propagating the Gospel	2	4
United Brethren	33	87
Wesleyan Methodists	29	63
Baptist Missionary Society	26	59*
(London) Missionary Society	36	82
Edinburgh Missionary Society	3	8
Church Missionary Society	29	51
American Congregational Board of Missions	2	7
American Baptists	1	4
	165	374

* There are some native preachers not included in this enumeration.

BAPTIST MISSION.

EFFECTS

Of Circulating the Holy Scriptures.

In our Magazine for 1816, page 514, we inserted a very honourable testimony to the labours of Mr. Chamberlain at Hurdwar Fair, during the period of his residence at Sirdhana. The subjoined document affords very encouraging reason to hope that those exertions were not in vain; and presents an additional evidence of the propriety of dispersing copies of the word of God wherever missionaries can find access.

Extract of a Letter from the Rev. Mr. Fisher, at Murut, to the Rev. Mr. Thomason, at Calcutta, dated Murut, May 6, 1817.

"I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion,) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it can do so has been repeatedly proved, in spite of the melancholy forebodings, and sensitive jealousies of the adversaries to its distribution.

"Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to Delhi; which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the gospel, as well as his brother and sisters.

"During his stay at Delhi, a report was in circulation that a number of strangers had assembled together (nobody knew why,) in a grove near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:

"'Friend, pray who are all these people, and whence come they!' 'We

are poor and lowly, and we read and love this book.' *Anund.* 'What is that book?' 'The book of God.' *Anund.* 'Let me look at it, if you please.' Anund, on opening it, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

"Anund pointed to the name of Jesus, and asked 'Who is that?' 'That is God; he gave us this book.' *Anund.* 'Where did you obtain it?' 'An angel from heaven gave it me at Hurdwar-Fair.' *Anund.* 'An angel!' 'Yes: to us he was God's angel; but he was a man, a learned Pundit.' (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) 'The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.' 'These books,' said Anund, 'teach the religion of the European Sahibs. It is their book; and they printed it in our language for our use.' 'Ah, no;' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man's mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornication, thefts, &c.: these are the things that defile.' 'That is true; but how can it be the European book, when we believe that it was God's gift to us at Hurdwar-Fair?' *Anund.* 'God gave it long ago to the Sahibs, and they sent it to us.' I find, from Anund, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God's book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

"A great stir was created by the gradually increasing *information* hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose, when Anund's visit took place.

"They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord's Prayer. Anund asked them why they were all dressed in white. 'The people of God should wear white garments,' was the reply, 'as a sign that they are clean, and rid of their sins.' Anund observed, 'You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padree there, and he will shew you what you ought to do.' They answered, 'Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.'

"In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information."

LONDON MISSIONARY SOCIETY.

We hinted in the last month that the "idols" in some of the South Sea Islands had been "utterly abolished." We now present our readers with a curious document, a letter from Pomare, the King of *Otaheite.*

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI, (Usually written Otaheite.)

To the Missionaries,

FRIENDS,

May you be saved by Jehovah and Jesus Christ our Saviour. This is my

speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. These were my own idols, belonging to our family from the time of *Taaroamanahune** even to *Vairaatoa* †: and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this* that *I rejoice*, and I pray to Jehovah, that he may increase my abhorrence of every evil way. The Three-One, he it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Ratiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Ratiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol, that has the red feathers of the Otuu in Teteharo,* that is his name, look you, you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts;† it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This also is one thing that I want to inquire of you: when I go around Tahiti, it may be that the Ratiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us. We have had our prayer-meeting the beginning of this month, February; it was at Homai-au Vahi; the Ratiras and all the people of the district assembled, leaving their houses without people. They said to me, "Write down our names." I answered, "It is agreed." These names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.‡

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the missionaries; when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

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* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

† *Vairaatoa*, one of the names of old Pomare, the king's father, and though a friend to the missionaries, yet he was a most zealous advocate for the gods, and *the old religion*.

* Temeharo was one of the *principal family* gods of the royal family of Tahiti; but *Oro* was the principal *national* god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called *Tia*; these were famous men, deified after their death.

† Lieutenant Watts visited Tahiti in the Lady Penrhyn, 1788.

‡ This (say the Missionaries,) was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced Heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

It is reported here, that there is a ship at Morea, and I was thinking it might be the ship with the missionaries; but it may be that it is only an idle report. However, should the missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motutu, Feb. 19. 1816.

DEPARTURE OF THE AMERICAN BAPTIST MISSIONARIES FOR BURMAH.

Letter from the Rev. D. Sharp, of Boston, dated Dec. 17, 1817.

As it was expected that Messrs. James Colman and Edward Willard Wheelock, with their wives, would sail in a few days for India, a special prayer meeting was held on Tuesday evening, Nov. 11, in the second Baptist meeting-house in Boston, for the purpose of commending them to the guidance, protection, and blessing of heaven.

The weather was not pleasant, but a large assembly was convened. The services commenced at half-past six o'clock, and continued till half-past nine. Eight ministring brethren prayed: a few short addresses were intermingled, and hymns appropriate to the occasion were sung. It was a sweet and solemn season. A spirit of grace and supplication prevailed to an uncommon degree. Those who were mouth for the people to God, appeared to feel as Jacob did when he said, "I will not let thee go except thou bless me." If the friends of Christ who were present had uttered the language of their hearts, they would have exclaimed with one accord, "Lord, it is good for us to be here!" Though the meeting was protracted to an unusual length, it was evident that the congregation separated with feelings of regret.

On Lord's-day, Nov. 16, at ten o'clock, A. M. our dear missionary brethren, with their companions, embarked in the ship Independence, Capt. Bangs, for Calcutta; at which place they will embrace the first opportunity to obtain a passage for Rangoon.

The parting scene was truly affecting. It is supposed that more than 200 persons were assembled on the dock, to bid them a final adieu, and to give them their benediction. It was such a scene as was witnessed at Miletus. The parents, and brothers, and sisters, and, indeed, all who were present, wept; and many fell on their necks and kissed them; sorrowing, most of all, that they should see their faces no more. None discovered so much fortitude as the missionaries themselves. While their friends were all weeping around them, they manifested great firmness. When sister Wheelock stepped on the plank which connected the vessel with the wharf, she observed to a female friend, "I would not exchange situation with any of you." One incident occurred which was sufficient to have melted a heart of stone. When the vessel began to move, the father of Mr. Wheelock, with all the tender anguish of a parent, took off his hat and exclaimed, "Willard! my dear son! let me see your face once more!" Willard came to the side of the vessel. The father gazed on his amiable son, then covered his head, and immediately forced his way through the crowd to his carriage. Just before the vessel left the wharf, Dr. Baldwin engaged in prayer, recommending the missionaries to God, and the word of his grace. A hymn was sung expressive of earnest desires, that He, who holds the winds in his fist, would conduct them in safety over the mighty deep.

It will, no doubt, be a source of gratification to many, to be informed, that the supercargo of the Independence is a pious man. Though a member of another denomination, yet he appears to love all who love our Lord Jesus Christ. This circumstance will greatly contribute to the comfort of our dear young friends. When the writer of this article gave the parting hand to one of the missionaries, his last words were, "Oh, do pray for us! dear Sir, do pray for us!" It is hoped, that all who take an interest in the Burman mission, will not only contribute of their substance for its support, but cause their prayers to ascend before God, that his presence may go with the missionaries, and that he may give them favour in the sight of the heathen.

Extract of a Letter from Mr. Ellis, Baptist Minister, of Newbury, in the State of New York.

"THE state of religion and of the Baptist churches is greatly on the in-

crease on this side of the ocean. In many of the New England states pleasing revivals have taken place, both among the Presbyterians and the Baptists. In New York and Philadelphia our churches have had great additions. In two of the churches in Philadelphia, 110 were added last year. In one in this state, 69, and in one in another association, [the name illegible,] 174; and, generally, the rest are receiving additions also. This will afford joy to you, and all with whom you are connected in gospel bonds. Mission business goes on prosperously. We anticipate the predicted downfall of the prince of darkness. The Saviour is becoming the desire of all nations."

Extract of a Letter from Mr. Phillips, Baptist Missionary at Java, to a Member of the Church in Eagle-street, London.

"Java, Sept. 20, 1817.

"MY DEAR FRIEND,

"I AM no longer surrounded by the lovers of our Redeemer. Where I am called to reside, there are no Sunday schools—no zealous teachers, scarcely any Christian friend to encourage, to advise, or to strengthen me; the mass of those who are called Christians, are worse than Heathens or Mahomedans.

"But what is it that has raised Britain to its present eminence? The Gospel. Well, then! let me preach this gospel, and labour to be a diligent and faithful missionary; and though few of those by whom I am surrounded are disposed to encourage me in my work, I have the promise of him who is faithful and true, that the word of our testimony *shall finally prevail.* The Almighty has graciously blessed me with a most excellent companion in my partner for life. Her pious counsels and affectionate behaviour often cause my heart to ascend in grateful praise to our never-failing Friend. Providence has blessed me with a daughter, who is now nearly three months old—she is strong and lively. I am upon the eve of sailing from Batavia to Samarang, a place about 300 miles distant, and there I desire to spend my days in the service of Jesus. I have made a sufficient degree of progress in the Malay language to enable me to travel over the country; and when I arrive at Samarang, I intend to apply closely to the Javanese tongue, in order to translate the sacred scriptures into that language. Mr. Trowt, a valuable missionary, was engaged in it; but he has been called by the great Householder, to leave this world and to enter into rest. The proper inhabitants of the country are Mahomedans; but there are persons of almost every religious profession to be met with at Batavia.

"Our prospects are not very flattering, but we have some hopeful appearances among those who have been pretty regular in their attendance on Mr. Robinson's preaching. Our church in Java consists of nine members. We have worship seven times a week, and also a weekly prayer meeting, for the spread of the gospel throughout the world, and particularly on this island. We have five persons who can pray with fluency, propriety, and fervour in Malay; and it does me good to see the people attend."

Singular Account of some Jews in Holland.—Extract from a Letter received from a Clergyman in Scotland.

THE son of Dr. Ross, one of the ministers of Aberdeen, has been on the continent with his tutor lately. The following is an extract from his journal:

"Some gentlemen in the passage-boat between Amsterdam and Utrecht, happened to meet with several Jews. The weather was then very unfavourable, (it was just before harvest,) and this formed the subject of their conversation. One of the Jews observed, that it was a judgment upon the Christians for their disrespect to the Messiah, the Saviour of the world. 'And what do you care about the Messiah,' said one of the gentlemen, 'are not you Jews?' 'Yes,' replied the other, 'but we believe as firmly in Christ as most Christians do. We have been long separated from the synagogue, and meet by ourselves to read the New Testament, and pray to Jesus Christ; our numbers are very considerable in Amsterdam.' 'But why,' asked the gentleman, 'do you not come forward and join the Christians at once?' 'Sir,' replied the Jew, 'your practice and profession are so much at variance, that we think we are better by ourselves.'

NOTICE.

THE Committee of the Baptist Missionary Society will hold their next Meeting at Salisbury, on Thursday, March the 19th.

Account of Moneys received by the Treasurer of the Baptist Missionary Society, from October 1, 1817, to February 1, 1818; not including Individual Subscriptions and Donations.

	£	s.	d.
Oxfordshire Auxiliary Society, by Mr. Parsons, Treasurer	33	5	4½
Hants and Wilts Assistant Society, by the Rev. John Saffery	360	10	1½
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer, Mission £133 17 3; Translations 71 3 9; Schools 19 19 0	225	0	0
Glasgow Youths' Missionary Society, by Mr. J. M. Duncan	30	0	0
York and Lancaster Assistant Society, by W. Hope, Esq. Treasurer	91	18	4
Berkshire Assistant Society, by Mr. Bicheno, Treasurer	166	19	4
Paisley Youths' Society for promoting Religious Purposes	10	0	0
Portsea Missionary Society, White's Row, by the Rev. W. Hawkins	20	0	0
Huntingdonshire Society in aid of Missions, by E. Martin, Esq.	55	9	6
Hammersmith Auxiliary Society, by Mr. Hanson	37	5	0
Northamptonshire Association of Independt. Ministers, by Mr. Inkersole	20	0	0
Hamilton Bible and Missionary Society, for the Translations, by Mr. Matthews	4	0	0
Eagle-street (London) Juvenile Missionary Society, by Mr. Napier	24	0	0
Hackney Association for the Establishment of Native Schools in India	25	0	0
Chatham Juvenile Auxiliary Missionary Society, by Mr. Davies, Jun.	20	16	0
Perthshire Missionary Society, by the Rev. Mr. Willisden	10	0	0
Ridgmont Female Society	5	10	0
Potter-street Auxiliary Society, by the Rev. John Bain	4	0	0
Bristol Juvenile Branch of Auxiliary Society	10	11	10½
——— Broadmead Auxiliary Society 4 13 3; 5 2 10	9	16	1
——— King-street ..... ditto ..... Half-year	23	8	6
Dunfermline Auxiliary Society, by the Rev. W. Innes, Mission 27 11 10; Translations 3 5 6; Schools 0 5 0	31	2	4
East Lothian Society for the Spread of the Gospel, by ditto	8	8	0

Collingham & Newark, Collection & Subscriptions, by Rev. W Nicholls	36	14	6
Kidderminster, ... ditto ..... by Mr. Pearce	3	10	0
Bewdley, ... ditto ..... by ditto	6	0	0
Evesham, ... ditto ..... by Rev. L. Butterworth	10	9	9
Nottingham, ... ditto ..... by Rev. J. Saffery	72	7	11½
Loughborough, ... ditto ..... by ditto	7	16	6
Sheepshead, ... ditto ..... by ditto	12	15	6
Cottesbrook, Penny a Week Society, by Mr. Hobson	3	0	0
Hamsterly, Rev. C. Whitfield, and Friends	6	0	0
Thrapstone, Collection and Subscriptions	22	16	9
Sevenoaks, ... ditto ..... by Mr. Comfort	20	15	0
Exeter, ... ditto ..... by Rev. R. Hogg	19	6	4
Swansea ..... ditto ..... by Rev. Joseph Harries,	16	16	9
Luton, ... ditto ..... by Rev. E. Daniel	22	6	7
Deal, a few friends at, by Mr. Reynolds	5	0	0
Edinburgh, Penny a Week Society, by the Rev. W. Innes	28	18	3
Norwich, a few friends, by the Rev. J. Kinghorn	8	9	0
Paulton, Baptist Church at, by Dr. Ryland	6	0	0

Anonymous, by Post to Mr. Burls. For the Mission, £50; Native Schools £50	100	0	0
Barn, Mr. Ground Rent to Michaelmas, 1817, by Mr. Burls	106	13	0
Net Proceeds of a Silver Waiter, ... by ditto	7	10	6
Ditto ..... —— Tankard, ... by ditto	8	0	6
R. B. Wiltshire, for the Translations, by the Rev. Mr. Keeble	5	0	0
Green, Miss Lydia, Bath, a Bequest	20	0	0
M. W. S. Edinburgh, for a Native Preacher	10	0	0

CHURCH MISSIONARY SOCIETY.

This excellent institution has lately met with violent opposition from members of the church of England! This attack was commenced a few months since at the establishment of an Auxiliary Society in the City of Bath, (the Bishop of Gloucester in the chair,) when the Rev. J. Thomas, Archdeacon of Bath, delivered a fulminating protest against the proposed society. This was afterwards published in many of the public journals; and has been very satisfactorily answered by the Rev. D. Wilson, of St. John's Chapel, Bedford-row. Many persons concluded, that the archdeacon knew at the time that he was in "the way to Canterbury," in his opposition to the evangelical clergy; and this conjecture has been confirmed, by the circumstance of the Archbishop having bestowed on the reverend gentleman the living at Deptford, value 500*l.* per annum, and another living to his son-in-law of 1000*l.* per annum. We feel persuaded, however, that notwithstanding all these difficulties, the Church Missionary Society will continue and increase its exertions; and that there are friends enough to the cause of missions in the church of England, to prevent the society from failing for want of support. God has set before it "an open and an effectual door, though there are many adversaries!"

ASSOCIATIONS.

HANTS AND WILTS.

Sept. 17, 1817, the Hants and Wilts Assistant Society in aid of the Baptist Mission held their third and last association for the year at Salem chapel, Portsea. There was an early meeting for prayer. Mr. Giles preached in the morning, from Gal. v. 22; and Mr. Saffery in the evening, from Mark, xiv. 32—36. Mr. Bulgin preached the preceding evening, from Matt. xiii. 47—50. The devotional parts of the services were conducted by the brethren Read, Bulgin, Dore, Giles, Miall, Clay, Tilly, and Headden. There was a collection in the evening in aid of village preaching. The afternoon was occupied in the business of the Association, and in receiving subscriptions and collections for the mission, amounting to 360*l.* 10*s.* 1*d.* ¾

The next association is to be at Newport, on Wednesday in the Easter week. The brethren Russell, Miall, and Saffery to preach; the former on "Peace as a fruit of the Spirit." Mr. Millard, *or* Mr. Bulgin, to preach the preceding *evening.*

NORTHAMPTONSHIRE.

At the half-yearly meeting of the Northamptonshire Association of Independent ministers, held at Creaton, Sept. 25, 1817, Mr. Aston, pastor of the church at Creaton in the chair, the annual collections for the support of the missions were received, and the following sums voted. To the Moravian Missions 80*l.*; to the Baptist Mission for the Translation of the Scriptures 20*l.*; to the London Missionary Society 144*l.* 4*s.* 1*d.*

Poetry.

ON

THE CHOICE OF DEACONS.

1 Tim. iii. 8—13. *Paraphrased.*

With rev'rence let the church receive
The laws her Sov'reign deigns to give,
In choosing deacons let her see
They're such as with the word agree.

They must be *grave* in years and mien,
Not young, nor haughty, light, nor vain;
Mature in age, in manners kind,
And these with understanding join'd.

Attend to what the scriptures teach,
Choose not a man of *double speech*;
One who will flatter to your face,
But absent aim at your disgrace.

Of men who *love much wine* beware,
Such ought not in the church t' appear;
Such prodigals, were you to choose,
Would, as their own, your substance use.

With equal care let those be shunn'd,
Who are of *filthy lucre fond*;
Such parsimonious souls be sure
Will have no bowels for the poor.

Your deacons, as th' apostle saith,
Must *hold the myst'ry of the faith*;
And truth with righteousness be join'd,
Sound judgment with a holy mind.

If they are *marry'd*, they must prove
Chaste, constant, faithful in their love;
And, have they *children*, see that they
Their parents honour and obey.

Their *wives* must not be vain and light,
Nor yet in *sland'rous tales* delight;
But *grave* and *sober* should appear,
In all things *faithful* and sincere.

Thus let the men you choose be *prov'd*,
Men for their virtues much beloved;
Such here to eminence shall rise,
And have a mansion in the skies.

G. F.

Errata.

Page 84, line 5, *dele* girds.
—— 86, line 13, *for* second, *read* sound
—— line 21, *for* doctrines, *read* darkness.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

APRIL, 1818.

MEMOIR OF THE LATE REV. BENJAMIN FRANCIS,

PASTOR OF THE CHURCH AT HORSLEY, *GLOCESTERSHIRE.*

THE subject of the following Memoir, though long since deceased,* yet possessed so much excellence, and was so extensively known and respected, especially in our own denomination, that we doubt not but the following brief account of him will prove highly acceptable to all our readers. It is extracted from a narrative of his life and death, published with the sermon preached to his bereaved church and congregation on the occasion of his death, by Dr. Ryland.

THE late Rev. BENJAMIN FRANCIS, M.A. was the youngest son of the Rev. Enoch Francis, a very eminent Baptist minister in South Wales. He was born in 1734, and his youthful mind began to be deeply impressed with a conviction of the great worth of the soul, and of the necessity of being truly religious. When only *seven* years of age, he felt an abiding reverence of the divine Majesty, a dread of associating with wicked companions, and such an abhorrence of all profane and impure conversation, that if he ever heard any thing of the kind, he could not forbear severely reproving it. He had, at this early period, such a flow of affection sometimes in prayer, which he then began to practise, that "his whole heart was overwhelmed with rapture." He was baptized at fifteen years of age, and began to preach at nineteen, as his father had done before him. He went to the academy at Bristol in 1753, where he continued three years. He preached for some time at Sodbury, but removed to Horsley, in Gloucestershire, in 1757, where he was ordained the year following. At his ordination in October, 1758, Mr. Thomas, of Bristol, gave the charge, from Col. iv. 17; and Mr. Hugh Evans preached to the people, from 1 Thess. ii. 19. The church consisted then of only 66 members, and such was their poverty, that they could raise for their minister no more than 20*l.* per annum. But however discouraging the prospect as to externals, our young evangelist girded up the loins of his mind, and put his trust in the Lord; he laboured indefatigably in his Master's work, and through the

* He died December 14, 1799.

Divine blessing on his ministry, he not only introduced thirteen persons to church connexions in the first year after his settlement, but the auditory was so much increased, as to require the enlargement of the place of worship in 1760. About this time, and in following periods, he had pressing invitations to settle in the metropolis, especially from the church in Carter-lane, Southwark, just before the death of Dr. Gill, when many very respectable ministers united in urging him to comply with the request of the doctor and his people;* but his attachment to his friends at Horsley was immoveable, and their affection in return was very strong and permanent.

His continued success, and the many open doors of usefulness which Providence pointed out in Gloucestershire, might well indeed strengthen his resolution to continue with his charge. Within two years after, he had a farther addition of 31 members, and 40 the next two years. In the mean while he made frequent excursions into the neighbouring towns and villages, to seek for lost souls. In 1765, he resolved on building a place of worship in the town of Minchin-Hampton, about three miles from Horsley, where some of his members lived, and whose inhabitants appeared greatly to need religious instruction. He kept up a lecture once a fortnight in this place for 35 years. He persisted in his unwearied efforts for the good of the inhabitants of this town, notwithstanding his want of success, of which he had more room to complain than in any other instance. For as it had long been noted for the peculiar wickedness of many of its inhabitants, and the violence of persecution in the early part of Mr. Whitfield's ministry 21 years before, when they riotously assaulted Mr. Adams, one of his preachers, dragged him through the town, and threw him into the brook; so it seemed as though the people were given up to judicial hardness, even to the present day. God grant the set time to favour them may yet appear to be at hand, in which he shall pour out his Spirit upon them, in answer to the unnum-

* A memorandum, written on this occasion, has been found among Mr. Francis's papers, in the following words: "In 1772, spent two sabbaths in London, and preached both days at Dr. Gill's meeting-house, and had a call to succeed him, which greatly affected and perplexed me; but I determined to continue with my poor dear people at Horsley."

A copy of a letter has also been found, written on this, or a similar occasion, (for neither date nor address has been preserved positively to ascertain it,) which breathes so amiable a spirit, that the reader will be gratified by the insertion of some extracts. "Surely, there never was," says he, "so unworthy a creature so honoured, so courted, so perplexed with engaging prospects before! Lord, what am I? I blush, I tremble, I wonder, I praise! Yes, indeed, the fibres of my heart are entangled among you, and I know not how to give you the parting look, and bid you a final adieu! My love is strong enough to carry me to-morrow to London, and yet such is the sense I have of my unfitness and inability to succeed your late eminent pastor; such is my relation to, and concern for, my poor affectionate people at Horsley; such is the success which seems to have attended my labours in these parts, and such the call there still is for my continuance here, that I am not satisfied it is my duty to remove, and change my present difficulties for future affluence and ease. The people here will advance my salary a few pounds if I stay; but I have discountenanced them from doing this hitherto, and they can make but a dull sound in harping upon this string (which, by the bye, may soon snap,) while their own circumstances are so extremely indigent."

bered prayers his servant offered up in their behalf! *

Though Mr. Francis met with so little success at Hampton, his labours at Horsley, and in the neighbourhood, were owned to the spiritual benefit of many. In 1771, 2, and 3, fifty-four members were added to the church. In 1774, his meeting-house at Horsley required another enlargement, which was accomplished at the expense of 500*l*. Thus, through the blessing of God on the labours of his dear servant, a very numerous congregation was collected in a situation which, at the first, appeared very unpromising. From more than fifteen parishes round, his members and hearers flocked to the house of the Lord; and, surely, any friend of evangelical religion must have enjoyed the sight of the several companies descending the surrounding hills on the Lord's-day, to assemble for public worship; where, on the rising ground above the meeting-house, one group after another would appear emerging from the woods; some of them having come from the distance of 10 miles, and upwards: nor was it uncommon for persons to unite in worship under that roof whose dwellings were 30 miles asunder. During the whole of his ministry, he baptized at Horsley nearly 450 persons.

At the time of his decease, the church consisted of 262 members: but his usefulness was by no means confined to his own congregation; his occasional labours for the good of souls were abundant. He was the first means of introducing evangelical religion into many dark towns and villages in all the neighbourhood around. For many years he made excursions monthly, into the most uninstructed parts of Gloucestershire, Worcestershire, and Wiltshire; besides visiting his brethren, and strengthening their hands in God.

In the course of his journeys through Worcestershire, which he regularly made from about 1772 to 1784, it appears he had preached at Cheltenham, 130 sermons; at Tewkesbury, 136; at Pershore, 137; and at Upton-upon-Severn, 180. His manner was to set out from home on Monday morning, and return on Friday evening, after having taken a circuit of 90 miles, and preached every evening. At Malmsbury, in Wiltshire, also, he established a monthly lecture; where, from 1771 to 1799, he preached 282 sermons; and at Christian Malford, 84; at Devizes, 56; and at Melksham, Frome, Trowbridge, and Bradford, 90 in each. At Wotton-under-Edge, he kept up a monthly lecture for 30 years, and preached there 394 times. His sermons at his own place amounted to more than 4000; and at Hampton, 802. On his visits to Bristol, he had preached 101 times at Broadmead, and 28 at the Pithay. He had preached 22 sermons at Portsmouth, and an equal number at Plymouth and Dock; and 20 times he had preached in Cornwall. He frequently visited his native country, and was often at their annual associations, and preached in the principality, both in Welsh and English, about 150 sermons. In 1791, he visited Ireland, and preached, chiefly in Dublin, 30 times.

Whenever he visited London, he was abundantly employed in his Master's work, and in various other parts of the kingdom, his

* This was written in 1799; we understand that since that period, considerable success has attended the labours of Mr. *Winterbotham, at Minchin-Hampton.*

mere occasional labours were highly acceptable. Whenever he engaged, it was his evident concern to declare the whole counsel of God, and to be pure from the blood of all men. At home, or abroad, he was careful not to handle the word of God deceitfully, but by manifestation of the truth, to commend himself to every man's conscience in the sight of God. When invited to preach occasionally in different connexions, he never was known to preach another gospel, to disguise his sentiments, or to palliate the more fashionable vices, that may be patronized by laxer and more opulent professors. Among the people of his charge, especially, he ever discovered the most impartial fidelity, in reproving sin, and in the exercise of church discipline; united with the tenderest sympathy and gentleness toward the afflicted and necessitous. While his compassion for perishing sinners would often vent itself in floods of tears, so as sometimes to interrupt his utterance in his public discourses; he showed the sincerity of his benevolence, by a continual readiness to communicate to the supply of their temporal wants according to his ability, yea, and often beyond it. At the same time, he gladly improved his interest with several wealthy friends at a distance in favour of his poor neighbours, especially those of the household of faith. To disperse their bounty seemed as high a gratification to him as to the recipients. Such was his interest with some of them that delighted to devise liberal things, that more than 300*l.* were, by this means, distributed through his hands, to the poor of his church and congregation, and other distressed objects in the neighbourhood; while many additions were made to the beneficence of his friends from his own private property.

His numerous and heavy trials appeared to have been greatly sanctified to himself; and, perhaps, it was in the school of affliction that he acquired the tongue of the learned, to speak a word in season to burdened and disconsolate mourners. He was first married the same year that he was settled at Horsley. His wife's maiden name was Harris, a native of Wales. By her he had several children, but all were soon taken from him by death, except the second, which was a daughter, named Mary, who lived to be thirty-one, and then was removed, nearly ten years before her father, leaving a motherless family of five children behind her. His first-born, named Enoch, died when eighteen months old; this was a painful stroke: but in the year 1765, he met with such a succession of bereaving providences as are not often allotted to mankind, and under which he must have sunk, had not He, whose strength is made perfect in weakness, put underneath him his everlasting arms. The wife of his youth was removed first, on the 26th of April; on the 18th of June, his son Benjamin, aged four years; his youngest daughter, Sarah, died July 4th; and his daughter Elizabeth, three years old, July the 10th. He was constrained by these distressing events to leave his former dwelling for a season. The plaintive elegy he printed on this occasion, describing the anguish of his wounded spirit, and the relief he found in the compassion of his God, and in the prospect of future bliss, is truly affecting.

On July 27, 1766, he was married again, to Miss Wallis, his present sorrowful widow. By her he had ten children, but three only survive their honoured and beloved father. The first child, by this second marriage, received the name of Enoch; but the hope of his resembling his excellent grandfather was soon precluded, by finding he was deprived of the sense of hearing, and, consequently, of the faculty of speech. This affliction, however, seemed only to draw the affection of the parents more strongly towards a child, who stood in such peculiar need of their attention. This child discovered not only a singular sagacity in imbibing knowledge by unusual methods, but, for a considerable time before his death, gave surprising evidence of a deep sense of religion. He always shunned the company of wicked boys with the strongest tokens of abhorrence, and took a wonderful delight in attending divine worship, both in public, and in the family. But he was removed at fifteen years of age, after a short illness, in which he strangely signified his expectation of his approaching death. One daughter, Esther, and two sons, died young: of a second father, some account was inserted in the Baptist Register, Vol. I. p. 159. She died August 5, 1790, in the eleventh year of her age, and gave the most satisfactory and delightful evidence of her true piety. The like mitigation attended the loss of her elder sister, who was also taken from her affectionate parents that same year, at the age of sixteen, after a lingering illness, wherein she enjoyed very extraordinary consolations. A son, named Benjamin, by the present Mrs. Francis, was spared for twenty-seven years, who went to America, where he had a pleasing prospect as to temporal circumstances, and was on the point of being married to a very amiable young lady, when he was cut off by the yellow fever, in 1795, at Petersburgh, in Norfolk, South Carolina. This was a stroke peculiarly severe: but it may give the reader some idea of the supports his father derived from evangelical religion in the midst of this heavy trial, if we insert an extract from the letter he sent to the lady, with whom his son was about to have formed the closest connection on earth:

"Though overwhelmed with grief at the loss of a dear and affectionate son, whom I tenderly loved, yet I dare not repine at the disposal of unerring Providence, but am enabled to say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* Christ is altogether worthy of your entire confidence, chief esteem, and everlasting adoration. May this bitter cup be abundantly mixed with divine consolations; and while you lament the loss of the uncertain stream of temporal felicity, may you drink eternal happiness at the fountain head."

(To be continued.)

THE DISCIPLINE OF THE PRIMITIVE CHURCHES.

(Concluded from page 92.)

We cannot enumerate all the particular cases which fall under the cognizance of a Christian church, but shall mention a few which are recorded in the Scriptures for our imitation.

A departure from the faith of the gospel, or any of its leading

doctrines, is an object of Christian discipline.—"I would they were even cut off that trouble you—I have a few things against thee, because thou hast them that hold the doctrine of Balaam—so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.—A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself." Gal. v. 12. Rev. ii. 14, 15. Tit. iii. 10.

It is worthy of notice, that the only passage in the New Testament wherein heresy is introduced as an object of discipline, makes no mention of any thing as composing it but what relates to the principles of the party. It may be supposed, that those who were accounted heretics by the apostles were as impure in their lives as they were antichristian in their doctrine, and that they were commonly disturbers of the peace and unity of the churches: but however this might be, neither of these evils are alleged as the reason for which the heretic was to be rejected. All that is mentioned is this: "He is subverted, and sinneth, being condemned of himself."

He is 'subverted;' that is, his professed faith in the gospel is in effect overturned, or rendered void; consequently he requires to be treated as an unbeliever. He is 'condemned of himself;' that is, the gospel being a consistent whole, he who rejects some of its leading principles, while he professes to retain others, is certain to fall into self-contradiction; which if clearly pointed out in a 'first and second admonition,' and he still persist, he *will be compelled* obstinately to shut his eyes against the light, and thus 'sin' against the dictates of his own conscience.

It has been asked by persons who disapprove of all church proceedings on account of difference in religious principles, Who is to judge what is heresy? We answer, Those who are to judge what is immorality in dealing with loose characters. To suppose it impossible to judge what heresy is, or to deny that the power of so deciding rests in a Christian church, is to charge the apostolic precept with impertinence. It is true, the judgment of a church may be erroneous, as well as that of an individual; and it becomes them in their decisions to consider that they will all be revised at the great day: but the same may be said of all human judgment, civil or judicial, to which no one is so void of reason as on this account to object.

It has been farther objected, that censuring a person on account of his religious sentiments invades the right of private judgment, is inconsistent with the liberty of the gospel, and contrary to the leading principles on which Protestants have separated from the church of Rome, and Protestant Dissenters from the church of England. The right of private judgment, while we claim no connection with others, is an undoubted right. We may be christians, infidels, or atheists, and none but God has any controul over us: but if we desire the friendship and esteem of good men notwithstanding, or claim admission to a Christian church; or should we be in it already, and claim a right to continue our situation, surely they would not be obliged to comply. If so, our right of pri-

vate judgment must interfere with that of others, whose judgment tells them that there can be no fellowship between light and darkness, or communion between him that believeth and an infidel. If the liberty of the gospel consists in a right of fellowship with Christian churches, whatever be our principles, it will follow not only that unbelievers may claim visible communion with believers; but that no exclusions for immorality can be justified, provided the party insists that his sentiments are in harmony with his practice. There is a great variety of opinion as to what is morality, as well as to what is truth. One loose character believes in polygamy, another in concubinage, and a third can see no harm in fornication, nor even in adultery, provided it be undiscovered.*

If the churches of Rome and England had done nothing more than exclude from their society those characters whom they considered as deviating from the first principles of the gospel, without subjecting them to civil penalties or disabilities, however we might have disputed the truth of their doctrine, we could not justly have objected to their discipline. We should suppose, that the separation of Protestants from the one, and of Protestant dissenters from the other, was for the sake of enjoying a purer church state, wherein they might act up to the laws of Zion's King; and not that they might live as though there were no king in Israel, which is the case where every man does that which is right in his own eyes.

In cases of notorious and complicated wickedness it appears, that in the primitive churches immediate exclusion was the consequence. In the case of the incestuous Corinthian, there are no directions given for his being admonished, and excluded only in case of his being incorrigibly impenitent. The apostle determined what should be done—"In the name of the Lord Jesus when ye are gathered together to deliver such a one unto Satan." We cannot but consider it as an error in the discipline of some churches, where persons have been detected of gross and aggravated wickedness, that their exclusion has been suspended, and in many cases omitted, on the ground of their professed repentance. While the evil was a secret, it was persisted in; but when exposed by a public detection, then repentance is brought forward, as it were in arrest of judgment. But can that repentance be genuine which is pleaded for the purpose of warding off the censures of a Christian church? We are persuaded it cannot. The eye of a true penitent will be fixed on the greatness of his sin, and he will be the last to discern, or talk of his repentance for it. So far from pleading it in order to evade censure, he will censure himself, and desire nothing more than that testimony may be borne against his conduct for the honour of Christ.

But allowing that repentance in such cases is sincere, still it is not of such account as to set aside the necessity of exclusion. The end to be answered by this measure is not merely the good of the party, but the 'clearing' of a Christian church from the very appearance of conniving at immorality; and which cannot be accomplished by repentance only. Though Miriam might be

* Such was the morality taught by Mr. Hume.

truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy, yet "the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that let her be received in again." Num. xii. 14.

We do not suppose, however, that every notorious fault requires immediate exclusion. The general rule given is—that notorious evils should meet with a public rebuke. "Them that sin, rebuke before all, that others also may fear." 1 Tim. v. 20. But this proceeding does not appear to amount to exclusion; it is rather of the nature of a censure or reprimand, accompanying an admonition. To us it appears, that the circumstances attending a sin ought to determine whether it require immediate exclusion, or not. If these be highly aggravating; if there appear to have been premeditation, intention, and perseverance in the crime, put away from amongst yourselves that wicked person; but if circumstances extenuate, rather than heighten the evil, solemn admonition, accompanied with rebuke, ought to suffice, and no exclusion to follow but in case of incorrigible impenitence.

There are also faults which do not come under the denomination of notorious sins, wherein directions are given for recovering the offenders without any mention being made of exclusion, either immediate or ultimate. There is perhaps in all the churches a description of men whose characters are far from being uniformly circumspect, and yet not sufficiently irregular to warrant their being separated from communion. They are disorderly walkers; busy-bodies in other men's matters, while negligent of their own; in a word, unamiable characters. Now those that are such we are directed to exhort, and charge that they conduct themselves as becometh Christians. If after this they continue disorderly, observe a degree of distance in your conduct towards them; withdraw your intimacy; let them feel the frowns of their brethren: yet be not wholly reserved, but occasionally explain to them the reasons of your conduct, affectionately admonishing them at the same time to repentance and amendment of life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—For we hear that there are some who walk among you disorderly, working not all, but are busybodies. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any obey not our word by this epistle, note that man, and have no company with him that he may be ashamed: yet count him not as an enemy, but admonish him as a brother." 2 Thess. iii. 6—15. If churches were to consult only their own reputation, they would often discard such persons at an early period: but where there is reason to hope that the heart is right in the main, great forbearance must be exercised, and long perseverance in endeavouring to recover. How many imperfections were discovered in the conduct of the twelve apostles, while their Lord was with them, and what an

example of forbearance has he left us! One character reclaimed is of greater account and more to the honour of a Christian church, than many discarded.

Finally, A watchful eye upon the state of the church, and of particular members, with a seasonable interposition, may do more towards the preservation of good order than all other things put together. Discourage whisperings, backbitings, and jealousies. Frown on tale bearers, and give no ear to their tales. Nip contentions in the bud. Adjust differences in civil matters among yourselves. Bring together at at an early period those in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By a frank and timely explanation in the presence of a common friend, that may be healed in an hour, which if permitted to proceed, a series of years cannot eradicate. Be affectionately free with one another. Give tender and faithful hints where it appears to you that one of your brethren is in danger of being drawn aside from the principles or spirit of the gospel. Let all be given, from their first entering into connection with you, to expect them. If any one take offence at such treatment, give him to understand that he who cannot endure a caution or a reproof, is unfit for Christian society; and is in the utmost danger of falling into mischief.

The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body, than good discipline is to the prosperity of a community.

If it were duly considered how much the general interests of religion, and even the salvation of men, may be affected by the purity and harmony of Christian churches, we should tremble at the idea of their being interrupted by us. The planting of a church in a neighbourhood where the gospel is preached, and the ordinances of Christ administered in their purity, is a great blessing. It is a temple reared for God, in which he deigns to record his name, to meet with his humble worshippers, and to bless them. We have seen churches of this description, in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer's standard, all, in a little time, blasted and ruined by some unhappy event that has thrown them into disorder. One of the members, it may be, has acted unworthily —he is reproved—his relations or particular acquaintances take on his side—discipline is interrupted—the church is divided into parties—hard things are said on both sides—the bond of love is broken—tender minds are grieved, and retire—worship is but thinly attended, and the enjoyment of it is vanished—God's friends mourn in secret, and his enemies triumph, saying 'Aha! so would we have it!' Truly it is a serious thing to occasion the ruin of a church of Christ! "If any man defile the temple of God, him shall God destroy!"

SALVATION
BY CHRIST ALONE.

What is all righteousness that men devise?
What, but a sordid bargain for the skies?
And Christ as soon will abdicate his own,
As stoop from heaven to sell the proud a throne.
COWPER.

A FRIEND who is much concerned for the spiritual good of

truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy, yet "the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that let her be received in again." Num. xii. 14.

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his fellow-creatures, lately mentioned the name of a poor woman who was much afflicted, and wished me to call on her. I embraced the earliest opportunity of attending to his request, and found her very unwell, apparently in a consumption. After learning, with much pleasure, that though she was poor, she did not really want for any thing that was suitable to her circumstances, I made it my principal object to ascertain the state of her soul. I asked her, whether she supposed that she should recover from her affliction? She told me, that she often feared she should not. I then said, "As you apprehend that you are shortly to enter eternity, and to appear before God, are you ready for so great a change, for so important a summons? Have you a good hope, that you shall meet the coming Judge with joy?"

She replied, "Though I have certainly been a sinner, yet I have not been so bad as others, and I have been constantly endeavouring to make my peace with God."

"Alas!" said I, "if your peace be not already made by him who died for poor sinners, it can never be made. Though you may not have gone so far in sin as some of your neighbours, yet, as a single dose of poison will effectually kill the body, so one unpardoned sin will as certainly and completely ruin the soul. The wages of one sin is death, and if you receive them you are ruined, you perish. There never was, or can be, more than one available sacrifice for sin, and that was long since offered on Mount Calvary. If you have no interest in the atonement of the Son of God, you must be lost eternally. Sin is so horrible, and of so deep a stain, that it can never be removed but by the blood of Jesus. You may as reasonably expect by lifting up your hand, to reach and grasp the stars of heaven, as to enjoy the mansions of glory by your own exertions. If ever you are saved, it must be most entirely by the rich grace of God in Christ Jesus. There is no other name given under heaven whereby a sinner can be saved. Nor is it in any way possible for you to escape utter ruin if you neglect this great salvation."

I endeavoured to show her in the plainest and most familiar manner, the only way in which a sinner could be just with God; intreated her carefully to peruse the Holy Scriptures; and I especially besought her to lift up her heart without delay to a throne of grace. I assured her, that there was a certainty that God heard and answered prayer, presented through our divine Redeemer, and in reliance on his merits; and that he could effectually enlighten, pardon, justify, and save even "the chief of sinners."

How awful is the consideration, how should it awaken our pity and our zeal, that there are multitudes in our Protestant country where the light of divine truth shines in all its native glory, who are relying for eternal felicity on a foundation, which, in innumerable instances, has been found insufficient to support the human mind; and which in the last sad moment of extremity has often left its possessor

> Without one cheerful beam of hope,
> Or spark of glimm'ring day;

so that, like the foolish builder mentioned by our Lord in the Gospel, he has found himself, when there was no remedy, completely and everlastingly undone. "Other foundations can no man

lay than that which is laid, Christ Jesus."

If any human being could save himself partially or entirely, then there would be no truth in a multitude of passages of Holy Scripture, which affirm, that salvation is solely to be attributed to the rich, free, and sovereign grace of God.* The assertion of the apostle would be totally false, "Not," says he, "of works, lest any man should boast."

The merit and sufficiency of the creature to gain salvation, is manifestly inconsistent with the divine perfections as they are revealed in the Gospel. Salvation is represented as a glorious display of the incomparable wisdom of Jehovah;† but where is his wisdom in devising a scheme of deliverance for ruined sinners, and accomplishing the mighty work by the ignominious sufferings and death of his beloved Son, if men could have effected it by their own ability? It is said to be a striking illustration of the justice of God;‡ but where is the justice of the Deity, in accepting as sufficient (which he must do if the creature be saved by his own merits) an imperfect righteousness, for the best human righteousness is, without controversy, imperfect, in place of the infinitely perfect righteousness of the Son of God? The sacred writers affirm, that redemption is an amazing proof of the matchless love of the great Parent of the universe;§ but where, or how does his love appear on the ground of human worthiness, but as affording aid to those who had no need of it, and who were amply able to work out their own salvation? Indeed, the popish doctrine, which too many professed Protestants eagerly cherish and defend, of salvation by human merit, utterly subverts the whole of Christianity, and represents Christ as having died on the cross for no important or desirable purpose. "If," as the apostle strikingly and justly argues, "righteousness come by the works of the law, then is Christ dead in vain."*

"Whosoever will consider," says an excellent writer, "the nature of God, and the relation of a creature, cannot with reason think that eternal life was of itself due from God as a recompense to Adam, had he persisted in a state of innocence; who can think so great a reward due for having performed that which a creature in that relation was obliged to do? Can any man think another obliged to convey an inheritance of a thousand pounds a year upon his payment of a few farthings?†

How ignorant, self-sufficient, and presumptuous, is the language of the poor sinner, who talks of paying the incalculable sum he is indebted to divine justice! How much more rational and scriptural is the sentiment of one of our sweetest poets,

"Pay!—follow Christ, and all is paid,
His death your peace ensures;
Think of the grave where he was laid,
And calm descend to yours."

* Such as Rom. iv. 4, 16. Ephes. ii. 8, 9. 2 Tim. i. 9. Rom. xi. 6. Jer. xxxi. 3. Isa. lv. 1, 2, 3. Rev. xxii. 17. 2 Cor. v. 21. Gal. iii. 13. Rom. ix. 15, 16. viii. 30. Acts, xiii. 4, 8. and a multitude of other passages.

† Eph. iii. 10. ‡ Rom. iii. 25, 26. § John, iii. 16. 1 John, iv. 10.

THE HOLINESS OF THE *CHRISTIAN RELIGION.*

HOLINESS consists in a separation from sin, devotedness to God, conformity to his will, and

* Gal. ii. 21.

† Charnock's Works, vol. iii. p. 6. 8vo. edit.

a readiness to obey his commands. Whatever view we take of the Christian religion, we must have a forcible conviction of its holy nature and tendency. God is holy. The infinite excellencies of his moral perfections cannot be comprehended by finite minds. The seraphim, conscious of their imperfection, if compared with him, veil their faces with their wings, while they celebrate his praises. Isaiah, vi. 3. "He is glorious in holiness." His righteousness, faithfulness, justice, goodness, and love, reflect a lustre upon all the contrivances of his consummate wisdom, and the operations of his almighty power; but it is in the death of his beloved Son, for the redemption of mankind, in which we behold the most astonishing display of his hatred to sin, and love of justice; in union with the exercise of such pity and compassion, as could only proceed from a mind of infinite rectitude and benevolence. Holiness in God is the lustre and glory of all his attributes. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he." Deut. xxxii. 4. In his government of the world there are many things which we cannot comprehend; yet, when his dealings with mankind in general, and with every individual in particular, shall be made known at the last great day, his mercy in their salvation, or his justice in their condemnation, will be universally acknowledged. Whether he pardon or punish, his holiness will shine with distinguished brightness, and the whole rational creation will confess the equity of his procedure.

The religion which comes from God, and is intended by him to restore our fallen nature to his divine image, must be holy. "Be ye holy; for I am holy." 1 Peter, i. 16. Neither time, nor alteration of circumstances, can weaken the force of this command. It must be equally binding on us Christians, as it was to the Israelites to whom it was first given; yea, the force of it may be said to be greater to us than it was to them, in proportion to the degree in which the holiness of God is more illustriously displayed under the present, than it was under the former dispensation.

Without holiness we can neither walk with God, nor hold communion with him. We should be followers, "*imitators*," of God, as dear children. Religion, considered in its relation to God, is not a transient impression upon the human mind, but an abiding principle of devotion.

The life and character of our Lord Jesus Christ exhibit to our view the holiness and purity of Christianity. "He did no sin, neither was guile found in his mouth." 1 Peter, ii. 22. He sought the glory of his heavenly Father with holy zeal and with unabating ardour. He went about doing good to the bodies and souls of men. His whole conduct manifests the truth of Heb. vii. 26: "He was holy, harmless, undefiled, and separate from sinners." Love to perishing men, and resignation to the Divine will, appeared in every action of his life.

As his disciples, it is our duty to copy his example, and to exemplify in our walk that purity which shone so conspicuously in him. "He that saith he abideth in him, ought himself also so to walk, even as he walked," (1 John, ii. 6,) in an habitual

rse of devotedness to God; king his glory, in connection h the good of mankind. Love ht to be the predominant nciple of the mind. If we the passions of hatred, envy, revenge, opposing in us the evolence of the gospel, we uld look to him who, while made atonement for the sins is people by the death of the ss, prayed for his very murers. We should frequently ect upon this most stupenus act of mercy, and pray that same mind may be in us ich was in him; the same ek, gentle, loving, and lowly rt; so should we be able to ist in doing good, although might, on that account, be rcised with the contempt of l men. Remembering him o bore such contradiction and position from sinners, we uld neither faint nor be weary our minds. To render good evil is the very genius of the pel, and will best adorn its ctrines and its precepts. To called by the name of Christ, d not to be holy, is a contraction of a very serious and awnature. "Without holiness man shall see the Lord." erlasting destruction of both l and body in hell, will be the tion of all those who live and destitute of the principles of liness. For what reason were followers of ancient heathen losophers called by the names their respective leaders, but cause they espoused their docnes, attended to their precepts, d acted according to their xims. For the same reasons followers of Jesus Christ were t called Christians;—a name ich in itself is expressive of liness. As bearing this name should consider its dignity and purity, and aim to discharge the obligations it involves, by a life of persevering obedience to God.

If we contemplate religion as the effect of Divine influence upon the minds of men, we shall have an additional evidence of its holy nature and tendency. Christians are *a holy nation;* set apart by God the Father in eternal and personal election to holiness, as the means of happiness; to be sanctified by the blood and sacrifice of Jesus Christ, and to have principles of holiness implanted in them by the eternal Spirit, that thereby they might be enabled to live unto God, bear his image, and promote his glory.

The genuine effects of the love of God shed abroad in the hearts of his people, must be hatred to sin, as that abominable thing which God's righteous soul hateth. Sin has brought disorder into the moral government of the world, is infinitely opposite to the Divine will, and has exposed the noblest part of this lower creation to everlasting death: its numerous and awful consequences are seen in every direction. The word of God, the history of the world, and an acquaintance with our own hearts, will abundantly convince us of what sin has done; but in proportion as we are convinced of the malignity of sin we shall hate it, and desire to be made holy. By divine influence we are created anew in Christ Jesus; holiness becomes our element and our happiness. A sense of the mercy of God manifested in our redemption by the blood of the cross, must fill our minds with gratitude, and a conviction of the love of Christ will constrain us to walk in all holy obedience to the commands of God. All the doctrines

promises, and invitations of the gospel are suited to discover to us the evil of sin, and to impress upon our minds a sense of the beauty and excellency of holiness. The ordinances of the gospel have the same tendency. "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. That henceforth we should not serve sin." Romans, vi. 4, 6. The commemoration of the love of Christ in the sacred supper, is highly calculated to inspire our minds with feelings of indignation towards sin, and with love to holiness. The exercise of faith and love have the same effect. Faith worketh by love, and purifieth the heart. See Gal. v. 6, and Acts, xv. 9. The prospect of immortality and eternal life should urge us to conformity to the will of God. "Every man that hath this hope in him, purifieth himself, even as he is pure." 1 John, iii. 3. Sinless perfection is not attainable in this life; yet we may be sure that where there is no real holiness, there can be no true religion. The religion of Jesus Christ is holiness to the Lord.

Dereham. G.

EARLY RECORDS
OF BAPTIST CHURCHES.

Some Account of the Baptist Church at Wantage, Berks.

OF the rise and progress of this church, it is not easy to gain a correct knowledge; as the account given in the church book is extremely confused. It is said to have had its beginning about 1648; but on what occasion, from what church, or churches, the members came, or of what number they consisted, is not mentioned

Mr Robert Keate was their first stated minister and pastor; and was called to the work from among themselves. He began to preach when about twenty-three years of age. He is said to have suffered much for non-conformity; being imprisoned once, and threatened frequently.*

At first they had no stated place of worship, but used to meet together in private houses; after some time, however, they procured a place at or near Grove, a village about a mile from Wantage.

In 1680, a gentleman, whose name was Styles, made the church a present of 500*l.* to be disposed of as was thought most expedient for the benefit and support of the interest. With part of this money they purchased an estate at Inkpen, in the neighbourhood of Newbury, Berks; the rent of which is appropriated to the use of the minister: and with the remainder they purchased, in 1692, a barn in Grave-street, Wantage, which they converted into a meeting-house, with a small parcel of land adjoining for a burying ground.

In 1696, Mr. John Tull was called to assist Mr. Keate in the administration of the word and ordinance from amongst themselves, by the unanimous consent of the whole church. Mr. Keate dying March 5th, 1709, Mr. T. became sole pastor; and the church appointed Mr. Thos.

* Mr. K. attended the general Assembly in London in 1689, and appears to have been a minister of great respectability. See Ivimey's Hist. vol. ii. p. 69, 70.

ovil, another of their members, o assist him in preaching. Mr. . died in May 1713, and Mr. T. oon after.

In August, 1713, Mr. William Jones, a member of the church, was called to the ministry, and employed as their minister and pastor. At that time the church was in a very flourishing state, consisting of ninety members; but since that period it appears to have been gradually declining. Mr. J. it is said was a very learned man, and applied himself closely to the study of the longitude; and thereby injured himself in his temporal circumstances, and in his ministerial abilities. As might be expected, the church declined in number, and became dissatisfied; in consequence of which Mr. J. resigned his pastoral office in 1737; and died the following year. From that time to the present, they have been in the habit of frequently changing their ministers; and this perhaps may be considered as a principal cause of that continued declension of the church, and of the melancholy state to which it has been reduced.

After Mr. J.'s decease they were supplied for some time by Mr. Strange, a gentleman recommended to them by the Rev. Mr. Fuller, of Abingdon; but it does not appear that he was ever settled amongst them, nor had they any other than occasional supplies till 1745. About this time Mr. John Beasley, a pupil of Dr. Doddridge's, came on trial, and being approved by the church, was ordained to the pastoral office October the 9th in the same year: Dr. Stennett and Mr. Turner were engaged in the work.—Mr. B. continued with them near ten years, and went from thence to London, where he preached only occasionally; he died August the 16th, 1795. In 1755, a Mr. Isaac Woodman came on trial; he staid with them two years, but was not ordained.

At Michaelmas, 1757, Mr. Samuel Bowen, an ordained minister at Horsley, in Gloucestershire, was invited, and accepted the invitation. He continued here till his death, which took place in August, 1764. He is said to have been useful in his life, and died remarkably happy.*

The church being again destitute, applied to Mr. Sam. George, who was then at Salisbury: he came first as a probationer, and his ministry being approved, he was ordained in 1765; Mr. Evans, of Bristol, and Mr. Turner, of Abingdon, were the principal ministers engaged.

Mr. G. continued with them but a short time; he had long laboured under a consumptive complaint, and fell a victim to this disorder in 1767.

Wantage was now in a very unsettled state for some years:—sometimes they had ministers on trial, and at other times they were supplied by neighbouring ministers, and by the students from Bristol.

In 1767, Mr. Larwill, and several others were with them: and Mr. Hiller about a year and a quarter in 1768 and 1769, and a

* A remarkable instance of Divine mercy deserves to be recorded, which occurred during Mr B.'s ministry.

Mr Richard Jones, son of the Rev. Mr Jones before-mentioned, a surgeon and apothecary at Coventry, who had been a very profane man, and an avowed deist, came to Wantage in 1760, and requested Mr B. to baptize him, wishing, as he said, to make a public profession of Christ in his native place. After giving a very satisfactory account of his conversion and religious experience, the solemn ordinance was administered to him; he returned to his former situation, and died January 21st, 1762.

Mr. Wills in 1770. In 1771, they were supplied by Mr. Wood, Mr. James Biggs, Mr. Dunscomb, Mr. Rippon, (now Dr. Rippon of London) and Mr. Purdy. In 1772, June the 30th, Mr. J. Biggs came on their invitation from Bristol; and was ordained to the pastoral office, August the 5th, 1773.

Messrs. Hugh, and Caleb Evans, of Bristol, and Mr. Turner, of Abingdon, officiated on the occasion. Mr. B. remained with them upwards of seven years; but discouraged on account of his little success, the great declension of the church, and the improper behaviour of some of the members towards him, he removed from hence to Dublin, in March, 1781.

After Mr. B's removal, the people invited a Mr Love, then of Kingston Lisle, a village about six miles from Wantage, who came for a short time amongst them; and in February, 1782, removed to Carton, in Bedfordshire. Mr. L. afterwards left the Dissenters, entered the Church of England, and became lecturer of St Michael's, Wood-street, London.

The church now applied to Mr. Evans of Bristol to recommend to them a married man; in compliance with this request, he recommended Mr. Thomas Smith who was then a student in the academy. Mr. S. first came to Wantage November 16th, 1782; staid three months; and then returned to Bristol to finish his studies.

At their particular request he returned to them June 5th, 1783, and in compliance with the advice of friends, Mr. S. became ordained July the 11th, 1787: Mr. Dunscomb delivered a discourse on the nature of ordination, and offered up the ordination prayer. Mr. Turner gave the charge, and Mr. Dore, of London, addressed the people. Mr. S. continued with them till October 1790, and removed from Wantage to London, where he preached occasionally, and afterwards settled at Kingston-Lisle; where he continued to exercise his ministry to the great satisfaction of his people: was much beloved, and died February the 23d, 1812. He was interred in the burying ground belonging to the meeting house, Wantage.

At this time Mr. Enoch Francis being at liberty, who had many years been pastor of the Baptist church at Exeter, they applied to him; and after hearing him some time they unanimously requested him to become their pastor; with which request he complied in December 1790, and continued with them till June, 1794.

They had now various supplies for some months; when inviting Mr. West, of Carlton, he came as a probationer in 1794, and his ministry being approved, he settled as their pastor.

Mr. W. continued with them upwards of sixteen years, and removed to Dublin in Ireland, in June, 1811, where he is comfortable, respectable, and useful.

After Mr. West's removal, the friends invited Mr. Pryce, then at Wellington in Shropshire, who being then moveable, visited Wantage in 1811. Here, however, he did not long continue, but removed to Falmouth, in Cornwall, in 1814, his present situation.

From 1814 to 1816 they had various supplies, principally ministers from the neighbouring churches, and other supplies as they were able to obtain them.

In the spring of 1816, Mr. Jas. Jackson was in Oxfordshire supplying Watlington and Chalgrave,

for some months, but not having any permanent engagement, he was requested to supply Wantage. With this request Mr. J. complied, and his labours obtaining the general approbation, the friends repeated their request.—During his stay at Watlington he paid them several visits: since December last he has been resident amongst them, and has now become their pastor, to which office he was ordained July 9th, 1817.

The Rev. J. Kershaw, of Abingdon, opened the services, by reading the thirty-third chapter of Exodus, and offering solemn prayer.

The Rev. J. Bicheno, of Coat, Oxon, performed the introductory service, asked the usual questions of the church and minister, and received Mr. J.'s confession of faith.

The Rev. William Steadman, D. D. (formerly Mr. J.'s tutor) offered up the ordination prayer, and delivered a very impressive charge from John, v. 35. "He was a burning and a shining light."

The Rev. J. Dyer, of Reading, addressed the people from 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." And the Rev. D. Williams, of Fairford, concluded in prayer.

Met again in the evening, when the Rev. Mr. Davies, of Oakingham, prayed; Rev. Dr. Steadman preached from Phil. i. 12, "The things which happened unto me have fallen out rather unto the furtherance of the gospel;" and the Rev. Mr. Welch, of Newbury, concluded. We have reason to believe that the services of the day were eminently blest to many souls.

ANECDOTES
OF PIOUS SEAMEN.

At a meeting held at the City of London Tavern, March 19, 1818, for the purpose of providing a floating Chapel on the river Thames for the use of Sailors, a minister, who was present, related the following anecdotes:—

The first related to *the solicitude for the safety of human lives which a sense of religion, upon the minds of sailors, would promote.*—Sailing from the island of Jersey in a heavy sea, the minister remarked a conversation between the man at the helm and the sailors, whether they should be able to clear the point of the Carbeer rocks, without making another tack; when the captain gave orders that they should put off, in order that they might run no risk. The minister addressing the captain, said, "I am happy to find that we have so careful a commander." The captain replied, "It is necessary I should be very careful, because I have souls on board. I think of my great responsibility; and that should any thing happen through my carelessness, that I should have a great deal to answer for; but should an accident occur after I have taken all the care I can, then I shall not be accountable." He added, "I wish never to forgat, Sir, that souls are very valuable." The minister turning to some of his congregation who were upon deck with him, said, "The captain has preached me a powerful sermon; I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity, that I have souls on board."

The next anecdote was to il-

lustrate *the advantage of sailing with pious sailors, from the confidence it would inspire in the minds of passengers in the time of danger.*—A captain in the west of England distinguished for his decided piety, and for the decorum of his ship's company, had several passengers on board, among whom was a captain in his Majesty's Navy, and his family. A storm coming on, the lady was exceedingly alarmed, when her husband endeavoured to calm her mind by the following address: "You need not be afraid, for captain —— has been to prayer, and the mate is gone to prayer; and I understand that so soon as the sailors can be spared, they are all going to prayer; so that there is no danger of our being lost."

It was understood that this was said seriously, from a persuasion that God would hear and answer the prayer of his servants. It might be certainly expected, that should religious instructions be conveyed to the minds of this class of the community, that many human lives will be saved; as there can be no doubt but many accidents arise from the irreligious spirit and conduct of profane and inebriated sailors.

POPISH PERSECUTION IN ENGLAND.

Extracted from a Work entitled "The History of Popery," in two Vols. by several Gentlemen. Printed in London, 1736.

"THE towns of Agmondesham [Amersham] and Chesham in Buckinghamshire, were very eminent for professors of the Gospel. In the year 1506, one William Tylsworth was burnt in a close in Agmondesham; at which time his only daughter, named Joan (the wife of one John Clark, and a faithful woman,) was, by these worse than barbarous Popish persecutors, who neither regard the laws of God nor nature, compelled, with her own hands, to set fire to her dear father; and her husband, and near forty more were forced to bear faggots, a kind of penance used in those days for such as they suspected of heresy; and many were forced to wear the pictures of faggots in green cloth, or silk, on their sleeves; some for the term of life, some for so many years; and if at any time they left off that badge of heresy, they were to be burnt; and indeed it was almost as bad to keep it on; for such was either the superstition of the people, or the terror of the prelates, that scarce any would, or durst relieve, employ, or deal with those that were so marked.

"Among others of this sort, there was one Thomas Harding, of Chesham, who for ten years together wore this green faggot; but one time in the Easter holidays, while the other people went to church to their idolatrous mass, he retired into the woods, there solitarily to worship the living God in spirit and in truth; when as he was busied in a book of English Prayers, one chanced to spy him, who in haste went to the officers of the town, declaring that he had seen Harding in the woods looking in a book!! The rabble presently run to his house to search for books, and pulled up the very boards of the floor, under which they found certain books of the Holy Scriptures in English. This was enough to convict him of a relapse into heresy; so he was seized and carried before John Langland, bishop of Lincoln, then lying at Woobourn, who quickly condemned him, and he was conveyed back to Chesham, and there burnt to ashes. But when they first kindled the fire, one threw a billet at him that dashed out his brains, which it is supposed was done out of pure zeal, to obtain the forty days' pardon of all sins; there having formerly been a proclamation, that whoever should bring a faggot or stake to the burning of a heretic, should have forty days' pardon: whereupon many ignorant people caused their children to bear faggots on such occasions." Vol. ii. part v. p. 367, 368.

Juvenile Department.

HISTORICAL ESSAYS.

No. VIII.

On the Corruption of Christianity in Britain during the Reign of Henry the Second. A. D. 1154—1170.

We have already seen, that the success of the Roman pontiffs in the augmentation of their unscriptural power was much influenced by the talents and disposition of the reigning monarch: and it is equally evident, that the happiness or misery of a kingdom, under a system of superstition so notoriously corrupt, materially depended on the conduct of the clergy: such facts could not have escaped the discriminating observation of so able a prince as Henry II. It must, therefore, have been an advantage to him as important as it was singular, that he could arrive at the throne with so little of their officious aid, and commence his government in a tranquility, that, in those rude ages, seldom adorned an incipient reign: the unbounded confidence in his talents greatly contributed to this blessing. In addition to the extraordinary competency of this sovereign, the extensive continental possessions which he brought with him to the crown, forming nearly a third part of France, not a little increased his importance. It might, therefore, have been expected, that the sad consequences of clerical usurpations would for the present cease, because, the ecclesiastics would rather content themselves with recent acquirements, than hazard the displeasure of so powerful a ruler; and this perhaps might have been his happiness, had he not so grossly mistaken the character of the man whom, on the first vacancy, he promoted to the primacy.

The reverence entertained for the Pope, and the proud dignity to which he had arrived, were illustrated, in the early part of this reign, by the humiliating conduct of the rival sovereigns Henry and Lewis of France, who, meeting his holiness, as he was most falsely called, at the castle of Torci on the Loire, both dismounted and conducted him into the castle, walking on foot by his side, holding each a rein of his horse's bridle: "a spectacle," exclaims one of his votaries, "to God, angels, and men, and such as had never before been exhibited to the world!" a spectacle, the Christian youth will not fail to remark, contemptible in the eyes of the spiritual mind, because the reverse of the conduct of Him by whom kings reign, of whom this dignitary feigned to be the representative; who, uniformly, refused the honour that cometh from men, made himself of no reputation, and humbled himself to death, even the death of the cross, for the good of the church, constantly verifying by his conduct the truth of his declaration, that "his kingdom was not of this world."

It was not uncommon in this age of absurdities for infants to be betrothed to each other in marriage by their interested parents. Thus Margaret of France and young Henry of England were affianced to each other long before they could understand the nature of the contract, and the fortress of Gisons was a part of her dowry. This fortress was committed to the care of the knights templars till the solemnization of the nuptials. Henry, covetous of the dowry, solemnized the nuptials at once, and accordingly got possession of Gisons. This being resented by Lewis, Pope Alexander III. interposed his authority, and allayed the storm of their anger. It is worthy of remark, that this Pope was then residing in France, having been driven from Rome, by the anti-pope Victor IV.

so little did these interested men regard even the semblance of decency and consistency, and so little did they act up even to their false pretences, and so sunk in the darkness of superstition were their votaries, as to allow such monstrous imposition. Though Henry, in this instance, had no great reason to be dissatisfied with the Pope's mediation, yet he might justly dread, that the interference now employed in his favour, would be hereafter as efficacious to his injury, especially as it was his design, if not to curtail clerical power, at least to prevent its encroachment. The death of the aged Archbishop of Canterbury, however, seemed to favour his views, as it afforded him an opportunity of endeavouring to fill that station more to his satisfaction, which was of the utmost consequence, as the matter appeared rapidly hastening to a crisis, whether the King or Primate should be in reality governor of the nation.

Thomas à Becket, already raised to the dignity of Chancellor, was the person selected by Henry, contrary to the advice of his friends, for the vacant benefice: one with whom he was familiarly friendly, one to whom he had been particularly kind, and on whose grateful returns he thought he might doubtless calculate. The priests of this period setting a higher value on human than on divine approbation, were ever anxious for popularity, as that alone could ensure their triumph over kingly power. The first act of Becket, after his promotion, showed how indispensable he considered this advantage. He therefore immediately resigned the office of Chancellor, without consulting his benefactor; stating, that it became him to occupy himself solely in the discharge of his spiritual duties. He substituted exemplary abstinence for his former luxury, and wore dirty sackcloth next to his skin, which, pretending to conceal, was the more remarked. He inflicted painful discipline on himself; and daily, on his knees, washed the feet of thirteen beggars, afterwards dismissing them with presents. He ensured the favour of the monks by his great liberality to their order; and affecting the most extraordinary gravity and sanctity, the very reverse of his late ostentatious habit, his conduct attracted the greater attention.

Having been the confidant of the King, he was well aware of his designs against the clergy, and thought it policy early to convince him, that it was as much his own design to defend and increase the privileges of the priesthood, as it could be Henry's to attack and abridge them. He therefore required the Earl of Clare, a most powerful nobleman, to give up the barony of Tunbridge, because it was anciently annexed to the see of Canterbury, although it had been enjoyed by the Earl's family ever since the Conquest. Nor did Becket rest here, but presented one of his favourites to a living that did not belong to him, and afterwards excommunicated the person in whose gift it was for expelling the individual he had placed in it: nor would he absolve the party, till after repeated remonstrances and threats from the King himself.

O who can estimate the sum of human guilt and misery that has arisen from the neglect of scriptural advice and example in ecclesiastical concerns! Spirituality, and consequent simplicity, are the great characteristics of the modern dispensation; hence the offices in the Christian church are few in number, and their nature as far removed as possible from the pomps and vanities of this wicked world; nor are such offices at the disposal of any individual, however great his wealth, extensive his influence, or elevated his rank.

Among the numberless inventions of popery, for which, alas! thousands of hypocritical priests will have to answer in the tremendous day of accounts, was the awful delusion of receiving money from the ignorant, in mitigation or excuse of the penance enjoined as auxiliary to the pardon of their sins; and to such an alarming extent had this infernal practice reached, that Henry calculated the sums thus extorted from his subjects, exceeded the

whole revenues of the state! He therefore appointed an officer to attend the ecclesiastical courts, whose consent should be essential before this pretendedly holy composition should be levied. Indeed it was absolutely necessary that a check should be put to their rapidly increasing impudence and power, for while they became more watchful over the conduct of their flock, in order to enrich themselves, they claimed exemption from the restraints of ordinary laws and civil jurisdiction, (on the ground of their spiritual order,) and fearlessly perpetrated the most notorious crimes. It appeared, that at least one hundred murders had been committed by these men already, during the present reign; and a glaring outrage practised by one of the fraternity in Worcestershire, that roused the indignation of the people, was the signal to the King for attempting some reformation. He summoned the prelates, and taking a general view of existing enormities, put to them this short question, "Whether they were willing to submit to the ancient laws and customs of the kingdom?" they expressed their willingness, "saving their own order;" by which expedient they hoped to appease the King, and more honourably reserve to themselves their liberties; but he perceiving the device indignantly left the meeting, and immediately ordered the primate to deliver up the castles of Eye and Berkham;—a mandate that alarmed every prelate but Becket, who, in all probability, would have obstinately refused to comply but for the interposition of Philip, the Pope's legate, who considered it impolitic to proceed to extremities with so able a prince.

Deservedly anxious effectually to terminate disputes so tiresome and dangerous, Henry resolved to define the clerical privileges, and for that purpose convoked the nobility and bishops at Clarendon, on the 25th January, 1164. The barons espousing the side of the King, it was utterly vain for the prelates to refuse compliance with his propositions; the Constitutions of Clarendon, as they were called, were therefore enacted. To secure the regard of the clergy to these laws, he required that the bishops should set their seal to them, and promise obedience. Becket alone dared to refuse, and it was not till the Grand Prior of the Templars, on his knees, with tears, besought him not to rouse the further indignation of his sovereign, that he would take the oath to observe them.

Henry, the more effectually to bind the clergy, sent these constitutions to Pope Alexander for his confirmation; but he, with the exception of a few inferior articles, condemned and abrogated them.—Becket, delighted with this conduct of the pontiff, heartily repented of his consent, and practised the greatest self-denial and austerity as an atonement, refusing to officiate in his sacred character till he should obtain the Pope's absolution. The King, that he might gain some advantage over his opponent, applied that the legantine commission might be transferred to the see of York, and Alexander, anxious to oblige Henry when the dignity of his office was not infringed, granted the request; but prohibited the legate from using his commission at all to the prejudice of the Archbishop of Canterbury. This prohibition rendering the commission useless for the purpose for which it was sought, the King resented the affront, returning the commission by the hands that brought it.

Determined on the humiliation of his primate, he was transported beyond the bounds of justice, and preferred claims against him which he had neither reason to expect nor means to satisfy; and the inflexible priest, whose spirit was rather roused than subdued by such measures, secretly withdrew from court, and disguised himself till an opportunity offered of escaping the kingdom, which he found, A. D. 1164, and arrived safely at Gravelines. He was warmly received by the sovereign pontiff, and by those princes who were gratified with every opportunity of obstructing the rising greatness of the English monarch. Becket watchful of every expedient to augment the influence of Rome, now

resigned his see into the hands of the Pope, having just discovered that it was irregular in him to hold it, as he had received it of the King and not of his holiness. The latter, pleased with every acknowledgment of his superiority, accepted it, but immediately re-invested his champion with it, and absolved him from his obligations to keep the engagements forced from him in England. A residence was assigned him in the convent of Pontigny, with flattering resources, where he remained several years.

Henry, well aware of popular superstition, feared the fulminations of Rome, and sought an interview with the Pope, which not being able to obtain, he forbade all appeals to the pontiff or the archbishop, or the reception of any of their commands; and that he might, as far as possible, evade the effects of their retaliation, he published it treasonable in him who should venture to bring an interdict into the kingdom, and threatened to banish those who should obey it if brought. He suspended the payment of Peter's-pence, and talked of acknowledging the claims of the anti-pope. Becket, on the other hand, whose success depended on his popularity, compared his trial and sufferings to those of Christ, and declared that kings reigned by the authority of the church alone; and resenting the measures of the King, excommunicated his chief ministers, and all who favoured the Constitutions of Clarendon, at the same time absolving all men from their oaths of adherence to them.

The King and the Archbishop were evidently rivals, and by their late conduct had fruitlessly endeavoured to intimidate each other; and as the spiritual weapons had not had the effect of disturbing the internal peace of England, nor the royal proceedings humbled the prelate, they were mutually anxious to embrace the first plausible opportunity of an adjustment of their differences: yet it was not surprising that repeated conferences were held, and as repeatedly broken up, as it was difficult to imagine terms that should neither be derogatory to the royal *honour, nor humiliating* to clerical *pride. At one of these* conferences, the King of France, who, though not a sincere friend of Henry's, was so struck with his arguments and the primate's arrogance, as for a time to withdraw his countenance from the latter. Henry offered to submit his cause to the decision of the French clergy, and addressing Lewis, said: "There have been many kings of England, some of greater, some of less authority than myself; there have also been many archbishops of Canterbury, holy and good men, entitled to every kind of respect; let Becket but act towards me with the same submission which the greatest of his predecessors have paid to the least of mine, and there shall be no controversy between us." The King, however, grew weary of these disputes, and solicitous to relieve his ministers from the sentence of excommunication under which they laboured, and dreading the further vengeance of an interdict on his kingdom, with which he was threatened, finally consented to terms inconsistent with his dignity, and needlessly flattered the primate's vanity, even holding his stirrup, on one occasion, while he mounted his horse.

Becket accordingly returned, evidently elated with his triumph, and immediately evinced that his spirit and designs were unchanged; for meeting the following prelates, who had least espoused his cause, on their way to the King in Normandy, he informed the Archbishop of York that he was suspended, and the Bishops of London and Salisbury that they were excommunicated. He proceeded on his journey in the most ostentatious manner, and his pride was additionally flattered by the shouts and praises of the ignorant multitude, who crowded to witness his arrival, and hail his return. Henry had crowned his son as his successor in Becket's absence, and as this was done without that prelate's aid, he resented the indignity, and began to punish those who had assisted at the ceremony. He had the temerity to communicate with the King of France, whose daughter being betrothed to young Henry, he contended ought to have shared the benefits of the ceremony: which step of the pri-

mate was the more important, from the superstitious opinion that then prevailed, that the royal unction, received at coronation, was essential to the exercise of royal power.

On the arrival of the persecuted prelates in Normandy, they informed the King of Becket's proceedings, and the Archbishop of York having added, that tranquillity could scarcely be expected while Becket lived, Henry gave way to the feelings of the moment, and lamented the want of zeal in his servants, who could endure to see him so long exposed to the ungrateful returns of so haughty a prelate. Reginald Fitz-Urse, William de Traci, Hugh de Moreville, and Richard Brito, gentlemen of the household, mistaking the ebullitions of passion for the wishes of judgment, communicated their thoughts to each other, swore to avenge their prince's wrongs; and, though by different routes, quickly arrived at Saltwoode, near Canterbury, about the same time. Some violent expressions they had uttered at their departure induced a fear of their design, and a messenger was dispatched after them to prevent its perpretration; but their awful purpose was accomplished before the message could reach them. They, on their meeting, hastened to the archiepiscopal palace, and finding the primate slenderly attended, dropt some reproachful and menacing expressions; but he, trusting to the sacredness of his office, proceeded to St. Benedict's church to perform his devotions; thither they followed him, nor did the reverence of his high office, the seriousness of his present engagement, nor the sanctity of the place, deter them from actually cleaving his head before the altar; after which they retired unmolested from the tragical scene.

The death of this antichristian prelate was an awful comment upon the text,—"Pride goeth before destruction, and a haughty spirit before a fall."

The direful consequences of this event, the useful reflections it suggests, and the further review of this memorable reign, we assign as the subject of the next Essay.

H. S. A.

LUTHER's FESTIVAL

OF THE

Translation of the Scriptures.

For the purpose of engaging in this important labour, Luther had devoted the previous summer to the study of Greek and Hebrew. His skill in German is universally admitted. Versions of a very inferior kind had been published at Nuremberg in the years 1477, 1483, 1490, and at Augsburgh in 1518, which were not only ill calculated to attract public notice, but interdicted from being read. The gospels of Matthew and Mark were first published by Luther, then the epistle to the Romans, and the other books in succession, till the whole New Testament was circulated by the month of September. In a letter which Melancthon addressed to the celebrated physician George Sturciad, dated the fifth of May, 1522, he speaks of the whole version being in the hands of the printers. The essential assistance he rendered in completing the work is likewise apparent, for he states, that he had paid particular attention to the different kinds of money mentioned in the New Testament, and had consulted with many learned men that the version might express them with the utmost accuracy. He begs his correspondent to give his opinion, and to consult Mutianus, as being profoundly skilled in the knowledge of Roman antiquities. He entreats him to attend to his application from a regard to the general good, and to do it immediately, because the work was in the press, and printing with great expedition. "I wait your reply," he adds, "with the utmost anxiety, and I beseech you for faith, love, and kindness' sake, and every other urgent consideration, not to disappoint us."

The difficulties of the undertaking particularly pressed upon Luther when he proceeded to the translation of the Old Testament, but he persevered with indefatigable zeal. It appears that Melancthon was deeply engaged in revising this important work for his friend two months previous to his return.

The utmost pains were taken to ensure the accuracy of the translation, for a select party of learned men at Wittemberg assembled every day with Luther to revise every sentence; and they have been known to return fourteen successive days to the reconsideration of a single line, or even a word. Each had an appropriate part assigned him according to his peculiar qualification. Luther collated the ancient Latin versions and the Hebrew, Melancthon the Greek original, Cruciger the Chaldee, and other professors the Rabbinical writings. At the request of Luther, Spalatine afforded them every assistance, by sending them specimens from the Elector's collection of gems. The Pentateuch went to press in December, and a second edition of the New Testament appeared at the same time. A version of the Prophets was published in the year 1527, and the other books in succession till the whole laborious task was completed in 1530. He states how much he was indebted to his particular friend, in writing to Spalatinus. "I translated not only the gospel of John, but the whole New Testament in my Patmos, but Melancthon and I have begun to revise the whole, and by the blessing of God it will prove a noble labour, but your assistance is sometimes requisite to suggest apt words and turns of expression. We wish it to be distinguished for simplicity of style." The whole was republished in a new edition in 1534, which was followed by others in 1541 and 1545. The names of Luther's principal coadjutors in this great undertaking ought to be had in everlasting remembrance—Philip Melancthon, Caspar Cruciger, Justus Jonas, John Bugenhagius or Pomeranus, and Matthew Aurogallus: the corrector of the press was George Rorarius.

After completing this translation of the Scriptures into the German language, Bugenhagius annually kept the return of the day on which it was finished, by inviting a select party of friends to his house in order to celebrate so important an achievement. This social meeting was usually designated The Festival of the Translation of the Scriptures.—*Cox's Life of Melancthon*, p. 220—224.

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It appears from the diary of Miss Jane Deborah Offty, that she was called by divine grace about the year 1783, under the ministry of the Rev. Richard Cecil: the sermon she dates her first lasting impressions from, was founded on Matt. xii. 43, 44. On that occasion she thus writes: "I have reason in particular to bless God for that sermon; it led me to examine the matter over and over again, and to seek that grace which bringeth salvation, and teaches its subject to deny all ungodliness, and to live soberly, righteously, and godly in this present evil world."

From that time to her death, those who knew her best can testify how fully those petitions were answered, and how truly she was enabled to adorn the doctrine of Jesus Christ her Saviour in all things; and though she did not (as many do) enjoy so much of that appropriating faith which leads its possessor to say "He is my beloved and my friend," yet she could always say "Jesus Christ was the chiefest among ten thousand, and altogether lovely." He was the desire of her soul, and her highest ambition was to be found "sitting at the feet of Jesus, clothed and in her right mind."

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fests; but she was not a wavering one: the uniform language of her heart was—"If I perish, it shall be at the feet of Christ." She waited the fulfilment of his promises, and believed against her frame and feelings "That none of those who trust in him shall be confounded." What honour the Lord put upon this determined faith will appear by the closing scene of his dear handmaid.

At the commencement of her long and peculiarly distressing affliction, nothing remarkable appeared, except the patience and resignation with which she met the alarming progress of the disease; never did she mention her sufferings but when asked respecting them. To a friend who said to her "Your sufferings must have been very heavy!" she said, "Not one too many; I have committed my way to the Lord for these thirty years, and he has always chosen what was best for me."

Hitherto she enjoyed but little of his smiles, which constitutes the bliss of heaven. She said one morning, "If it is but light just through the valley, O what a mercy! but if not, what shall I do?" It was observed in answer, she would be equally safe if it was dark all the way: "Yes, (she replied) but I wish it much, for the sake of those who see me die, as well as for my own comfort."

Her frame of mind was a striking comment upon that text—"It is the Lord, let him do what seemeth him good." All who had the painful pleasure of attending the impressive scene, will very long remember how truly she lay as clay in the hand of the heavenly potter: she often said, "I am waiting the pleasure of the Lord concerning me." One time hearing many knocks at the door of a dissipated neighbour, she enquired the cause, and was informed they had a great rout; "Ah! (said she) poor creatures, what will become of them when they come where I am? O what will they do in the swellings of Jordan? The waters will not divide for them: for all their health, I would not change places *with them, nor with* any one: I am just as the Lord would have me, and just where he would have me, and that is just where and how I would be." On one occasion she said, "How superior are my accommodations to what my dear Saviour had; I have not only every comfort, but every wish prevented, by the most tender and affectionate solicitude: He had nothing but a manger. Why should I complain of want or distress, of affliction or pain? He told me no less—

'The heirs of salvation
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As her end drew near, her comforts seemed gradually to increase; speaking one morning relative to her "Will," she said—"I have been thinking of his will, which can never be set aside—'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory.'"

On January 22, she expressed a great deal of uneasiness lest, after all, she should have been deceiving herself, and should not be found on the right foundation; she was asked upon what foundation she would be, and what plea she made use of before God? she eagerly replied—"Jesus Christ to be sure is all I want; he alone can afford me any hope!" She was asked if that was not fleeing to him for refuge? after a short pause she said, "Why yes, it must be, it must be; then I am entitled to strong consolation:" and as to the plea she used before God, she said nothing but mercy would do for her, adding

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January 23, she sent for the writer of this, who had but just left the room. On her approach, she embraced her in the most affecting manner, and said "O my dear, I want to tell you how happy I am; I am sure all is well—how I wish you enjoyed what I do; pray do not grieve for me, I am secure for eternity—

"More happy, but not more secure,
The glorified spirits in heaven."

So delightful and rapturous was her frame throughout this day, that it was feared she would exhaust herself too much, her weakness was so great: she said, "I can never say enough of the mercy afforded; how

'Sweet on his faithfulness to rest,
And trust his firm decrees;
Sweet to be passive in his hand,
And know no will but his.'

And this is what he enables me to do—

'His goodness, how amazing great!
And what a condescending God!'

I want to tell every one the blessedness of having the mind staid upon God.

'This heavenly calm within my breast,
Is the dear pledge of glorious rest.'

Give my Christian love to Messrs. Ivimey, Ralph, and Townsends; tell them to 'cry aloud, and spare not;' and tell saints and sinners the preciousness of an interest in a faithful God: O tell them particularly to warn poor formalists; what should I do now without real religion? O how awful to have the form of godliness, and be destitute of its power! but the foundation of my hope is in a Saviour's blood. 'None but Christ,' said poor Lambert at the stake: 'None but Christ,' said Richard Cecil; and none but Christ says Jane Deborah Offty."

She frequently said, "The fear of death is all taken away."

On January 24 and 25, she was so weak as to be unable to converse; but on recovering from a fainting fit in which it was feared she would die, she said "If I live to be able, I will tell you something to do you good." The 26th afforded an opportunity, when she requested her neighbours might be called: three of the family attended, when she embraced each of them, nor forgot any one in the house, exhorting all according to their different character, and charged every one to meet her in heaven, and to walk in her steps as far as she had followed the Saviour, for he was a good and a gracious God, and never failed those who ventured on him: she continued—"I have had all that was good for me on earth, and now I am going to the full enjoyment of bliss in heaven, where I shall see the King in his beauty, Mr. Forster too, and Mr. Cecil, and Abraham, Isaac, and Jacob: O who could have thought I should die so happy? what a miracle!

'Jesus can make a dying bed
Feel soft as downy pillows are!'

and how soft are mine! I have been fearing death fifty years, and now all my fears are gone; and one step more will land me where all the ship's company meet

'Who sail'd with the Saviour beneath!'

Oh how I wish you would sing that hymn—Glory, glory!" but no one being able, she sang the first, sixth, and last verses of Hymn 30, Book ii.

"Come we that love the Lord," &c.

repeating most joyfully

'We're marching through Immanuel's ground,
To fairer worlds on high.'"

concluding with,

'I'll praise my Maker while I've breath.'

"O," said she, "I shall soon sing in heaven 'Worthy the Lamb to receive riches, and power, and honour, and glory, and blessing;' and why me, dear Lord? O, why me? Is it possible—what shall I? I shall—his precious blood was shed for me! Jesus Christ is ever flowing, and overflowing; a friend in health and in sickness, in prosperity and adversity, in the hour of death and the day of judgment."

She enjoyed much from meditating on the great and precious promises, particularly the benedictions in Matt. v. John, vi. 37; Rev. xxii. 17, &c. for many times together would she repeat these texts, as well as she was able to articulate, and conclude by saying "The scriptures cannot be broken —O mercy of mercies!

> 'A debtor to mercy alone,
> Of covenant mercy I sing;
> Nor fear with thy righteousness on,
> My person and off'ring to bring.'"

She said, Christ was her prophet, her priest, her king, her beloved, and her friend.

On January 27, she said, "I am so bad, so verybad—so heart-sick—but what is that? O to be with Him, (pointing upwards) to see Him—and never, never, never sin any more:" she soon after became delirious; but recovering herself, she broke a long silence by shouting aloud—"Justification—sanctification—glorification—glory, glory!" then laying silent for a while, she said, "O what a mercy to be acquainted with a throne of grace, for when strength and heart fail"——here her power of speech was for a time suspended, and even refused to utter "all is well," which she many times attempted; at length she said very plain, "There is none in all the heavens—there is none in all the earth, I so love, so admire, so adore, as the dear Saviour; and all the preparation I know for death is to feel my need of him: and that I certainly do, for no one knows but myself and the dear Saviour how guilty, how helpless, and how depraved I am; and none but Jesus can save me, and he can save me to the uttermost."

January 29, she was delirious until the evening, when she came to herself, and asked for some part of the family before mentioned; when they came in she exclaimed, "Come and see a poor sinner die in the Lord! He is good to the last; the waters of Jordan are parting, and I am going over dry-shod." She apprehended her countenance might be unpleasant through the violence *of convulsions, and begged* they would not be alarmed at it; and putting one of her hands over her face, extended the other to receive them, telling them, it was only the countenance, all was glory within!! adding,

> "When you hear myheart-strings break,
> How sweet my moments roll;
> A mortal paleness on my cheek,
> And glory in my soul."

Then with an animation, and sweetness of countenance it is impossible to describe, she would shout,

> "Hark! they whisper, angels say,
> Sister spirit come away."

"There's the sweetness," she would say, "Sister spirit."

January 29, she said to me, "O, my dear, I am so happy; you never saw me so—I never was so before. Happy, happy, happy! Hallelujah, Hallelujah! Victory, victory, thro' the blood of the Lamb!" She then lay a very long time insensible; but when again collected and able to speak, she said

> "Death cannot make our souls afraid,
> If God be with us there;"

"Dying is only like walking home." She soon after this went off again, but was once more sensible; and said very distinctly, but with a long pause, "Chained, foe." After this she spoke but once, which was on Friday morning, January 30, in answer to my asking her if she was happy; she replied "Yes, dear!" otherwise she was quite speechless from January 29, until February 1, when her happy spirit took its flight in the fifty-fifth year of her age. She is now, doubtless, as she often expressed it,

> "Where she would see, & hear, & know,
> All she desir'd and wish'd below."

A funeral sermon was preached at Eagle-street meeting by the Rev. J. Ivimey, her pastor, from Psalm cxlvii. 11.

She was buried in a handsome family vault in the burying-ground of Bloomsbury parish, at the back of the Foundling-hospital; and left, by her Will, a small annual sum to the Rector to keep the tomb constantly in good repair.

Review.

Serious Remarks on the different Representations of Evangelical Doctrine by the professed Friends of the Gospel. By John Ryland, D. D. pp. 38.

It is well known that a difference of opinion exists among ministers of evangelical sentiments, as to the manner in which the unregenerate are to be addressed in the ministry of the Gospel; though they are perfectly agreed respecting the peculiar tenets of Calvinism. Whilst disputes upon the "Modern Question" have been carried on, a third party have made their appearance, who professing to hold the doctrines of grace more clearly, have seemed to deny their practical tendency in the lives of believers. The distinguishing feature of their creed is "Union with Christ." It appeared to us, however, that no *evidence* of union is required by their system, unless a strong persuasion that so it is might be called by that name. Hence personal sanctification is rendered unnecessary, and obedience to the law of God is not obligatory; men may sin without remorse, believe without evidence, and be saved without holiness; presumption is substituted for faith, and speculation for obedience. There is certainly nothing in this system to prevent men from "turning the grace of God into lasciviousness;" or from sinning that grace may abound. Consequences these that discover the source from whence they flow; and which prove, that whatever high sounding epithets may be affixed to such sentiments, that they are not "doctrines according to godliness."

The pamphlet before us, which is designed to expose these abuses of the doctrines of grace, though written with considerable ability, is not, we fear, sufficiently perspicuous to arrest the progress of Antinomianism in our churches. There are many serious persons who love to hear of a finished salvation, who are incapable of detecting the sophistical inferences which "men of corrupt minds and destitute of the truth" will draw from such sentiments. These would understand a discourse the design of which was to prove, that the person who does not bring forth "the fruits of righteousness," can have no evidence of either his calling or election being sure; and that those whose faith does not purify the heart, are not believers but hypocrites; nor such as are made free by the Son of God; but those who, while they boast of liberty, are the subjects of bondage and the slaves of sin. We can only give a few extracts from this sensible pamphlet.

"Truth is ever consistent with itself: but error must needs be otherwise.—Thus, it is a mode of expression nowhere countenanced in Scripture, to say, 'That our sins are forgiven before they are committed;' yet the same persons are fond of affirming, 'That all sins are forgiven, whether past, present, or to come,' who, nevertheless, strongly imply, that 'no sin can be committed by any one after he is a believer.' For surely, if the believer, as they also affirm, has nothing to do with the law, in any form or sense whatever, it must be impossible that he should have any sin to be forgiven."

We recommend to the notice of our readers the following description of the absurdities which those embrace, who object to the law of God as the rule of life to believers.

"As no one can be properly aware of his *need* of Christ, or of his *obligations* to him, unless he understands what is the *duty* required of man, and what is to be considered as *sin*; so, if even true Christians have defective or erroneous ideas of the law, they must have also a very defective and imperfect sense of the riches of pardoning mercy.

"The less I see of the evil of sin, the less shall I admire the grace of God in the pardon of sin, or the efficacy of the blood of Christ in rendering its pardon consistent with the divine perfections. It is, therefore, indispensably necessary, that ministers should preach the LAW in subserviency to the GOSPEL; nor can any man give a just representation of the *gospel*, unless he faithfully explains the extent, spirituality, and righteous sove-

rity of the divine *law*; and demonstrates its equity and excellence. If the law was not holy, just, and good, how came it to pass, that the incarnate Son of God delighted to obey it? If even its penal sanction was not too righteous to be abated, the infliction of the curse on the surety, whose dignity and excellence were superlatively great, must have been far more shocking than its falling on the original offenders.

"If any one should imagine that the law of God demands less of men, in consequence of the fall, and the present depravity of mankind, then there is so much the less sin to be charged upon them, and so much the less to be atoned for and forgiven; and, consequently, our obligations to Christ and to free grace are proportionably the less."

We wish the worthy author would take up his pen again, and make a more *direct attack* upon those who preach the doctrine of imputed sanctification, and others of a similar tendency. He may be the honoured instrument of doing much good to those "who are not yet entangled fast in the toils of error."

Reflections on the primary Causes of the Rise and Fall of the Roman Empire, &c. pp. 64, 12mo. Williams.

A SERIOUS pamphlet, written by a man of good sense, and extensive information, who appears to be well affected towards the Christian religion.

Antibiblion, or the Papal Tocsin. Price Four-pence, or 25 Copies for Six Shillings.

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No. II. A free exposure of the sophistry by which the Pope's first bull is defended, with further proofs of Papal intolerance.

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No. V. Protestant Resolutions on the Roman Catholic claims; with three letters by Melancthon; and Luther's letters to Wm. Wilberforce, Esq. M. P.

No. VI. Roman Catholic principles, exemplified in the republication and solemn sanction of the persecuting Bible-annotations, originally printed by Queen Mary's priests, at Rheims; three more letters by Melancthon; and new proofs of Papal folly and violence.

No. VII. A further account of the Roman Catholic Bible, published last year at Dublin, by Coyne, Parliament-street, under the express sanction of the Titular Archbishop; Dr. Troy's declaration of the disapproval of the notes in the Rhemish Testament, with Mr. Coyne's letter in reply, &c.

We think that all true Protestants must feel much obliged to the editor for these little pamphlets, in which many important facts are clearly stated, and several official documents from Rome are placed in their proper light. We concur with him generally in the reasonings which he has built on these facts and documents; though we can by no means agree with Fabricius, when speaking of Dissenters, and their separation from the Church of England: page 108, he says, "To that pure church do they owe the liberty they enjoy." Their obligations to the state are very considerable, and always readily acknowledged; but their obligations to the episcopal church, as by law established, are not quite so clear.

Scripture Portraits; or, Biographical Memoirs of the most distinguished Characters in the Old Testament, &c. By the Rev. Robert Stevenson, of Castle Hedingham. 2 vols. 12mo. 1817.

WHATEVER is at once designed and adapted to promote a more diligent attention to the Holy Scriptures, must be entitled to our warmest commendation. We wish all our juvenile readers to know by experience, that the Bible is the most entertaining, as well as the most useful book, that is now in circulation.

In this work the author makes no pretensions to critical disquisition, profound research, or elaborate argumentation. The title-page announces, that it is "adapted to juvenile readers."

Many of these short pieces are far from being finished *portraits*, some of them can scarcely be called *sketches*; and some of them, perhaps, the critic would not allow to be complete *outlines*. We consider, however, that Mr. Stevenson may justly claim much more than the praise of good intention. He has written a work, (and he intimates an intention to do more,) which will allure many a youthful mind, we trust, to a happy acquaintance with the oracles of truth and wisdom. The sentiments are decidedly evangelical, while "the author flatters himself that it will not be discovered from any internal evidence to what denomination of professing Christians he belongs." The style is neat throughout, often elegant, but not too refined; and the addresses to young persons appear to proceed from the heart of the writer—free and familiar, breathing warm and affectionate concern for their present and everlasting welfare. The poetical mottos are very appropriate, instructive, and judiciously employed. We can promise our young friends, that they will find in this work a garland of beauteous flowers—a basket of the richest fruits—a string of pearls of inestimable value.

The following specimens of the author's manner may suffice:

"Had an Egyptian Princess so much compassion as to say, concerning a poor little outcast, 'Take this child, and nurse it for me?' Surely, then, young people of both sexes should consider how many poor, forlorn, uneducated children there are, who are born for immortality, whose parents cannot give them instruction, and are not at all sensible of its infinite importance. Let them regard these interesting young creatures, who are perishing daily for lack of knowledge, and listen to the voice of God, who says, 'Take these children, and bring them up for me.' The institution of *Sunday Schools* will afford the most ample field for such benevolent exertions; and they *may hope that many* of them will rise up and call them blessed."—No. 50. *The Birth of Moses.* Vol. I. p. 176.

"In the early part of his reign, Solomon showed the most filial duty and respect for his royal mother; for, upon her coming into the court where he was, he immediately rises from his chair of state, and meets her, and bows to her, and sets her on his right hand. This is a most pleasing picture of filial respect; for with all his royalty, he did not forget that he was a son. Let young persons, from this instance, be ambitious of shewing those attentions to their parents which love and duty call for; more especially if those parents have been earnestly solicitous concerning their best interests, and have shewn them, both by precept and example, the way to peace, comfort, and usefulness here, and glory hereafter."—Vol. II. p. 80.

We are glad to learn from the concluding pages, that the worthy author intends to delineate the principal characters of the New Testament also, and to review the parables, the miracles, and the prophecies of the New Testament, in four additional volumes. "And should he even be interrupted in the progress of his plan, and the directing rod fall from his hand by the arrest of a messenger who will admit of no refusal; he will not have reason for regret, if, from contemplating these illustrious characters in this lower world, he should be introduced to a personal acquaintance with them in the regions of immortality." Vol. II. page 271.

LITERARY INTELLIGENCE.

Just Published,

A Third Edition of a Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns. By the Rev. James Upton.—It has been strongly recommended to J. U. to omit the intended Appendix, and print the third Edition without any Addition, as it would be attended with considerable inconvenience, where they have been introduced.

A Reply to the Rev. J. Kinghorn; being a further Vindication of the Practice of Free Communion. By the Rev. Robert Hall, A. M.

The second Edition of Dr. Ryland's Memoirs of the late Rev. A. Fuller.

Missionary Retrospect and Foreign Intelligence.

ADDRESS TO THE PUBLIC

FROM THE

Committee of the Baptist Missionary Society.

THE Committee of the Baptist Missionary Society feel it incumbent on them to acquaint their numerous friends with *the present low state of the Society's funds.* The balance now in hand is somewhat more than £3000; but some bills, drawn by our Serampore brethren, nearly to the same amount, fall due the beginning of next month; and when these are discharged, the Treasurer will have *but very few pounds in his hands.* It is well known, that the Society possesses *no funded property whatever;* but relies, under God, for its support, on the continued liberality of the Christian public. The Committee gratefully acknowledge the kind support which has hitherto been afforded them, and earnestly hope their friends, in all parts of the kingdom, will exert themselves to render prompt and efficient aid.

JOHN RYLAND, *Secretary.*

March 19, 1818.

FOREIGN MISSION SCHOOL.

AMERICA.

THE Congregational Board of Missions in the United States, have lately established a *Foreign Mission School* for the purpose of educating Heathen youth, so as to prepare them to act either as Missionaries, School-masters, Interpreters, Physicians, or Surgeons, among Heathen nations; and to communicate such information as shall tend to promote Christianity and civilization. It appears, that twelve youths are already receiving instruction in this seminary, among whom are several from the Sandwich Islands, into which, there is good reason to hope, a way will thus be opened for the introduction of the gospel. Obookiah, one of these young men, is a native of Owhyhee, and arrived in America in the year 1809, having embarked as a sailor in a trading vessel belonging to Newhaven, which touched at his native island. His parents and an infant brother were slain in one of those murderous conflicts which are frequent on those islands. Soon after his arrival in Newhaven, he was found one evening, at the door of one of the colleges, weeping; on being asked the cause, he replied, that nobody gave him learning. This circumstance having attracted the attention of some of the students, and a few other pious friends, arrangements were made for his instruction, and his progress was very pleasing and satisfactory. He received and understood the truths of the gospel with wonderful avidity and correctness; and it is hoped, that the many prayers which have been offered for his conversion have been graciously answered. In the autumn of 1814, he was taken under the care of the North Consociation of Litchfield county, and pursued his studies under their direction. The evidences of his Christian character continued to brighten. He was constant in reading the scriptures, and occasionally prayed and spoke in social religious meetings with acceptance. His progress in the various studies to which his attention was directed, was satisfactory; and, by his own exertions, without any regular instructor, he acquired considerable knowledge of the Hebrew, and translated portions of the Hebrew Bible into his own language: manifesting a taste for the Hebrew language, and much pleasure in studying it. He discovered an increasing anxiety for the salvation of his countrymen; always mentioning their case in his prayers, and requesting his Christian friends to pray for them. It seemed to be his sole object, to be qualified to return and declare to them the unsearchable riches of Christ.

This interesting young man is about twenty-two years of age. He has been baptized; and gave, when examined on that occasion, a highly satisfactory account of the state of his mind. He was admitted into the Foreign Mission School on the 1st of May, 1817, and the Visiting Committee state, that "His conduct and conversation have been such as become the gospel. He appears to grow in grace, and more and more to evince the reality of his new birth. He has been chiefly studying Latin the last summer; and has made as good proficiency as youths of our own country ordinarily do."

Of Hopoo, another native of Owhy-

hee, an equally interesting account is given, which we would gladly transcribe, did our limits permit. He has also been baptized, "and shines eminently as a Christian; ardently longing for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus."

Surely these may be regarded as pleasing indications, that the set time to favour these far distant isles with the tidings of love and mercy is at hand!

WEST INDIA REGULATIONS.

SABBATH-BREAKING.

Some gentlemen in the metropolis have lately united for the purpose of considering "the expediency of adopting measures to prevent the increasing and injurious profanation of the Lord's-day." They have had encouraging communications with several Magistrates, some eminent Members of Parliament, and the principal Secretary of State for the Home Department; and propose to introduce a Bill into Parliament in aid of their object. Every true friend to his country will desire that success may attend such efforts as these; but, however prevalent the evil may be at home, most of our readers know it is much worse in our possessions abroad. Few, however, would believe, that a British Governor could make *Sabbath-breaking* a matter of express appointment, and thus frame mischief by a law! Such, however, is the painful fact. The following proclamation appeared in the Berbice Gazette of Nov. 26, 1817: "We do enact, by these presents, That from and after the publication of these, every proprietor, attorney, manager, or other person having charge of slaves in this colony, shall allow to such negroes and other slaves the following holydays and dancing days, namely:

"At *Christmas*, from eight o'clock of the evening of the 24th of December, till the same hour of the evening of the 26th of December following.

"At *Easter*, from eight o'clock of the evening of the Saturday succeeding Good Friday, till eight o'clock of the evening of the Monday following.

"At *Whitsuntide*, from eight o'clock of the evening preceding Whit Monday, until twelve o'clock of Sunday night, the dancing then to cease. Whit Monday to be also considered a holyday, but *not a dancing* day.

"And that no ignorance may be pretended, these presents shall be printed, published, and sent round to every estate within this colony."

It is curious to remark, that the same Governor issued a proclamation in 1811, in Demerara, to prevent negroes from meeting for religious worship. On the dancing Sundays, the town and the estates are nothing but scenes of riot, noise, and intoxication; and the whip is frequently going, more just after the holydays, than at any other time.

See Philanthropic Gazette for March.

SCHOOLS IN INDIA.

To the Editors of the Baptist Magazine.

It must, perhaps, be generally allowed, that "the Hints relative to Native Schools in India," published by our brethren at Serampore, and abridged by order of the Baptist Missionary Society,* cannot be too widely circulated: Yet, as no one has hitherto called the attention of your readers to this subject, permit me to offer a few remarks on its most solemn and affecting claims.

From that region to which the eye of our commiseration has been so long directed, and from that most interesting class of its immense population, over which our tenderest compassion weeps, we are awakened by a fresh cry of intellectual and spiritual necessity. Children are calling *now* from that dark land of idols, and pleading for deliverance from the demon of superstition, whose withering influence is on their bud of life. We have this cry, too, uttered in the language of those men, whose words not only teach us how to feel, but whose lives instruct us how to labour.

In the pamphlet before us, we have a plan of practical benevolence already proved to be more than speculative, and capable of the most extensive operation. We are at once convinced by the argument, that native schools in India would be an unspeakable advantage, and presented with the experiment. *Thirty* of these schools are at this moment supported by the matchless zeal of our brethren, and *three thousand children* taught.

The scriptures translating into thirty-six eastern languages will, indeed, ultimately present the light of life to

* This pamphlet may be obtained from any member of the committee.

considerably more than one half of our race, who are sitting in darkness, and in the region of the shadow of death: but if the veil of ignorance should be allowed to intercept the ray, this word of the Lord to the bewildered heathen eye would be darkness and not light. Our brethren say, "That scarcely one man in a hundred will be found, who can read a common letter;" and add, "Thus with a regular and copious language of their own, nearly all who are ignorant of the Sungskrit language, (which is not understood by one in ten thousand throughout India,) are in a state of ignorance, not greatly exceeded by that of those savage hordes who have no written language; while numerous causes combine to sink them below most savage nations in vice and immorality."

The extensive establishment of these schools, therefore, is required to give effect to the other labours of the Mission, and would be sapping idolatry at the foundation, by illuminating the benighted millions of Asia in the infancy of their existence. It appears from these hints, that 15*l*. per annum would defray the whole expense of a school which educates forty children; and if we consider, that not only this number of immortals will become acquainted with Christianity, and the rudiments of history and science; but that the information thus received must be diffused amidst so vast a population, we are struck with the immense result of so apparently small a benefit.

Our missionaries engage, that any friend, or any number of friends united, who may be pleased to patronise a native school, shall have it supported in their names, and an account of the pupils sent them from year to year. It is to be hoped, therefore, that some individuals, and many of our churches, will have their schools in Bengal. There are those who have already adopted the determination, and it is an object which I would warmly recommend to the young, who compose so large a part of our congregations in this enlightened land. Even the children of a British Sunday School should be instructed to cast a mite into the treasures collected for the children of the Heathen world. Still it must be remembered, that these establishments must be maintained without any sacrifice of the contributions which flow in the original channel, and which, if it were possible, should produce an ample supply.

Having touched on the subject of contributions, I would here express my grief, that so little is *done for the Mission* amongst ourselves. Its expenditure is about 20,000*l*. per ann. Of this sum, less than 10,000*l*. was contributed throughout the United Kingdom in the year ending September 30, 1816. Thus a few individuals, who do the work, contribute also to the expense of it, more than the whole sum collected in Great Britain.

Some of our churches have had annual collections from the commencement of the Mission; but they are very few. I fear there are others who have never had either a collection or a subscriber! Whoever will be at the pains to examine the Periodical Accounts will see, that while there are various Auxiliary Societies, and many subscribers of one guinea a year, there are many churches without regular collections.

If our brethren in India devote their all to this good work; if they employ every means in aid of it, each making the cause his own; why should not an opportunity be annually afforded to the poor, and others among us, who cannot subscribe, or do not belong to Auxiliary Societies, to contribute their slender portion? If the five hundred churches which are in the kingdom collected on an average but 10*l*. each, it would give 5,000*l*. annually to the funds of the Society.

I would gladly avoid reflections that may wound the feelings of an individual, or of a society; but too much remains unattempted to admit of silence. The ministers have neglected to urge, or the people have failed to listen; and, perhaps, both evils are to be acknowledged. Our lamented brother Fuller laboured more than twenty years, and was worn out in the service of the Mission; and allowing that he has no successor of equal talent and influence, should we not aim, by a zealous co-operation, to supply his lack of service? The cause should be as dear to us as it was to him, or as it is to any who survive him, in India, or in Britain.

Let us labour, then, to impress all with whom we are connected, or over whom we have any influence, to consider the patronage of the Mission an *individual* duty, to think of it as of their *own mission*, and not as the mission of *a few*.

Time is rapidly wasting, souls are perishing, and soon shall we be called to give an account of our stewardship. That those of us who are professing to live in the expectation of that final audit may do it with joy, and not with grief, is the prayer of

Yours,

BARNABUS.

Domestic Religious Intelligence.

NEW CHURCHES.

Every developement of the plan which is intended to be adopted for carrying into effect the project for building new churches, must be interesting to our readers. The official documents, however, do not contain any information as to the number of persons who *actually attend* the parish churches; nor how many more might be accommodated, if they were so disposed; but merely the gross number of the population, and the relative capacity of the churches to contain them. The difference between these is not so great as we had supposed. The number of the population being 9,940,391; and the number of persons they contain being 4,770,976; consequently, nearly one half of the population might, if they chose to attend the churches, find sitting-room. Now, if it be considered, that there are but few parishes which do not contain a dissenting place of worship, and that very many have two or three, and some larger parishes a still greater number; and when it is recollected how numerously most of these are attended; it would really seem that most of our population are already provided with places for the worship of God; and are supplied with teachers recognized as competent religious instructors by the laws of the land. A popular writer has remarked, on the silence observed respecting the dissenting places of worship, "But in building more places of worship, we must not shut our eyes to the glaring fact, that there is, and always will be, a considerable number of Dissenters, for whom no church-room need be provided." And he might have added, "Among whose ministers will be found none who are non-resident, and none who possess *sinecures!*" We feel a little anxious to know, as the Legislature has entirely omitted the mention of their places of worship, whether it is intended to leave them out also in the expenses which will attend the erection of new churches, and the consequent means for supporting more clergymen? It will be indeed "hard measure," (as good Bishop Hall called the treatment he received from the Presbyterians,) should the Dissenters, in addition to building *their own places* of worship, and supporting their own ministers, and paying equal proportions with their neighbours who attend the churches, towards the poor and church rates; should they be also required to pay additional rates towards a measure, which, with the exception of some large towns, appears to them to be unnecessary. If, however, *Churchmen* wish to have *new churches*, and will imitate the Dissenters by paying for them and the ministers themselves, the Dissenters will have no cause to complain; but will rejoice that the example they have so long set before the nation begins at last to be imitated.

1. *An Account of Benefices and Population, Churches, Chapels, and their capacity, number, and condition of Glebe-Houses, and income of all Benefices not exceeding £150. per annum.*

Number of Benefices		10,421
Population		9,940,391
Churches of the Establishment	10,192	
Chapels	1,55	11,743
Number of persons they contain		4,770,975
Glebe-houses fit for residence		5,417
Benefices which have no Glebe-houses		2,626
Glebe-houses not fit for residence		2,183
Living not exceeding £10	12	
—— 20	45	
—— 30	119	
—— 40	248	
—— 50	314	
—— 60	314	
—— 70	301	
—— 80	278	
—— 90	251	
—— 100	594	
—— 110	250	
—— 120	289	
—— 130	254	
—— 140	217	
—— 150	219	
Total number of Benefices not exceeding £150		3,503
Number of Livings, the value of which are not specified, being returned as Impropriations, or Appropriations		27
Sinecures		38
Number of Livings not included in the preceding classes, and therefore presumed to exceed the value of 150*l.* yearly		5,985

2. *On the insufficiency of Churches.*

An Abstract of the Totals of Parishes containing a Population of above 2,000, *of which the Churches will not contain one half:*

Population 4,659,786
Number of persons the churches and chapels will contain 949,222
Excess of population above the capacity of churches and chapels 3,710,564

An Abstract of the Totals of Parishes of above 4,000 *Inhabitants, of which the Churches will not contain a quarter;*

Population 2,947,698
Number of persons the churches and chapels will contain ... 419,193
Excess of population above the capacity of churches and chapels 2,528,505

We have only to add, that in our opinion some measures should be adopted, to give general information to the public, as to the number of places of worship registered under the Act of Toleration, whether belonging to *Presbyterians, Independents, Baptists, Quakers, Methodists,* &c. Also of the number of persons they will contain; the number usually attending public worship, &c. The Societies for protecting the civil rights of Dissenters might in a short time be able to ascertain this without much difficulty or expense.

STEPNEY

ACADEMICAL INSTITUTION.

The annual meeting of the subscribers and friends to this Institution was held January 13, 1818, at the King's Head, in the Poultry, London. The Rev. William Newman, D.D. President, in the chair. The Committee reported, that, during the first year, six students had been received on the foundation of the Society: *three* of whom had been placed in the academy at Stepney; *one* with the Rev. Joseph Kinghorn, of Norwich; and *two* with the Rev. Mr. Anderson, of Dunstable. That *five* students having completed the term of their education at Stepney, had left the academy. Mr. Samuel Brown, who had been lately ordained at Loughton, Essex; Mr. Wm. Pepper, who is supplying, with a view to a settlement, at Melbourn, near Cambridge; Mr. Josiah Wilson, who had accepted an invitation from a new Society of Baptists in Dublin; Mr. Thos. Keen, who is supplying a congregation at Newry, in Ireland, *under the patronage of the Baptist Irish Society;* and Mr. Cramp, who is preaching in Dean street, Southwark, with a view to the pastoral office.

That at present seventeen students, (twelve at Stepney, and five in the country,) are supported by the funds of this Society.

Unanimous and cordial thanks were voted to all in the management of the Institution, and to all who had, by donations of money and books, contributed towards its benefit.

Joseph Gutteridge, Esq. was re-elected Treasurer; and the Rev. Thomas Thomas, Secretary; and a Committee appointed for the ensuing year.

Extracts from letters of several ministers, educated by this Society, now settled over congregations in the country, were read, from which the actual and happy results of the exertions of the Society, through the blessing of God on the labours of those whom it has patronized, appeared; and which, together with the Reports of the tutors, of the good conduct and improvement of the students under their care, afforded great satisfaction to all present, and furnished a fresh stimulus for continued and unceasing exertions in the support of an Institution, which has so evidently obtained the approbation of heaven.

As a balance of upwards of £300 is due to the Treasurer, as appears at the audit of accounts for the past year, the ministers and friends of the Society present, were particularly requested to use their influence, both in town and country, to obtain donations and subscriptions in aid of its funds.

Since the last annual meeting, donations of books have been received from several friends, and are hereby thankfully acknowledged:

By Mr. Napier—Brown's Prize Essay on the Being of God.

By Mr. Allen—His Translation of Outram on Sacrifices.

By Mr. Jacob Philips—More's Theological Works, and many other articles, some of which are highly valuable.

By Daniel Lister, Esq.—Innes's Sketch of Human Nature.

By the Rev. George Ford—Dr. Owen's Death of Death.

Messrs. Wilson, Keen, and Pepper, on leaving the academy, presented several volumes, by Dr. Campbell, of Aberdeen, handsomely bound.

D. R. Munn, Esq. of Walbrook, has sent for our museum a rattle-snake, late in the collection of Joseph Fox, Esq.

To R. H. Marten, Esq. we are under great obligations, for his zeal in supplying us with specimens in Mineralogy.

To R. R. Broad, Esq. of Falmouth,

the Committee presents grateful acknowledgments for the several presents of Cornish Minerals which he has kindly communicated.

We are greatly indebted to George Creed, Esq. of Mile-End road, for the printed "Copy of a deed conveying certain Estates in Trust, for the benefit of five Academies among Protestant Dissenters, namely, the Academies at Homerton, Hoxton, Hackney, Stepney, and Bristol."

We have received from Mrs. Brackett (widow of the late Rev. Mr. Brackett), a Letter in the hand writing of Dr. Watts, addressed to the Rev. Mr. Arthur, the first pastor of the Baptist church at Waltham Abbey. It is dated, Newington, September 9, 1734.

Other friends, it is hoped, will promote the benefit of the Institution in the same way.

*** Since the meeting, a handsome portrait of the Rev. Mr. Anderson, one of the first pastors of the church in Grafton-street, has been presented by Thomas Millwood, Esq. of Portsea.

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

On Thursday, January 22, a numerous and respectable meeting was held at the City of London Tavern, his Royal Highness the Duke of Sussex in the chair, for the purpose of forming an Auxiliary School Society, in aid of the British and Foreign School Society, for the north-east district of the Metropolis, including Hackney. At this meeting, which was numerously attended, Mr. William Allen, of the Society of Friends, stated, that the most gratifying information of the success of the system was frequently arriving from various parts of Great Britain; and particularly that in many places its introduction had been attended with an evident improvement among the children of the poor, in the observance of good order and attendance on divine worship on Sundays; that the system had also made considerable progress in Ireland, and that no other plan was calculated for that country; that this, not interfering with the religious opinions of the parents, met with great support from the Roman Catholics; and its utility was so manifest that the Society in Dublin had been assisted by a Parliamentary grant of several thousand pounds. The system had been introduced into France; first among the Protestants: among the poorer classes of whom education had been more neglected than even among the Catholics. They had established schools at Montpellier, Toulouse, Montauban, Bourdeaux, and other places; and the Catholics, alarmed at the progress of the Protestants, yet knowing that education was not to be stopped, were about raising a rival institution. The system had been introduced even into Spain, and several schools were established at Madrid. Mr. Allen added, the cause was proceeding in other parts of the continent of Europe, in the East and West Indies, particularly in the island of Hayti, under the patronage of Christophe, in the United States of America, and in Africa.

Mr Allen further stated, that the cause of religious liberty had been espoused by the benevolent part of the Church of England, and has distinguished the House of Brunswick, now on the throne. That this Society owed much to the patronage of the King, who as long as he was able to attend to business, had regularly sent one of his pages with a subscription of 100*l.* a-year; and that great zeal in the cause and anxiety for its success had been displayed by the Dukes of Kent and Sussex.

The Bishop of Norwich said, it was not now a question of doubtful disputation, whether education be or be not conducive to order or good morals in society. No man was now so bereft of his senses as to make the subject a matter of argument. Well had the Legislature of Pennsylvania some years ago laid down the wholesome maxim, that it was far better to prevent crimes than to punish them, and that to inform and reform the infant race was better than to punish and exterminate it. They had a fine practical example of the success of so benevolent a plan in the state presented by a body of their fellow Christians, one of the most distinguished of whom had that day addressed them (Mr William Allen, of the Society of Friends). That body, by educating their youth, had done more to reform the morals of mankind than all the governments on earth had done by gibbets and racks. It had been asserted, and not without reason, that no government had a legal right to inflict capital punishment upon its subjects, until it had taken the proper pains to instruct the lower ranks in the nature of their duties. They had been well referred to the case of Scotland. Fielding, who had so many years efficiently presided at the Bow-Street Office, had once told a friend of his (the Bishop's), that in the course of a very long period, he never had brought before him, in his magisterial capacity, more than six Scotchmen.

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Rev. F. A. Cox, the Secretary,
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eting was also addressed by
Messrs. H. F. Burder, R. Hill, Harper, Brittan and Broadfoot, G. Byng, Esq. M. P. T. F. Buxton, Esq. John Pugh, Esq. David Bevan, Esq. James Young, Esq. and Mr. Mackenzie, and the resolutions were all passed unanimously.

RELIGIOUS LIBERTY.

The two following cases, important to the interest of Protestant Dissenters, and the latter to the rights of worship in general, were tried at the Salisbury March Assizes, before Mr. Justice HOLROYD, who presided at *Nisi Prius*.

Lewis v. *Hammond.*

In this case it appeared from the statement of Mr. Sergeant Pell, Counsel for the plaintiff, and the proofs, that the plaintiff, being a farmer at Foxbanger, in the parish of Rowde, near Devizes, attended regularly a congregation of Independent Dissenters in that town, and in passing through a turnpike gate, called Seend gate, on Sundays, he claimed from the defendant, who is a collector of tolls at the gate, an exemption from the toll of ten-pence demanded from him, because he was going to his proper place of religious worship at Devizes, and that such claim being rejected, and the toll enforced, the action was brought, in his name, by the Society in the metropolis called "The Protestant Society for the Protection of Religious Liberty," to recover back the amount of the toll so obtained.

For the defendant it was contended by Mr. Casberd, that under the particular words of that turnpike act the plaintiff was not entitled to the exemption, because he went out of his own parish to attend at a place of public worship, and because there was in such parish a dissenting place of worship.

But a case being mentioned by Mr. Sergeant Pell, where, at the Suffolk Assizes, Mr. Justice Grose had held such defence to be unavailing, Mr. Justice Holroyd determined that the plaintiff was entitled to the exemption, notwithstanding the topics urged for the defendant; but he permitted his Counsel to apply to the Court, if they, on reflection, should deem it expedient to correct his judgment, and directed the Jury to find a verdict for plaintiff.—Damages 10d. and costs.

The King v. *Rev. William Easton, Clerk, James Jerrard, and eight others, for a Conspiracy to disturb a Congregation of Dissenters, at Anstey, near Tisbury, in this County, and for a Riot.*

The following were the facts of this

case, conducted like the former, by the society in London for the Protection of the Religious Liberty of the Dissenters, as stated by Mr. Sergeant Pell, and proved by the witnesses for the prosecution. The Rev. W. Hopkins, a dissenting minister at Tisbury, was invited to preach at Anstey, an adjoining parish. Of that parish the Rev. W. Easton was the perpetual curate, and J. Jerrard was the tything-man; but the clergyman resided also at Tisbury, three miles from the place of riot. A dwelling-house belonging to J. Butt was certified as the place of the meeting of the Dissenters. Mr. Hopkins first attended in November 1816; he repeated his visits, and noises were made without the house, which interrupted the worship at the several times when he so attended, until the 31st of December, 1816, the time stated in the indictment. On that evening he went about six o'clock to preach, when seventy persons were assembled without the house; the night was showery and cloudy, and the ground wet. Among those assembled were the several defendants, also Easton (the clergyman) and Jerrard. The mob were supplied with cow-horns, large bells, and various discordant instruments, and, encouraged by the clergyman and peace-officer, made a most clamorous and terrific noise. They paraded about nine yards from the house, and, notwithstanding the remonstrances of the high constable of the hundred, who attended the meeting-house, and other respectable persons, they persevered in their disturbance, until the minister could not be heard, and he was compelled abruptly to discontinue the religious service. On the return of Mr Hopkins, he was followed by the same mob, amidst execrations, noises, and their horrible music, for half a mile, to the boundaries of the parish of Anstey.

Mr. Casberd, for the defendants, endeavoured to convince the Court and Jury that there was no conspiracy: and that, as the people did not enter the house of meeting, nor personally ill-treat the minister or congregation, there was no riot.

But Mr. Justice Holroyd interposed, and declared, that as to the conspiracy the Jury should decide; but that the proof of a most indecent, unwarrantable, illegal riot, was distinct and uncontrovertible.

Mr. Sergeant Pell then stated, that the Dissenters from lenity to the clergyman, not by way of compromise, would not press for a verdict for the conspiracy, but only for the riot; and for which they *would certainly bring* up the defendants to London for the judgment of the Court of King's Bench, during the ensuing term.

At this liberality the Judge and the Court expressed satisfaction, and the Jury returned a verdict of—*Guilty of the Riot, against the Rev. W. Easton, J. Jerrard, and seven other defendants.*—*Salisbury Journal.*

BRUSSELS.

Extract of a Letter dated Dec. 26, 1817, from Mr. Angus to Dr. Newman.

"The government, having considered the unlettered state of the poor, have some time ago voted a sum of money for the establishment of public schools, to be placed at the disposal of the Minister of Instruction. A noble measure! until it be realised no rational hope can be entertained of seeing this fine population released from the chains of darkness by which they are bound.

A very interesting work, published at Paris, is about to make its appearance in three volumes, two of which are already in the hands of the booksellers, entitled *A Critical History of the Inquisition.* The author was himself a Secretary to that horrible institution for many years, and judging from his titles, a man of great celebrity in the literary world. The subject is taken up from the very earliest period of its history, and is brought down to the present day—noticing the different degrees of heat by which the pious establishment was inflamed. It seems to be much sought after by the reading world on this side of the water, and I am persuaded it will not be less so on yours, when it comes to appear in an English translation."

SHOCKING OUTRAGE.

On Tuesday last, a very extraordinary outrage was perpetrated in the church-yard of Otterton, Devon. The grave of the late Rev. S. Leat, a venerable dissenting minister of Budleigh, who was interred about ten months since, was opened, both coffins pulled abroad, the corpse mangled, the shroud torn to pieces, and the cloth which covered the outer coffin carried away. Great exertions are making to discover the atrocious perpetrators, and a handsome reward offered for their conviction.—Times, Mar. 24.

PORT OF LONDON SOCIETY.

N Wednesday, March 18, 1818, a t crowded and respectable meeting held, pursuant to a notice published ur last Number, at the City of Lon- Tavern, Bishopsgate-street, to form w institution for the benefit of sail- nominated "The Port of London ety for promoting Religion among rchant Seamen."

enjamin Shaw, Esq. M. P. was called he chair. R. H. Marten, Esq. stated urge the object of the meeting, and ed it by a variety of suitable and ible arguments upon the attention of classes present. The Rev. Drs. Coll- and Rippon; the Rev. Messrs. rles, Ivimey, Hoby, Harper. Smith, att, and Evans, with Messrs. Cowen, rings, Munn, and other gentlemen, erally addressed the meeting upon important and interesting features uch a society—the advantages likely ccrue from its operations, and the igations which all who value the souls nen must feel themselves under to mote it. A liberal subscription was ned. The numerous assembly de- ted at a late hour of the day amply ified with the accounts they had eived, and with the new and inter- ng measure of Christian benevolence ich had been proposed to their at- tion.

From the report of the Provisional mittee it appeared, that in full re- nce on the public liberality, a ship is dy purchased, and in a forward te of preparation for the principal ject of the Society, namely, the ching of the gospel twice every day to the sailors *upon their own ment. The vessel, which is nearly* 400 tons, is capable of accommodating from seven to eight hundred hearers; and it is confidently hoped, that a large number of sailors will be found willing to avail themselves of the opportunity furnished for their benefit, and promising such important and inestimable results.

R. H. Marten, Esq. America-square, Minories, was elected Treasurer. The Rev. N. E. Sloper, of Chelsea; Mr. J. Thompson, of Brixton-hill, and Mr. W. Cooke, of Prescott-street, were appointed gratuitous Secretaries, to whom all communications respecting this institution are to be addressed.

This Society having been informed that individuals wholly unconnected with it have been collecting in its name, thinks it necessary to caution the public against giving to any persons whose characters are not sufficiently known to recommend the application.

ORDINATIONS.

HAVERFORDWEST.

On Wednesday, October 1, 1817, the Rev. J. H. Hinton was ordained pastor of the particular Baptist church in Haverfordwest. Worship was begun by Mr. Rees, of Froghole; and the ordination-service conducted by Mr. Reynolds, of Middle-Mill. The charge was delivered by Mr. Harries, of Swansea, from Acts, xx. 28; and Mr. Herring, of Cardigan, addressed the church, from 1 Cor. iv. 1. Mr. Evans, of Caermarthen, preached in the evening. The service was highly interesting, and the prospects are very encouraging.

BRAINTREE.

On Tuesday, December 23, 1817, Mr. Richard Millar was ordained pastor over the particular Baptist church at Braintree, Essex. Mr. Craig, the Independent minister, of Bocking, began the service by reading and prayer; Mr. Garrington, of Burnham, delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. King, of Halsted, offered the ordination prayer; Mr. Pilkington, of Rayleigh, gave a serious and impressive charge, from Phil. ii. 20; Mr. Wilkinson, of Saffron-Walden, preached to the people, from 1 Thess. v. 12, 13; Mr. Carter, of Braintree, (Independent minister,) concluded with prayer.

FENNY STRATFORD.

Mr. James Crudge, late pastor of the particular Baptist church at Bythorn, Hants, has been unanimously chosen pastor of the Baptist church at Fenny Stratford, Bucks; and on the 23d July last, was publicly recognised by that church as their pastor. The Rev. Mr. Keely, of Ridgmount, asked the usual questions; the church, by one of its deacons, related the leadings of divine providence, and the consequent steps they had taken, which had issued in the business of the day; Mr. Crudge recited the leading articles of his faith; Mr. Keely addressed the pastor from Matt. xxv. 21. The Rev. F. A. Cox, M. A., of Hackney, addressed the church from James, i. 9, 10. The devotional parts of the service were conducted by Messrs. Hobson, of Maulden, Wilson, (now of Dublin,) and Simmons, of Olney. The services were concise, solemn, and interesting.

GOSWELL-STREET ROAD.

On Tuesday, August 19, 1817, Mr. John Bolton was ordained pastor of the Baptist church in Spencer-place, Goswell-street road. Mr. Keen commenced by reading the Scriptures and prayer; Mr. Sowerby asked the usual questions, received the confession of faith, and stated the scriptural nature and foundation of a gospel church; Mr. Trivett, of Yorkshire, offered up the ordination prayer; Mr. Shenston gave the charge from 1 Tim. iv. 16; and Mr. Carr concluded the morning services by prayer. In the evening, Mr. Rodgers commenced with prayer; Mr. Keeble preached to the church from 2 Cor. xiii. 11, and concluded in prayer.

Addition to the List of Moneys received for the Baptist Missionary Society, inserted in our last Magazine.

Paid to Dr. Ryland, by Mr. Button.

	£	s.	d.
Hitchin Church and Congregation Collection, by the Rev. Mr. Geard	23	0	0
Folkestone Auxiliary Society, by Mr. Stace	21	12	0
A Friend, by the Rev. J. Rogers, Eynsford, Kent	1	1	0
Lady Frances Harper, for translating	1	1	0
Lady Frances Harper's Servants	4	10	0
J. R.	0	15	0

Subscriptions received by Mr. Button, for the late Mr. Bradley's Family.

	£	s.	d.
By Mr. Ivimey—from the Rev. Mr. Cole and friends at Poplar	3	13	6
From a friend of the Rev. Mr. Thomas, of Abergavenny	1	0	0
"The Orphan's Mite, to the Rev. W. Bradley's family"	1	0	0
Inclosed in a note, signed, "The Writer"	1	0	0
Thomas Olive, Cranbrook	1	0	0

Poetry.

HYMN I.

Our Father, which art in Heaven.

O! Thou o'er all things Lord supreme,
Whose Providence fills earth & sky,
Thy praise for ever be our theme,
Our Father, yet the God most high.

What gracious, oh! what mighty love,
Dost thou for sinful mortals bear,
That thou whilst thron'd in light above,
Shouldst keep us with a Father's care.

Not only being, life, and breath,
Immortal Father hast thou given;
But to preserve us e'en in death,
Thine only Son was spar'd from heav'n.

Oh! the ecstatic blissful thought,
That Christ our elder brother came;
His breast with tender mercy fraught,
To change for Son the alien's name!

May his benignant grace inspire
Our hearts with filial love to Thee;
Oh! could we serve our heavenly Sire,
As sons of God from error free!

H. L.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

MAY, 1818.

MEMOIR OF THE LATE REV. BENJAMIN FRANCIS,

PASTOR OF THE CHURCH AT HORSLEY,

GLOUCESTERSHIRE.

(Continued from page 125.)

MR. FRANCIS composed and printed several elegies for his earlier correspondents and intimate acquaintance, for Mr. Whitfield, Mr. Day, Dr. Caleb Evans, Mr. Williams, of Cardigan, &c. Some of his elegies were in Welsh, with various other poems. On his death-bed he composed an elegy for Mr. Pearce, of Birmingham, who was just deceased. He would weep at the remembrance of his dear acquaintance, such as the Rev. Joshua Thomas, of Leominster, with whom he kept up a constant correspondence for many years; the Rev. D. Turner, of Abingdon, &c. and looking up toward heaven, he would call it "the residence of his most numerous friends, containing far more of them than death had left him to enjoy on earth."

God rendered the latter years of his life honourable and useful in a very high degree. Large additions were made to the church; and among the rest he was gratified with being called to baptize both his own daughters. The congregation was multiplied to that degree, as to require a third enlargement of the place of worship: the day was appointed for the opening, but was unfixed, Dr. Ryland being called that day to attend the funeral of Mr. Pearce, at Birmingham; and Mr. Francis's own illness rapidly increasing, the same friend, who had been solicited to preach at the opening of the meeting-house, was called upon to improve the mournful event of committing the remains of this excellent servant of God to the tomb.

It appears that Mr. Francis adopted a method, of which he probably took the hint from Dr. Cotton Mather, of proposing questions to himself every morning of the week, to assist him in the best method of doing good in all his connections.

Lord's Day morning.—What can I do more for God, in the promotion of religion, in the church over which I am pastor?

Monday.—What can I do for my family, as a husband, a father, or a master?

Tuesday.—What good can I do for my relations abroad?

Wednesday.—What good can

I do in the societies of which I am a member?

Thursday.—What good shall I do for the churches of Christ at large?

Friday.—What special subjects of affliction, and objects of pity, may I take under my particular care? and what shall I do for them?

Saturday.—What more have I to do for the interest of God in my own heart and life?

From the preceding sketch, some idea may be formed of the nature of true religion, as exemplified in this faithful servant of Jesus Christ.

As to the frame of his mind during his last illness, it did not seem to be raised to that height of rapture with which some have been indulged, but habitually placid, and supported by strong consolation. One morning, having his Welsh Bible put into his hand, he directly referred to his favourite Psalm (the 23d), and when he came to the last verse—"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever," he discovered the strongest emotions of gratitude; saying, that he had ever been a living evidence of the truth of such divine beneficence. Then fondly embracing his Bible, he laid it by his side, as if only satisfied when that blessed word, all whose promises and consolations he called his own, was near at hand, to brighten his passage through the valley of the shadow of death, and encourage his faith in his conflict with the last enemy.

On Lord's-day evening, Dec. 1, finding his illness increase, and being very apprehensive that *this would be his* last sabbath on earth, he expressed a wish to enjoy a final interview with the officers of the church; and no sooner had they entered his chamber, than he felt such violent emotions as forbade his utterance for a time; but when he had a little recovered himself, he counselled them to watch over the welfare of the church with the tenderest sympathy, and to promote its welfare with the utmost assiduity. He cautioned them against the love of the world, and exhorted them to beware lest a carnal spirit should abate their zeal, and cramp their exertions. He earnestly besought them to lay themselves out for the benefit of the whole community, and to prefer the interest of Zion to their chief joy. With the utmost fervour he recommended to them to cultivate the Christian temper; and as all his views of practical religion were connected with the doctrine of the cross, he burst forth in a strain of evangelical exhortation—"O! cling to the cross, to the cross, to the cross! Here learn all you want to know; hence derive all you wish to possess; and by this, accomplish all you can desire to perform." He took them, at parting, each by the hand, and comprised his whole prayer for their welfare in the final address of Paul to the elders of Ephesus, Acts, xx. 32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Thursday, Dec. 12, he appeared to be struck for death, and was from this time rapidly declining. Stretching forth his hand to each of his family he said, "Come, as we must part,

we had better now take our mutual farewell, and then you shall withdraw, that I may languish softly into life." About this time he would frequently repeat, in the most pleasing accents, these lines,

"Sweet truth to me, I shall arise,
And with these eyes my Saviour see."

Saturday, December 14, was the day appointed to terminate all his sufferings. About two o'clock in the afternoon, his faculties appeared nearly lost; yet he would faintly lisp out hints of his inward peace. Standing by his side, a relative whispered in his ear—"Though I walk through the valley of the shadow of death, I will fear no evil;" he replied, "No, no," adding, "for thou art with me, thy rod and thy staff they comfort me."

Though his dissolution was unusually lingering and painful, yet not a sigh heaved his bosom, nor a trace of melancholy appeared on his face, nor did one convulsion agitate his body: he still, when sinking into the arms of death, retained that affectionate, endearing smile, which through his life was the beauty of his countenance; and thus, a quarter past eight in the evening, he sweetly fell asleep in Jesus. His remains were interred in the meeting burying ground (where he had chosen a spot before hand) on Friday, Dec. 20, 1799, aged 66. Dr. Ryland delivered an address at the grave, and on the following Lord's-day preached a funeral discourse, from 1 Thess. iv. 17, 18, "So shall we ever be with the Lord. Wherefore comfort one another with these words." The sermon was printed, from which we make this short extract.

"The church of Christ, which worships statedly in this place, has been blessed, for above forty years, with one of the best pastors that could preside over a Christian society. Alas! that very day two months, that I, and many now present, attended your venerable pastor to his grave, I was preaching the funeral sermon for brother Pearce, of Birmingham, cut off in the midst of his years at 33. Now they are both gone! We have lost the most active, diligent, humble, spiritual, zealous, successful ministers, within about eight weeks of each other. You cannot but mourn, and all our churches mourn with you. This neighbourhood, especially, for a wide extent, has suffered a great loss. No more shall that man of God, whose soul glowed with such tender concern for the salvation of souls, take his circuit round the country, to publish the glad tidings to perishing sinners. I hope God has not said of all who stopped their ears to his charming voice, 'They are joined to idols, let them alone—He that continued impenitent under the awakening ministry of my servant FRANCIS, let him be given up to hardness of heart for ever!'"

We shall close the account of Mr. Francis, by giving an extract from a letter to a friend, under some of his severe trials, which were the means of forming him for extensive usefulness in the church of God.

——"In my afflictions and confinements, I have felt inexpressibly for perishing sinners; especially for those under my own ministry; and I would, in every sermon I preach, enjoy much of that compassion which dwells in the heart of the dear Redeemer. I want to preach as

if standing at the bar of God. I now see so many sad defects in every grace, and imperfections in every duty I perform, with so many errors and sins in professors, that by these things my heart is heavily pressed, and I could dwell long on these painful subjects. But as to myself, I am more or less daily a burden to myself. I find my heart to be my chief, if not my only enemy. If the devil accuse *me*, I seldom accuse *him*; and it often disgusts me to hear professors charge their sins on that evil spirit. When I was young in religion, I wanted joy and assurance; but what I now mostly desire is, the mortification of all corruption, the spirit of Christ in my heart, and a universal conformity to the will and image of God. My consciousness of great deficiency in these things fills me with shame and sorrow; nor shall I be perfectly easy and happy till I am perfectly holy. O! how sweet, how beautiful, is true holiness! This is no part of our justifying righteousness, but it is a great part of our salvation. I desire to love the truths, and to embrace the promises of the gospel, not only as calculated to enlighten my understanding, and to rejoice my heart, but also to transform me into the divine image, and to fill my soul with a holy admiration of the infinite Jehovah. I want to lose sight of self in the refulgence of his glory, and to shrink into nothing, that God may be all in all. I long, I long, at least in some of my happier moments, to serve, to praise, to glorify my dear Redeemer, as my chief business, my chief delight, and as the chief part of my heaven. O when shall I praise him as angels do!"

SOME SPECIMENS

TAKEN FROM THE

SACRED WRITERS

TO ILLUSTRATE THE CRITICISMS OF

LONGINUS ON THE SUBLIME.

INSTANCES of the *pathetic* are found in the words of our Saviour to the poor Jews, who were imposed upon, and deluded into fatal errors by the Scribes and Pharisees, who had long been guilty of the heaviest oppression on the minds of the people. Matt. xi. 28—30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light!"

So again in Matt. xxiii. 37, after taking notice of the cruelties, inhumanities, and murders, which the Jewish nation had been guilty of towards those who had exhorted them to repentance, or would have recalled them from their blindness and superstition, to the practice of real religion and virtue, he on a sudden breaks off with—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

There is a continued strain of this sort of *pathetic* in St. Paul's farewell speech to the Ephesian elders, in Acts xx. What an effect it had upon the audience is plain from verses 36—38; it is scarcely possible to read it seriously without tears.

The Deity is described, in a

thousand passages of scripture, in greater majesty, pomp, and perfection than that in which Homer arrays his gods. The books of Psalms and of Job abound in such divine descriptions. That particularly in Ps. xviii. 7—10, is inimitably grand:

"Then the earth shook, and trembled, the foundations also of the hills moved, and were shaken, because he was wrath. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled at it. He bowed the heavens also and came down, and darkness was under his feet. And he rode upon a cherub, and did fly, and came flying upon the wings of the wind."

So again, Psalm lxxvii. 16—19:

"The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled. The clouds poured out water, the air thundered, and thine arrows went abroad. The voice of thy thunder was heard round about; the lightnings shone upon the ground, the earth was moved and shook withal. Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known." See, also, Psalms xlvi. lxviii. lxxvi. xcvi. civ. cxiv. cxxxix. cxlviii.; as also chap. iii. of Habakkuk, and the description of the Son of God in the book of Revelations, chap. xix. 11—17.

There is a description of a tempest in Psalm cvii. which runs in a very high vein of sublimity, and has more spirit in it than the applauded descriptions in the authors of antiquity; because, when the storm is in all its rage, and the danger become extreme, almighty power is introduced to calm at once the roaring main, and *give preservation* to the miserably distressed. It ends in that fervency of devotion, which such grand occurrences are fitted to raise in the minds of the thoughtful.

"He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they go down again to the depths; their soul is melted away because of trouble. They reel to and fro like a drunken man, and are at their wits-end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them to their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

No author amplifies in so noble a manner as St. Paul. He rises gradually from earth to heaven, from mortal man to God himself.

"For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." 1 Cor. iii. 21, 22: see, also, Rom. viii. 29, 30, and 38, 39.

A sublimer image can no where be found than in the song of Deborah, after Sisera's defeat, (Judges, v. 28,) where the vainglorious boasts of Sisera's mother, when expecting his return, and, as she was confident, his victorious return, are described:

"The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariot? Her wise ladies answered her, yea; she returned answer to her-

self, Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?"

Question and interrogation enliven and strengthen a discourse. How artfully does St. Paul (Acts, xxvi.) transfer his discourse from Festus to Agrippa. In verse 26, he speaks of him in the third person. "The king (says he) knoweth of these things, before whom I also speak freely:" then in the following he turns short upon him—"King Agrippa, believest thou the prophets?" and immediately answers his own question, "I know that thou believest." The smoothest eloquence, the most insinuating complaisance, could never have made such impression on Agrippa as this unexpected and pathetic address.

To which may be added the whole 37th chapter of Job; where we behold the almighty Creator expostulating with his creature, in terms which express at once the majesty and perfection of the one, the meanness and frailty of the other. There we see, how vastly useful the figure of interrogation is, in giving us a lofty idea of the Deity, whilst every question awes us into silence, and inspires a sense of our own insufficiency.

There are innumerable instances of the assemblage of figures in the poetical parts of scripture, particularly in the song of Deborah, and the lamentation of David over Saul and Jonathan. There is scarce one thought in them that is not figured, nor one figure which is not beautiful. Judges, v. 2 Sam. 1.

The eloquence of St. Paul, in most of his speeches and argumentations, bears a very great resemblance to that of Demosthenes. Some important point being always uppermost in his view, he often leaves his subject, and flies from it with brave irregularity, and as unexpectedly again returns to his subject, when one would imagine that he had entirely lost sight of it. For instance, in his defence before king Agrippa, when, in order to wipe off the aspersions thrown upon him by the Jews, that he was a turbulent and seditious person, he sets out with clearing his character, proving the integrity of his morals, and his inoffensive, unblamable behaviour, as one who hoped to attain that happiness of another life, for which the twelve tribes served God continually in the temple; on a sudden he drops the continuation of his defence, and cries out—"Why should it be thought a thing incredible with you, that God should raise the dead?" It might be reasonably expected, that this would be the end of his argument; but by flying to it, in so quick and unexpected a transition, he catches his audience before they are aware, and strikes dumb his enemies, though they will not be convinced. And this point being once carried, he comes about again as unexpectedly, by, "I verily thought," &c. and goes on with his defence, till it brings him again to the same point, of the resurrection, in ver. 23.

Transition.—This figure is very artfully used by St. Paul, in his epistle to the Romans. His drift is to shew, that the Jews were not the people of God, exclusive of the Gentiles, and had no more reason than they to form such

high pretensions, since they had been equally guilty of violating the moral law of God, which was antecedent to the Mosaic, and of eternal obligation. Yet, not to exasperate the Jews at setting out, and so render them averse to all the arguments he might afterwards produce, he begins with the Gentiles, and gives a black catalogue of all their vices, which (in reality were, as well as) appeared excessively heinous in the eyes of the Jews, till, in the beginning of the second chapter, he unexpectedly turns upon them with, "Therefore thou art inexcusable, O man, whosoever thou art that judgest:" ver. 1. and again ver. 3. "And thinkest thou this, O man, that judgest them that do such things, and dost the same, that thou shall escape the judgment of God," &c. &c. If the whole be read with attention, the apostle's art will be found surprising, his eloquence will appear grand, his strokes cutting, the attacks he makes on the Jews successive, and rising in their strength.—*Dr. Smith's Notes, in his Translation of Longinus.*

NATURE OF A *GOSPEL CHURCH.*

THE following Address was delivered by the late Rev. Thomas Littlewood, of Rochdale, August 10, 1809, at the Ordination of the Rev. J. Mann, to the pastoral care of the Baptist Church, in Steep-lane, near Sowerby.

"Looking around on the congregation before me, I see some from distant parts, *and many from the surrounding neighbourhood.* It is not unreasonable to cherish a fear that some may have come hither merely to gratify their curiosity; yet I cannot but hope, that many are come also with a humble desire to worship God, to do good to others, or to get good to their own souls.—Whatever may have brought us together, we are now here, where God can, and where, I hope, he will bless and do us good. We are now called to witness a body of Christians assuming and acting according to their own imprescriptible rights. They have thought, and are now about to act for themselves, in a matter of great importance, but purely of a religious nature, and in which no man on earth has a right to interfere. They are accountable to God alone for the transactions of this day. In all matters of conscience, matters not affecting the civil rights of others, we are directed to 'call no man MASTER, for ONE is our MASTER, even CHRIST.' His kingdom is not of this world; has nothing to do with state matters, which are wisely left to human regulations, guided by local circumstances, and national convenience. The government of the Redeemer embraces the hearts and consciences of men. He governs what mortals cannot touch. His enemies he sinks to hell; his friends, his saints, his church, he exalts to heaven. In Zion he reigns with absolute, undivided sway. The ordinances, the doctrines, the officers of his church, are all under his direction and controul. He appoints no delegates to legislate in matters of faith and practice, nor any one to act on earth as his UNIVERSAL VICAR; he is himself 'HEAD over all things to his church;' to him only can legal homage be paid. The spiritual

reign of Immanuel is of the fœderal kind, the whole legislative and executive power is with him; but for the better regulation of his church, he divides the one church into many distinct compartments, which in scripture language are called 'Churches of Jesus Christ:' as the church at Jerusalem, at Rome, at Corinth, at Ephesus. But these are only so many members of the great body of Christ. These churches, however, were not national, or provincial, or parochial; but strictly congregational. They nowhere included the whole population of a district, but were composed of faithful men and women, professing to believe the doctrines, and to obey the precepts of Christ; and who also agreed to carry on the worship of God in one place. Those churches had not, nor ought they now to have, any pre-eminency over one another. The scriptures give no intimation of metropolitan, collegiate, or mother churches; but represent them as placed on a perfect equality. These distinctions are the inventions of times more modern than the New Testament. The apostolic office was of the extraordinary kind; and because the necessity of it ceased, those who first filled it had no successors appointed. The ordinary offices of those churches were bishops, presbyters, or pastors, names applicable to the same office, and descriptive of its various qualifications and duties: and deacons. These officers were appointed for the regulation of the spiritual and temporal concerns of the churches to which they belonged; beyond these limits they had no authority, and could, therefore, exercise no legal power out of their respective churches. The pastors of the first churches were all brethren, not one of whom could claim any superiority above the rest. Some of these brethren, however, possessed superior degrees of talent, of learning, or of grace, and to this superiority some deference was justly paid: and by long continuance these men were very naturally looked up to. While this deference had respect to nothing but superior talents and virtue, it was justifiable; but by-and-bye it was paid to the successors of those eminent men, who claimed a treatment similar to their predecessors, though they had no pretensions to it on the score of excellence. Others, because they lived in cities, claimed for themselves a pre-eminence above their brethren in the country, and thus by presumption on the one hand, and servility on the other, spiritual domination obtained, and prevailed, by little and little, till the MAN OF SIN seated himself in the chair of infallibility, and exalted himself above all that is called God, or is worshipped.—Avoid, brethren, this unhallowed spirit, covet no dominion over your brethren, interfere not with your neighbours. The officers of the New Testament churches were, by the suffrages of their respective members, chosen from their own body; and the voice of the church was, in this case, accounted the voice of God. Paul and Barnabas were separated to the work of the ministry by the church at Antioch, and after this pattern we are now expecting to see you choose from among yourselves a pastor, who may go in and out before you in the name of the Lord: and when you have chosen him, you will, I trust, stand by him and assist him, by your presence, your counsels, and your prayers, to discharge faith-

the trust which is reposed in
We are come here to-day,
exercise any lordship over
but to witness your orderly
tment, and to rejoice with
in prospect of all the good
lies before you. We come,
it your own desire, and we
t but wish that our coming
e to your advantage. We
tisfied with what we have
and heard, and now have
to beseech you all 'to let
conversation be as it becom-
e gospel of Christ, that
er we come and see you,
be absent, we may hear of
affairs, that you stand fast
e spirit, with one mind,
g together for the faith of
spel, and in nothing terri-
y your adversaries which is
n a token of perdition, but
r of salvation, and that of
"

ON
ING IN THE SPIRIT.

EDITATION UPON REV. i. 10.

in the Spirit on the Lord's Day.'

s declaration, as it respects
ostle's personal experience,
reference to that extraor-
operation of the spirit of
upon his mind, by which it
ntirely abstracted from all
relations, and fitted for
ntemplation of those glori-
isions which he was ho-
to behold. Banished by
then emperor to the inhos-
shores of Patmos, for his
propagating the doctrines
uties of the Christian reli-
God was pleased to honour
ninent servant of Christ in
liar manner, and to make
to him the doctrines of the
church to the end of time, or till that period when the arm of persecution shall cease to lift the sword against the humble followers of Jesus, and when pure and undefiled religion shall flourish in every part of the world. But though the apostle was under the influence of the Holy Spirit in an extraordinary manner at the period referred to, yet, as that influence in an ordinary degree is promised to the church of God to the end of the world, it may be profitable to raise a few observations from the above-cited passage, as it respects our own concern in those influences. Let us then enquire, what it is "to be in the spirit." The apostle Paul writing to the church at Ephesus, exhorts them to "be filled with the spirit;" and to be in the spirit, and to be filled with the spirit, signify nearly the same thing. To be "in the spirit," must signify, to have the mind entirely under his governing influence; to direct, excite, and animate us in the performance of every duty which God has enjoined upon us; and so to abstract our thoughts and affections from the world, as to fit us for a life of communion with God, that we may realize the supernatural felicities connected with that high and holy relation into which God has taken his people.

This, I conceive, is to "be in the spirit;" and to be satisfied with any thing short of this, is to amuse ourselves with shadows and airy visions, and to be dead while we profess to be alive. It is, however, greatly to be feared, that very many content themselves with speculating upon the doctrines of the gospel, and please themselves with their notions of religion as a system, whilst they are destitute of the spirit of God.

though they flatter themselves that they are interested in the promises of scripture, and shall never come into condemnation. They talk, indeed, of the spirit, but they do not "walk in the spirit." They speak of "the adoption" but they have no foundation for believing that they are the children of God, but what their own deluded imagination supplies: for their temper and practice are as opposite to those of the children of light, as the disposition and conduct of Beelzebub are unlike those of the angel Gabriel.

O let us beware that we deceive not our own souls with a notional religion—with a religion which consists in a blind attachment to human creeds and systems, to names and parties, and which has no relation to God and true holiness. To be in the spirit, is to have the heart filled with love to God, for what he is in himself, and for what he has done for us. It is to possess such a keen moral sensibility as to shrink at the least touch of pollution, and to hate the very appearance of evil. It is to have the mind so saturated with divine influences, as to resemble a well-watered garden, which exhibits the most beautiful productions of vegetative nature. "The wilderness, and the solitary place, shall be glad, and the desart shall rejoice and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God."

Now if it be desirable to be in the spirit at all, it is particularly so on the Lord's-day. "This is the day the Lord has made." On that day he comes in an especial manner to his sanctuary, to lift upon his people the light of his countenance, and to admit them to a participation of joys which none but he who feels them knows. Which are as different from the unhallowed, insipid, and unsatisfying pleasures of the world, as light is from darkness; and as far beyond the conception of carnal minds, as the pleasures derived from science are to a clown; unless we are in the spirit on the Lord's-day.

1. We shall have no disposition for its duties.—Our minds will be sluggish and inactive, and instead of hailing that day as affording us a consecrated opportunity for worshipping God in the beauties of holiness, we shall behold its approach with reluctance, and long for its departure. O with what sacred delight did the primitive Christians enter upon this day, the best of all the seven! And how so? Because they were in the spirit on the Lord's-day. They found the service of God to be perfect freedom, and undissembled gratitude inspired their hearts and tongues with the most lively devotion. If the gloom of sadness was at all visible upon their countenance, it was when the shadows of the evening were stretched over the creation, and when nature, exhausted by the duties of the day, compelled them to retire from the sanctuary of God. They did not need to be driven to the house of God, but they said one to another, "My heart and my flesh crieth out for the living God, when shall I come and appear before God? How amiable are thy tabernacles, O Lord of hosts."

2. Unless we are in the spirit on the Lord's-day, we shall have no relish for its enjoyments.—

"The King himself comes near, and feasts his saints to day:" but unless we are in the spirit, the sacred pleasures connected with the exercises of devotion will be quite insipid to us. The scriptures, the sermon, all will be tasteless to us, for want of that appetite which makes even the coarsest meal palatable. We may indeed go to hear the word of God, but our souls will not live upon it. Deut. viii. 3. We may raise our voice in songs of praise till it reach the skies, but our hearts will be left behind. We may join in the more solemn duty of prayer, but we shall have no fellowship with the Father and his Son Jesus Christ. We may come and partake of the Lord's supper, but we shall not eat the flesh of Christ, and drink his blood, without which we have no life in us. In short, we may engage in all the privileges for the exercise of which the Lord's-day is set apart, but they will not be privileges to us.

3. Unless we are in the spirit on the Lord's-day, God will not be worshipped by us in a suitable and acceptable manner.—There may be all the exterior marks of devotion and piety about, but God looketh at the heart; and "we are the true circumcision," says the apostle, "who worship God in the spirit." And he who came down from heaven to open the holy of holies, and to give us access to God, has said "God is a spirit, and they that worship him must worship him in spirit and in truth." Ah! vain and worthless is that devotion which is not kindled in the heart by the spirit of God. It is a vain oblation which God will reject, "for God abhors the sacrifice where not the heart is found." Yea it is hypocrisy. *It is attempting* to impose upon God, and to put him off with the refuse; with the blind and the lame: whereas he has said, Mal. i. 11, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering," &c. All our devotions will be vain and worthless in the sight of God, unless they are dictated and inspired by his spirit; and unless the heart ascend to God in the incense we offer, it will be a stink in his nostrils, and be utterly rejected.

4. Unless we are in the spirit on the Lord's-day, we shall derive no spiritual advantage from it.—Our minds will be carnal and barren of holy felicity: and with a profession of religion which will just save our credit with the church, we shall be like Judas, who, though he was in the company of Christ, and ate and drank in his presence, he was as unholy as ever, and remained an entire stranger to that delightful intercourse which the disciples of Jesus enjoyed with their master, and who felt as if they were in heaven, whilst they were so near to the source of uncreated purity and bliss.

If, then, it be desirable to be in the spirit on the Lord's-day, let us seek and pray earnestly for the spirit. "If ye, being evil, know how to give good things to your children, how much more will your heavenly Father give his Holy Spirit to them that ask him." "Ye have not, because ye ask not," says James. Perhaps, brethren, this is our case. Certainly, he who is so profuse in his goodness, so lavish in his bounties, will not withhold a blessing which he has taught us to pray for and promised to communicate, and

which is essential to our peace and holiness. "Ask, then, and ye shall receive." If then, we are in the spirit on the Lord's-day, though we have no reason to expect similar revelations to those of St. John the divine, yet "we shall behold the King in his beauty." We shall not hear the voice of a trumpet, but we shall hear the voice of the blood of Jesus speaking better things than that of Abel. And like the planet which is most contiguous to the solar light, our minds will be more fully irradiated with the effulgence of the Sun of Righteousness, whilst his holy influence will consume every unhallowed feeling, and transform us into the resemblance of the divinity: for according to the beautiful idea of the apostle, "the glory revealed will absorb the object beholding it, even as by the spirit of the Lord."

Wallingford. I. T. D.

READER!
FLEE FROM
THE WRATH TO COME.

To this wrath and displeasure of almighty God you are justly liable, because you have *sinned against him.* Surely you are not so ignorant as to be unacquainted with this awful and important truth. What! has conscience never testified, "that you have left undone the things you ought to have done, and done the things you ought not to have done?"—Do you not know, that the sacred scriptures declare, that "the thoughts of the imagination of the heart of man are evil, only evil, and that continually;" and that "if we say, we have no sin, we deceive ourselves, and the *truth is not in us?*" Are you not a transgressor of the law of God, the great standard of eternal rectitude? Have you uniformly loved, and supremely worshipped the adorable Jehovah, whose character is distinguished for its boundless excellencies? Have you never uttered his venerable name, that name, at the mention of which hell trembles, and heaven adores, but with profound reverence and ardent affection? Have you constantly and willingly obeyed the reasonable commands of those whom God has placed over you? Does your past history testify, that you have sanctified the day of rest, and set apart its hours for the divine glory, not thinking, speaking, or performing your accustomed thoughts, words, and actions? Have you never been angry with your brother "without a cause?" or indulged unhallowed thoughts; or robbed God of the homage of your heart and life, which are his unquestionable due? or borne false witness against your fellow-creatures? or coveted what was not your own? Have you been grateful to your great Benefactor for his ceaseless liberality, and returned again "according to the benefits bestowed on you?" Especially have you been thankful for "the unspeakable gift," and cordially and heartily embraced the messages of God's love revealed in the gospel? Ah! deceive not thyself: it is not more plain that the sun has shone around thy path, than it is, that thou art a sinner.

And if a sinner, thou art justly *liable to punishment.* This is evident from the nature of things, and from the testimony of the scriptures. Can an infinitely righteous being regard with an equal eye those who have been guided by a supreme regard for his holy will, and those who have

contemned in principle and practice his most sacred injunctions? Impossible. Has he not testified in the most solemn manner, "that he will by no means clear the guilty?" that "though hand join in hand, he shall not go unpunished?" that "the soul that sinneth shall die?" He has. Punishment and sin are inseparable.—Until God shall cease to be faithful and holy, that is, until he shall cease to be God, the sinner, living and dying in his iniquities, must be exposed to infinite danger.—Others have not escaped his righteous wrath due to their transgressions. Reader! how wilt thou? Is there any place where thou canst hide thyself from all-seeing eyes? Is thine arm sufficiently strong to contend with omnipotence? Hast thou any good reasons to adduce in judgment, sufficient to justify thee in having sinned against a Being of infinite rectitude, to whom thou hast ever been unspeakably indebted, whose goodness is extensive as his boundless dominion, and permanent as his everlasting throne? How wilt thou bear the tormenting reflection, that for the most contemptible pursuits, and low and momentary gratifications, thou hast thrown away, vilely and foolishly thrown away, the favour of Jehovah, the incorruptible crown, and an eternity of consummate, of inconceivable blessedness? How wilt thou endure to be the prey of "the worm that dieth not, and of the fire that can never be quenched?" Ah! will not the thought of the mansions of bliss, which now you will not seek, but which will then be for ever unattainable, be a fearful addition to your future misery? Arise, "O sleeper, and call upon God?"—Flee from the wrath to come.

A refuge, an all-sufficient refuge, is provided.—Yes, when divine justice demanded the punishment of the sinner—when unsullied holiness affirmed, that polluted creatures could never be admitted into the realms of glory—when infinite faithfulness pronounced the fatal words, Death is the due of the sinner, and the threatening must be fulfilled:—then, animated by unutterable pity, and matchless love, the eternal Son of God undertook our cause, assumed our nature, and by his obedience and sufferings even unto death, the ignominious death of the cross, he made an atonement, and wrought out a righteousness on behalf of all, who in every age, from a sense of their misery, should believe on him for life and salvation. With his expiring breath he exclaimed, "It is finished!"—"He was delivered for our offences, and raised again for our justification;" and is "able to save unto the uttermost, seeing he ever liveth to make intercession for us."

This is a *divine* refuge.—It is Jehovah's own appointment.—The astonishing sacrifice was given by himself. God SO loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is a *free* and *open* refuge.—Thou art as much at liberty to flee to it, as the Israelites who were bitten by the fiery flying serpents, were to look on the brazen serpent elevated by the prophet, for their salvation. Thou art not more free to breathe the vital air, than thou art to believe on the Son of God.

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the Lamb, say, for ye know, is it not "a faithful saying, that Jesus Christ came into the world to save sinners, even the chief?" Patriarchs, prophets, apostles, martyrs, and millions of lesser name, all testify as with one voice, "that whoso believeth on Jesus shall never be confounded."

It is the *only* refuge.—All others must be utterly renounced and abandoned. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

It is a *sufficient* refuge.—"His blood cleanseth from all iniquity." "And by him all that believe are justified from all things from which they could not be justified by the law of Moses."

And it is a *glorious* refuge.—God appears in this way of salvation unspeakably lovely. Here mercy and truth meet together, righteousness and peace embrace each other Here Deity appears "full-orbed, with his whole round of attributes complete;" nor does it appear

> "Which of the letters best is writ,
> The power, the wisdom, or the love."

It is so glorious, that the apostle pronounces it to be "worthy of all acceptation,"—that angels perpetually celebrate it on their golden harps, and with increasing interest investigate its unfathomable mysteries,—that in forming an estimate of the divine character, all his other works may be passed by as comparatively unworthy of our attention,—through the cross, shall be manifested to principalities and powers, the manifold wisdom of God,—that all the other productions of his hand, though confessedly, in many points of view magnificent, shall be swept away, but the labours of his love in redeeming poor sinners are destined to survive the ruins of the world, and to live for ever.

And will you not flee to it?—"Believe on the Lord Jesus Christ, and thou shalt be saved." Would he who is perishing with hunger derive any benefit from provision, he must partake of it. Would the individual, who is dying, gain any advantage from a sovereign remedy, it must be applied. And if you would derive any benefit from the GREAT ATONEMENT, you must believingly look to it, and rely on it. "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

By thy own lost and perishing condition, considered as a sinner, righteously condemned by the holy law of God—by the certainty and duration of that misery and ruin which await thee, dying without an interest in the great Sacrifice—by the near approach of death, and the awfulness of future judgment—by the unspeakable sorrows and love of a suffering and dying Saviour—by the indescribable value of thine immortal soul—and by the ecstatic enjoyments of everlasting felicity, flee, O flee, from the wrath to come. Reader! thou canst not escape from the wrath of God due to thy sins, if thou neglectest this great salvation. Give an answer to Him whose eye is now, and ever on thee. Wilt thou believe on the Lord Jesus Christ and be saved? or wilt thou continue to reject him, and die eternally? Remember "he that hath the Son hath life; and he that hath not the Son of God, hath not life!"

Coseley. B. H. D.

AN ADDRESS
TO THE CHILDREN
OF GODLY PARENTS.

PROBABLY, my young readers, you have often thought those who fear the Lord are happier than other people, and yet many of you live without scriptural evidence that you are of that number; suffer us, therefore, to remind you of this subject, and solicit you seriously to consider its importance.

This world is full of afflictions and changes, which perhaps you have already begun to experience; and have also proved that the things of time cannot yield satisfaction to your minds, but that something of a superior nature is necessary for that purpose. This is an experimental acquaintance with true religion, or the knowledge of Jesus Christ as the great Saviour of sinners, which is attended with joy and peace here, and will be followed by perfect felicity hereafter. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To engage you to the proper study of divine things would be highly pleasing, however much labour it might cost us, for we could have no greater joy than to see our children walking in the truth; while your being far from God, and exposed to his righteous displeasure, fills us with anxiety and pain.

Some young persons have imagined themselves in a safe state in relation to another world, because they have not committed the gross crimes which many of their own age and neighbourhood have committed; but on the contrary have attended public worship, and the morning and evening devotions in the families of their parents; but all such imaginations must be delusive, and the expectations built upon them disappointed. Freedom from gross sins, and an attendance on external duties, cannot constitute true piety. The difference between such young persons and others originated, not in religion, but in their different circumstances. A religious education, and the example of pious parents, may have restrained some from flagrant vices and follies of which others have been guilty; but if this be all, they are still strangers to God, and to the vital principles of true holiness. While your hearts remain unchanged by divine grace, no outward observances can be of any use to you: "God is a spirit, and they that worship him must worship him in spirit and in truth."

Other young persons may suppose their information in the scriptures, and their understanding the peculiar doctrines of Christianity, will favourably distinguish them from those who have not such knowledge; a supposition equally delusive with the former; for, as a quantity of gold cannot be useful to a man sinking in the sea, but only serves to plunge him so much the deeper; so, a mere speculative acquaintance with the word of God will increase your guilt, and aggravate your condemnation. We could easily inform you of many, whose views of Christian doctrines have been very clear; but who, to all appearance, have died without an experimental acquaintance with the Saviour. A well informed judgment should not be mistaken for a sanctified heart; knowledge without holiness is far more dangerous than ignorance. "That servant which

knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." In proportion to the degree in which you understand the will of God, your disobedience to that will becomes the more aggravated, and if you die impenitent, your punishment will be the more severe. "If ye know these things, happy are ye if ye do them."

An opinion prevailed among the Jews, that none of their posterity could be lost: they thought their relation to the father of the faithful would prevent their final perdition. John the Baptist cautioned them against this false opinion: "Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Something like this may have been experienced by you. Did you never inwardly say, "My father and my mother fear the Lord—they often pray for their children. God hears the prayers of his people, and will regard us for their sakes." We assure you that such notions are wrong; religion is personal; as mere descent from the father of the Jewish nation could not entitle his posterity to the peculiar promises God made to him; so neither can your being the offspring of pious parents give you any claim to the salvation of the gospel. Whatever privileges you have derived from your first birth, you must be born again. The very beginning of religion is the renewal of our natures; we are so depraved by sin, that all *our powers and* passions are polluted, and we are altogether as an unclean thing. The children of grace are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The advantages of your birth and education, lay you under strong obligations to holiness; and should you break through them and walk in an evil way, to you, above others, it will be bitterness in the end. Consider, sooner or later sin must pierce your hearts with penitential sorrow, or with everlasting despair. "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

Perhaps you allow, that religion is important—that it ought to be attended to—and mean at some future period to become religious; but for the present you cannot think about it: but is not life uncertain? and have not thousands been ruined who once flattered themselves with such promises? "Procrastination is the thief of time." The word of God promises nothing for *to-morrow*; but says, "*To-day* if ye will hear his voice, harden not your hearts." To neglect the concerns of your souls, is to abuse the patience and forbearance of God—to sin against the convictions of your own consciences—and to increase your natnral aversion to divine things. If your inward corruptions are not opposed, they gather strength; every day you neglect to seek the Lord, you are removed to a greater distance from him, and may in the end be brought to entertain those slight notions of sin, and of your natural state by

it, which have been the principal cause of the infidelity and ruin of multitudes.

You are the children of our cares and anxieties, the objects of our daily and earnest prayers; next to the salvation of our own souls, we are solicitous for that of yours: we long to see you fear the Lord before the world take possession of your minds; besides, observation teaches us, that if the morning of life pass away, and you are not converted, it is probable you will become hardened in sin, and at last go down to the grave with a lie in your right hand. The thought of this is painful to our minds. How could we bear to see you placed on the left hand of the Judge at the great day of accounts, and to hear him pronounce upon you that awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The idea of so tremendous a scene fills us with pain, and awakens in our minds, on your account, the tenderest emotions. Does not the mention of it affect your souls also, and fill you with ardent desires to escape so dreadful a condition? Can you think of being driven from God, and dragged by devils into the place where there is nothing but weeping, and wailing, and gnashing of teeth; to suffer from the worm that never dies, and the fire that is never quenched, and not cry to the Lord for grace to prepare you to dwell with himself, and with all the blessed in that happy world, in which he lives and reigns? Surely to meet you there would add to our felicity in those glorious regions, and cause us to strike our golden harps with new joy to his praise. While to be disappointed of this pleasure would, if indeed any thing could, cast a cloud over the brightness of our glory. O our dear children! suffer us to remind you of the infinite importance of eternal things, and entreat you to seek the Lord while he may be found, and call upon him while he is near. It is with pleasure we direct you to Jesus Christ; he is able to save to the uttermost all that come unto God by him: his blood cleanses from all sin—and whosoever believeth in him shall not perish, but have everlasting life.

To fear the Lord in your youth, would prevent your contracting bad habits, the cure of which, when of long standing, is like cutting off a right hand or plucking out a right eye. No schemes of pleasure, nor plans of prosperity can succeed, without the divine blessing: your future prospects may seem well guarded from every disaster, but in one day, even in one hour, the whole may be blasted by some unexpected occurrence, and all your fondest hopes and warmest wishes laid in the dust. Your best interests, as well as your surest happiness, consist in the fear of God, for nothing can greatly injure those who fear him; a sense of his favour, and a hope of dwelling for ever in his presence, are sources of consolation under all the trials of life.

As we love you, and ardently desire the salvation of your souls, we guard you against irreligious companions. "Evil communications corrupt good manners." Many have been gradually, and, at first, imperceptibly led into sins, which have most awfully terminated their career. Some of those unhappy wretches who have become victims to public justice, have declared with their

last breath, that wicked company was the first occasion of their ruin. "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not."

Should these lines be read by any who have already broken through parental restraints, and plunged into debasing vices, let them remember, that if they wish to return to the paths of virtue, even their case is not without hope. The promises of God and the blood of Christ unite in encouraging them to return from their wanderings, and seek the Lord. When the prodigal son said, "I will arise and go to my father," his father received him with gladness: so when a sinner forsakes his evil ways, he meets with unexpected tokens of divine goodness—his sins are freely forgiven—and his polluted soul is cleansed in the fountain opened for sin and uncleanness. Come, ye prodigals, return to God! In the ways of sin you will find nothing but vexation, disappointment, and, at the end, everlasting misery: "The wages of sin is death." Come, then, we beseech you, retrace your erring steps; flee for salvation to the glorious Redeemer. He waits to be gracious. God the Father will rejoice over you to do you good: the Holy Spirit will shed abroad his love in your hearts: angels and saints will welcome you as a partaker of their felicity; and from being a forlorn creature without hope, you shall be raised to the dignity of the sons of God.

D. G.

ANECDOTE.

In some copies of Fox's Martyrology is a wood cut, entitled "The description of the Pope's council holden at Rome, in which appeared a monstrous owle, to the utter defacing of the Pope and all his clergie." The story is thus related by Fox, vol. i. p. 675.

"When Pope John and his council, in 1410, were assembled to decide on some articles exhibited against Wickliff, behold an ugly and dreadful owle, or as the common proverb is, the sign of some mischance to follow, flew to and fro with her evil-favoured voice, and standing upon the middle beam of the church, cast her staring eyes upon the Pope sitting. The whole company began to marvel, for behold, said they, (whispering in one another's ear) the Spirit appeareth in the shape of an owl. And as they stood beholding one another, and advising the Pope, scarcely could they keep their countenances from laughter. John himself, upon whom the owl stedfastly looked, blushing at the matter, began to sweat, and to fret, and fume with himself, and not finding by what other means he might solve the matter, being so confused, dissolved the council, broke up, and departed. After that, there was another session, at which the owle again, after the manner aforesaid, although, as I believe, not called, was present, looking stedfastly at the Bishop, whom he beholding to be come again, was more ashamed than he was before; (as justly) saying, he could no longer bear the sight of her, and commanded that she should be driven away with bats and shoutings: but she, being afraid neither with their noise, or any thing else, would not away, until with the stroke of their sticks, which were thrown at her, she fell down dead befor them all."

In the copy of Fox's Martyrology which belonged to Mr. Bunyan, is written in his own hand writing under the picture as follows:

"Doth the owle to them appear,
Which put them all into a fear?
Will not the man and triple crown,
Cast the owle unto the ground?"

Juvenile Department.

HILOSOPHICAL REFLECTIONS.

No. XVII.

WATER.

ır restrain'd gives birth
and plants, and thickens into earth:
it rises in a higher sphere,
ts drops, and softens into air:
ser parts of air again aspire,
o warmth, and brighten into fire:
ounce more. by denser air o'ercome,
nward forc'd, in earth's capacious womb,
particles, is fire no more,
metallic dust, or pond'rous ore."
PRIOR.

ren, till a comparatively late was considered as a simple ice, and one of the four great its. From earth, water, air, e, all other substances were ed to be compounded, in the s varieties that adorn and en- e universe. This opinion car- ith it a seducing simplicity, uld only be exploded by ac- monstration. In the progress nce, however, it has become t, that water is itself a com- of oxygen and hydrogen, in portions, by weight, of 88 of mer and 12 of the latter, in 00 parts of the fluid.

gen is not only a constituent water, but the basis of vital ; is essential to life and heat, atly contributes to the most ant changes that perpetually nce among minerals, vegeta- d animals.

rogen is the basis of what was nflammable air, and in its æri- tate is incomparably light.— es with oxygen only in one ion, and water is the produce union: It may be proper to at though water is composed of t of hydrogen and 7½ of oxy- weight, as already observed, ains 2 parts of the former to 1 of the latter, by measure; so light is hydrogen.

"The decomposition of water, and its subsequent reformation," says Mr. Parkes, in his interesting Catechism, "may be shown by the following easy experiment: Add gradually one ounce of sulphuric acid to four ounces of water in a large phial, containing a few iron filings. The temperature of the mixture will be so much raised by the union of the water with the acid, as to enable the iron to decompose a part of the water. If a hole be neatly made through a cork which fits the mouth of the phial, and a piece of tobacco-pipe with a very small orifice be fitted into it, and the whole cemented into the phial with a mixture of resin and bees' wax, the hydrogen gas, as it is separated from the water, will pass in a continued stream through the pipe, and may be set on fire by the flame of a candle brought in contact with it. The gas will continue to burn with a blue lambent flame, as long as the decomposition goes on. This shows that the gas is really hydrogen, and that it arises from the decomposition of the water. That water may be reformed by the combustion of this gas, may be shown by holding a glass bell over the flame of the gas: as the hydrogen burns, it unites with the oxygen of the atmosphere, and the union of the two gases produces water, which will soon be seen to deposit itself like dew on the inside of the glass. It is advisable to fold a cloth round the bottle to prevent any injury from the fragments of glass, in case of an explosion."

In what an interesting light do the studies of philosophy place the works of nature! By the improving lessons of that most useful of the sciences, chemistry, we behold this earth as one of the grand laboratories of the great

Creator, in which he is constantly carrying on his vast operations!—How desirable it is that the youth who is captivated with the charms of rural objects, should not merely gaze at the useful plant and beauteous flower, unconscious of the operations to which they silently conduce. It could be wished that, as he plants the fragrant shrub, or plucks the blooming flower, he should know, that he aids or interrupts effects the most salutary and wonderful, for all vegetables decompose water by a secret and peculiar process, when assisted by the rays of the sun. The hydrogen of such decomposition is absorbed by the plants themselves, in forming their oils and resin, and that portion of oxygen which is not retained to form the sugar and acid of these vegetables, unites with part of the caloric of the solar rays, and flies off in the state of oxygen gas; thus recruiting the stock of oxygen of which the atmosphere is continually deprived, by respiration. Bearing in mind the countless myriads of leaves that cover the innumerable trees that adorn our globe: how important and how extensive this process;—"Surely," says the interesting writer already named, "nothing short of consummate wisdom could have conceived any thing half so beautiful in design, or extensively and superlatively useful in effect!"

Not only vegetables, but also fish, and cold-blooded amphibious animals, are supposed to possess the same power, and the violent rains that frequently accompany thunder storms, have been attributed to the sudden combustion of oxygen and hydrogen gases, with the latter of which the atmosphere is supplied from every kind of animal and vegetable decay, as well as from mines, volcanoes, &c. Who, but a God, infinitely wise and merciful, would have so admirably disposed of the very refuse of nature!

Water is found in four states: in those of ice, liquidity, steam, and in composition with other bodies.

Of these, ice is the most simple, having then parted with a large portion of its caloric to the surrounding atmosphere. Divine goodness is again displayed in the slow process of its congelation, the sad effects of too hasty transitions are avoided, and the escaping caloric happily mitigates the severity, and retards the progress of frost. Nor should it be overlooked, that while other substances become more dense in proportion as they part with their caloric, the law is reversed in the case of water, owing to the air-bubbles produced in the act of freezing.—Hence ice, instead of sinking, swims on the surface of water; had it been otherwise, one mass of ice after another, would have sunk in our lakes and rivers, till, in a severe winter, no liquidity had remained; nor could the heat of the hottest summer have thawed such channels of ice, from which must have resulted effects more direful than even imagination can conceive; but the great Architect saw all things from the beginning.

Water in its ordinary state of liquidity is 825 times heavier than atmospheric air. A pint is found to weigh rather more than a pound, a cubic foot about 62½lbs. avoirdupois. Its chief physical properties are insipidity, transparency, want of smell and colour. Rain water approaches nearest to a state of purity, and gentle rain is found more pure than that which falls in storms. The water that washes the surface of the earth, or flows within it, is more or less encumbered with other matter, as that of the ocean and mineral waters.

In the state of vapour, it is combined with an increased portion of caloric, becomes of a gaseous form, and acquires an expansive force even beyond that of gunpowder, as appears from those volcanic eruptions, in which, there is reason to believe, the sea has communicated with the subterraneous fires. In this state it also receives a capability of supporting immense weights, abundantly manifested by the application of the steam engine. This expansive force accounts for the peculiar appearance of water in the act of boiling. The vapour being first formed at the bottom of the vessel, rises, and, in escaping, causes the ebullition, which being so common, seldom excites our curiosity. Beyond this degree, water cannot be heated in an open vessel, every at-

empt to augment the heat serves but to accelerate the vaporization.

In combination with other bodies, as in mortar and cement, water becomes more solid than ice, parting with still more of its caloric than in the frozen state: the heat given out in the making of mortar is the escape of caloric from the water. Quick lime has so remarkable an affinity to water, that it absorbs one-fourth of its own weight of the liquid, without being moistened by the addition.—It also requires solidity in combination with various salts, many of which lose their transparency and crystalline form when deprived of it.

How numerous, then, how incalculable, are the advantages we derive from this fluid,

"That chief ingredient in Heaven's various works,
Whose flexile genius sparkles in the gem,
Grows firm in oak, and fugitive in wine."

ARMSTRONG.

While it affords one of the most useful supports of animal life, it eminently improves our health, being the great means of cleanliness and comfort. It is one of the principal agents in vegetation, and is continually employed as a solvent for numerous solids. It greatly conduces to the salubrity of our atmosphere, and, serving as a vehicle for vessels, opens a communication between the most distant regions, and thus affords a means of endearing mankind to each other, the greater part of whom, otherwise, though the children of one common parent, must be inaccessible to each other, and as they are beyond the reach of the senses, and consequently ignorant of each others' existence, could not assist in the supply of their reciprocal wants, nor exercise those exquisite sympathies which will be increasingly manifested as genuine Christianity prevails. Nor must we forget, that in the ocean it forms, as it were, a world within itself, teeming with a countless population, the contemplation of which is calculated to fill the mind with admiration, at the omnipotence of Him, who, when on earth, perfecting his merciful intentions, could walk on its impetuous billows, and bid its waves be still, or summon its finny tribes to the nets of his disciples, or cause one of its inhabitants to preserve the life of a prophet, and another to pay the tribute money, that should show his obedience to the powers that be. From the survey of such wisdom, power, and mercy, let us learn to exercise unbounded confidence in his promise, and eagerly peruse the direct revelation of his will that we may learn what those promises are.

N. N.

REFORMATION ANECDOTES.

In the year 1377, in the reign of Richard II. a council was held in St. Paul's Church, London, for the purpose of condemning the doctrines of Wickliff. Upon the day appointed, Wickliff went thither, accompanied by the Duke of Lancaster, and Lord Percy, Earl Marshall of England.—A vast concourse of people had assembled, so that it was with difficulty and not without some tumult that he and his noble protectors could press through the crowd.—"When the Bishop of London (says Fuller,) saw, contrary to his expectations, Dr. Wickliff enter the court, supported by persons of so elevated rank, and such great authority, his malevolent passions were highly excited, and hurried away by the impetuosity of angry passion, he addressed Lord Percy in terms so haughty and insulting, that the lofty spirit of Lancaster was provoked to answer the Bishop with a tart reply. A fine dispute ensued.

Bishop Courtenay. Lord Percy, if I had known what maisteries you would have kept in the church, I would have stopt you out from coming hither.

Duke of Lancaster. He shall keep such maisteries here, though you say nay.

Lord Percy. Wickliff, sit down, for you have many things to answer to, and you need to repose yourself upon a soft seat.

Bishop Courtenay. It is unreasonable, that one cited before his ordinary should sit down during his answer. He must, and shall stand.

Duke of Lancaster. The Lord Percy his motives for Wickliff is but reasonable. And as for you, my Lord Bishop, you are grown so

proud and arrogant, I will bring down the pride not of you alone, but of all the prelacy in England.

Bishop Courtenay. Do your worst, Sir.

Duke of Lancaster. Thou bearest so brag upon thy parents [his father was Earl of Devonshire] which shall not be able to help thee, they shall have enough to do to help themselves.

Bishop Courtenay. My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth.

Duke of Lancaster. Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church.

The latter words, spoken in a low tone, were overheard by the bye-standers, and a violent commotion ensued; the Londoners took the part of Courtenay, declaring aloud, that they would oppose even with their lives any insult offered to their bishop. The tumultuous proceedings obliged the delegates to break up the court without proceeding to the examination of Wickliff."—*Fuller's Church History*, book iv. cent. xiv.

ECLIPSE
OF THE SUN.

On Tuesday morning, the 5th of the present month, there is a visible eclipse of the sun; which, in the neighbourhood of the metropolis, commences at fifty-eight minutes after five, and ends at forty-seven minutes after seven, according to apparent or solar time. The first appearance of the eclipse will be distinguished by a small notch about one third from the lower extremity of the sun in ascending on the right hand towards the top, or on that side which is next to the meridian. The greatest obscuration happens about nine minutes before seven, when the quantity of the eclipse is four digits and a half. It is, however, well known, that a solar eclipse is susceptible of some variation in duration and quantity, according to the situation of the spectator, and that, consequently, this eclipse will not be found exactly to correspond with the above account, excepting within a short distance of London. Nevertheless, the difference in the *phase* of a solar eclipse is not generally very perceptible in places comprised within the limits of this island, unless the eclipse is either very small or very great, when the distance of a few miles may in the one case make the moon disappear from the sun's disk, and thus render the eclipse invisible; and in the instance of a great eclipse, it may render such eclipse essentially different in its character.

The present eclipse, it may be observed, is the third return of the great eclipse of 1764, according to the period of eighteen years and about eleven days—a period which was first discovered by the Chaldeans, and which was probably the first resource for the computation of eclipses, as it was found to be a period that produced a certain order of eclipses, which order seems also to be produced in every succeeding period of the same description. But the return of the solar eclipses must have been found very much to vary on account of the moon's parallax; and even the lunar eclipses would, after a long succession of years, show that the forementioned period could not afford a suitable standard for correct computation.

The quantity of the eclipse of 1764 was eleven digits and five minutes at London, and it became annular in those parts of the kingdom where the quantity was more than eleven digits, eleven minutes, and a half.—The first return of this eclipse was on the 12th of April, 1782, on which day the sun set about five digits eclipsed.—The second return was at the commencement of the 24th of April, 1800, when the eclipse was invisible, the sun being below the horizon.—The third return is on the 5th of the present month, as above stated, the new moon, or ecliptic conjunction, happening at 25 minutes and 24 seconds after seven in the morning.

It may perhaps be interesting

to state, that the next solar eclipse visible at Greenwich will, with respect to degree, make a nearer approach to the eclipse of 1764 than any one that has occurred since that period. By a computation from Delambre's *Solar Tables* and Burckhardt's *Lunar Tables*, and by assuming the polar axis of the earth at 304, and the equatorial axis at 305, it appears that the greatest obscuration at Greenwich will happen on Thursday, September the 7th, 1820, at fifty-three minutes and four seconds after one in the afternoon, when the quantity of the eclipse will be ten digits and twenty seven minutes: and the eclipse will be still greater on the eastern coasts of this island.

J. F.

Obituary.

SOME ACCOUNT

OF THE

LAST DAYS OF Mr. J. TUCK,

Late Deacon of the Baptist Church,

BADCOX LANE, FROME.

Mr. John Tuck was born at Wells, November 30, 1751, where he constantly attended the episcopal church; but, on the removal of his friends to Frome, he left the Establishment, and united with the Dissenters, as their sentiments and mode of worship were most agreeable to his own views of divine truth. He was the subject of serious impressions at a very early period of his life, which were deepened and matured under the ministry of the late Rev. John Kingdon, by whom he was baptized, October 5, 1770, and afterwards received into the church. After occupying the station of a private member nearly twenty-two years, he was called by the unanimous voice of the church to the office of deacon; and never was a man more anxious to fill that office in a becoming manner, more solicitous for the peace and prosperity of the church, or more tenacious of its respectability and its honour.

For many months previous to the death of this eminent saint, a rapid religious improvement was evident to all his intimate friends, which, together with an increasing debility of body, induced many of them to suppose, that it would *not be long* before he would take possession of the eternal inheritance, where his holy soul is now engaged in contemplating the mysteries of that redemption, which had been his favourite and constant theme on earth for half a century. He seemed to breathe the air of heaven long before he joined its society, and as he approached the verge of mortality, he became more and more indifferent to all earthly concerns: if obliged to attend a little time to business, he was out of his element; his pious soul seemed impatient to break from the earth, that it might ascend again to those divine contemplations, which engrossed and fixed all the energies of his soul.

For some months before his death, owing to the extreme thirst with which he had been long afflicted, he was accustomed to take a very early breakfast with his family. This season was exceedingly interesting to them all: they were often surprised and delighted with his conversation; it was wisdom, and kindness, and love, and piety, all blended together; he was often highly animated with his subject, and his wife and children wished almost to stop the wheels of time in their course, unwilling to close a season so truly interesting.

Coming down stairs one morning, about two months previous to his decease, he asked one of his daughters, if she thought that believers before their death were ever favoured with extraordinary manifestations of divine goodness and

love? On her replying, that she thought it very probable, in order to prepare them for the solemn and trying change that awaited them, he said, "I know not whether this be my case, or not; but I have had feelings this morning which I cannot describe." Being desired to state the nature of them, he said, that he had enjoyed an uncommon view of the character of God, in his wisdom, and love, and mercy, which produced sensations that were indescribable; and though the intenseness of the feeling had then subsided, yet the serenity and pleasure which sat on his countenance, plainly showed that its effects still remained: it seemed as if he had made a visit to the celestial regions.

One evening, he accosted his daughter, (who was silently watching his pale and sickly countenance) rather abruptly, inquiring whether she had ever attentively read the 8th of Romans, and added, "I have been thinking of that expression, 'It is Christ that died, yea, rather, that is risen again.' The subject of the resurrection has occupied much of my attention lately, on that all my hopes depend; for if Christ be not raised, our faith is vain, we are yet in our sins." On her repeating the declaration of our Lord, "I am the resurrection and the life," &c. his feelings overpowered him, tears filled his eyes, and when able to speak, he said, "I wish you to mind that, when I die, if it should be thought worth while to preach a funeral sermon for such a poor unworthy creature as I am, this be the text, 'It is Christ that died, yea rather, that is risen again.'"

Speaking of his death one day, his daughter said to him, "Would you be willing, father, to leave us, were the message to come to call you home?" He replied, "Were I to consult my own feelings, I should wish to stay a little longer for my family, my friends, and the church; but I am perfectly resigned to the Divine will, and I leave all in the hands of infinite wisdom. When I am wanted no longer here, I hope I shall be willing to go."

Calling her to him, about three weeks before his death, he asked her if she thought his complaint would end in death? After expressing her fears that it would, he said, "Well, my child, you must pray for me, and I will try to pray for you." She observed, that he had done that many times. "Yes," said he, "I have many times mentioned your name, and when I think that those prayers of so poor and mean a creature as I am have been answered, it seems too much to believe. O! to think that the Almighty should ever so favour me, as to call any of my children by his grace—but when I think again that any of them may be lost, it almost overwhelms me."

One of his sons, on a succeeding evening, having read to him several hymns, which evidently produced the most pleasing and tender emotions, observed, that for a good man "to live was Christ, and to die gain." "How beautiful," he replied, "has Dr. Watts described the death of Moses:

'Sweet was the journey to the sky,
The wondrous prophet try'd:
"Climb up the mount," said God,
"and die:"
The prophet climb'd, and died.

Softly his fainting head he lay
Upon his Maker's breast;
His Maker kiss'd his soul away,
And laid his flesh to rest.'"

His son then remarked, that Dr. Watts, when near death, said, "I am no more afraid to die, than I am of walking out of one room into another." "No," he answered, "and why should he? The souls of Watts and Griffith were fitted for heaven by close and intimate communion with Christ upon earth. I have often thought," he added, "that Dr. Watts had clearer discoveries of the glories of heaven, than any other uninspired writer; and it was no wonder: such delightful anticipations of glory were the natural result of his great and intimate fellowship with Christ. How beautiful are those lines!

'O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control,
The sacred pleasures of the soul.'"

His son rejoined, "What renders heaven so attractive to the good man is, what Dr. Watts has so finely described in those two lines,

'There shall we see his face,
And never, never sin.'"

"Yes," added his father, "the presence of Christ, and the absence of sin, constitute heaven."

While his daughter was sitting by his side one morning, he said, "Where do you think heaven is?" She answered, that no conjectures on that head could be satisfactory. "But," he replied, "it is where Christ is, and that is enough." He then said, "How can we see God? for since he is a pure spirit, we can have no idea how he is to be seen." She then repeated the sentiment of Dr. Watts: "The God shines gracious through the man." "Yes," he answered, with eager delight, "there we shall see the full blaze of the Divinity, shining through the person of Christ."

A few mornings before his death, while his daughter was serving him with his breakfast, he said to her, "Come here, my child, sit down by me; I am persuaded now that I shall not be long with you; I shall soon be taken from you; but I feel anxious for you. May the Lord bless you, and take you under his protection, and direct you, and keep you all through life; may you be comfortable and happy, a respectable and useful character; may you always cultivate a meek and peaceable disposition; always be ready to give up your own inclination, where conscience is not concerned, for the sake of peace. Try to do good; do not forget the profession you have made; maintain it with honour. May the Lord bless you, my child, and make you a blessing. Be useful in the world, and, as far as it lies in you, be useful to the church."

The last hour of this venerable and pious man was now evidently approaching; and his friends saw with unspeakable emotions that, in a little while, his spirit would be dismissed to the invisible world. On Sunday, January 26, he became worse, and was incapable of conversation; his nights were sleepless, but his mind was wholly occupied with divine things, as appeared from broken sentences which he uttered, of some favourite scripture passage, or of some divine hymn.

On the following day, a friend having called to see him, asked him if he knew her? "Yes," he replied, "I do; and I shall soon be with your father. I am going to dwell with Christ for ever and ever;" and presently after, with evident emotions of wonder and delight, he exclaimed, "To be with Christ! to be with Christ! I am going to Jesus!" On being asked, if his fears were gone? "Yes! yes!" he answered, "I have nothing but happiness."

His joys, however, were not uninterrupted; for soon after this, a thick gloom fell upon his mind, which induced him to doubt the reality of his religion. "I am almost afraid," he said to his daughter one morning, "that I am not a Christian; that I do not know what saving faith is." She replied, "These doubts are only the suggestions of Satan; they will last but a little while: you will not be troubled with them in the hour of death." "Will it be so?" said he, "now mind, if it proves to be as you say, I will inform you of it." Accordingly on the afternoon preceding his transition to the skies, as she was sitting on the bed-side, he took her hand between both of his, and holding them up in the attitude of prayer, with his eyes fixed upward, he said, "My poor child, all is well, all is well!" She said, "Then you are happy, father?" "O yes!" he replied, "yes! yes!" The conflict, while it lasted, was distressing; but so far was it from injuring his soul, that it gave additional glory to his victory over the powers of darkness.

Soon after this, one of his brethren in office entering his chamber, said to him, "You are almost in heaven, and will soon obtain the crown." His eyes immediately brightened with joy, and pointing upwards, he said, "Yes! yes!" and added, "These are they who came out of great tribulation." Being asked, whether he were in pain, he answered, "Yes: but in heaven, there

shall be no more pain. Death has lost his sting. O come! come!" and then looking at two of his family, he said, "I would rather, I would rather go. Oh! to dwell with him!

"Millions of years my wondering eyes!"

His speech faultered—his breathing soon after became difficult, and on the following morning he breathed out his soul into the hands of that Redeemer whom he had loved and served with so much fervour and sincerity.

"Softly his fainting head he lay
Upon his Maker's breast:
His Maker kiss'd his soul away,
And laid his flesh to rest."

Frome. S. S.

Review.

The substance of a Funeral Sermon, occasioned by the unexpected and deeply lamented Death of her Royal Highness the Princess Charlotte of Wales; delivered in the Baptist Meeting-house, Shrewsbury. By John Palmer, Pastor. 1s. C. Hulbert, Shrewsbury.

We understand, that one hundred and twelve sermons were *published* on the occasion of the death of the late lamented Princess Charlotte: how many thousands were *preached*, each filled with expressions of respect for the illustrious dead, it is impossible for us to estimate. That now before us, however, is inferior to none in sentiments of pure and affectionate loyalty, and in faithful and animated appeals to the heart. Our worthy friend has informed his *readers*, that it is not the hope of gain, the desire of popularity, or the vanity of becoming an author, that has induced the preacher, *(for the first time,)* to publish this sermon. By this prudent statement, we conjecture the author calculated his sermon would be read by those who were unacquainted with his character; as those who know him would never have suspected him of such mean and unworthy motives. From his telling his readers that it is "the *first* time" he has appeared in *print*, it may be inferred that he does not intend it shall be the *last*. We really think, as he has succeeded so well in his first attempt, that he should try again, and furnish his friends with others, plain, evangelical, and warm-hearted sermons.

Let the following quotation be considered as a fair specimen. The text is, 1 Peter, i. 24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

"If we traverse the palace, and inquire for George the Third, that royal British oak, we are informed the top is fallen into decay, and the arms, though once powerful, are no longer able to sustain the sceptre; but the venerable trunk remains, adorned with the moss of deserved esteem and affection.

"Or if we visit Claremont, that seat of royalty and conjugal felicity, and make inquiry for the lovely Charlotte, the rose-bud of England, which displayed some new beauty with every unfolding leaf, and sent forth a grateful odour beyond the confines of her native land, (for her mind was not of common texture): in her were sweetly combined an assemblage of excellencies: she was an affectionate daughter, a friend to the poor, a companion of the virtuous, a chaste virgin, the obedient and faithful wife, and the honour and example of royalty.

"This glory of the honoured man, her royal Father; this glory of the once happy man, the Prince who so willingly and honourably espoused her; this flower, admired and beloved, in which a nation gloried. If we ask for this royal flower, the answer given is, that this glory of man is fallen! A reply so unexpected—an event so awfully sudden—a report so repugnant to our feelings, we are altogether unwilling to cre-

dit or circulate. Yet, impatient of being kept in suspense, we have ventured, with faultering tongues, to ask from whence have you received this information? and have been answered in the words of the prophet: 'By a voice of noise from the city; a voice from the temple.' What flower do you say is fallen? Are you certain it is not the convolvulus, the passion flower, or some other destined to flourish but for one short day? No; be assured, unwelcome and heart-rending as the tidings are, that it is a flower of no less worth and beauty than the lovely Charlotte, the full blown rose of England, that is fallen! and if you doubt the fact, ascertain it by the fragrance which embalms her memory.

"If we ask for the afflicted Prince Leopold, he is found bathed in tears, because the desire of his eyes hath been taken away with a stroke: he, refusing to be comforted, says, 'I will go down to my grave, mourning for' [my Charlotte and] 'my son.' Or if we make inquiry for the Prince Regent, her royal father, we may find him also absorbed in grief, mourning as for an only child, in bitterness as for his first-born."

Salvation of Sovereign Grace; a Sermon preached at the Baptist Meeting-house, Abergavenny, September 22, 1811. By Micah Thomas, of Abergavenny. Button, Paternoster-row. 1s.

THOUGH it is several years since this sermon was published, yet the importance of the subject, and the respectability of the preacher, claim for it a brief notice in the Review Department of our Work. Preached for the purpose of correcting misrepresentations, which had been "diligently and widely circulated," respecting the author's sentiments on the doctrines of grace, it may be viewed as a detailed confession of faith; and we may venture to add, a luminous statement of the Calvinistic system. We blush for the understanding (or rather the want of it,) of such persons who could hear such a minister, and yet question whether he was of orthodox sentiments! In showing the operation of grace in the salvation of all true believers, the author considers it as it appears—"In the eternal purposes of God respecting them—in their redemption by *Christ*—*in* the operation of the Spirit upon their hearts—in the ultimate glorification of their souls and bodies in heaven."

Considering Mr. Thomas as placed at the head of an Academical Institution, we see abundant cause for thankfulness, that the young ministers committed to his care, will enjoy the instructions of such an evangelical tutor; and that our churches in the Principality are likely to be supplied with men of correct theological sentiments; so important to the conversion of sinners, the edification of believers, and the perpetuity of "the faith once delivered to the saints."

Pædobaptismal Regeneration Examined; in a Series of Letters to the Rev. Henry Comyn, Curate of Boldre, in the New Forest; being a Reply to his Treatise upon that subject. By William Giles. pp. 53. Button, London. 1s.

THAT an infant by being sprinkled on the face is a partaker of "the inward spiritual grace" of baptism, is a proposition so absurd, that none of our readers will admit it for a moment; and it is probable many of them will wonder, that any minister should assert and endeavour to prove it; and almost equally so, that it should have been thought necessary to write eight letters to expose such an attempt. Many, however, are the grave and learned clerks, who have contended for this fatal error: proving, (as we think,) that it is the doctrine of the Common Prayer Book; but not that it is a *scriptural* sentiment; and as there are always people who do not "search the scriptures" as the standard of truth, it becomes an important duty to refer them "to the law, and to the testimony," for the refutation of opinions, which, if believed, are of the most dangerous tendency to the souls of men.

Mr. Giles felt himself called upon, from a pamphlet of Mr. Comyn being circulated among some of the people of his charge, to publish these letters, "to check, as much as possible, the spread of doctrines, which he considered erroneous." He has also stated pretty fully his objections to Infant-baptism, as well

as to what he calls "Pædobaptismal Regeneration." We think he is entitled to the thanks of the Christian public for the talents and temper which he has displayed in conducting this controversy, and we cordially recommend the pamphlet to the attention of our readers.

The Scriptural Unity of the Churches of Christ illustrated and recommended. A Sermon by Ralph Wardlaw, of Glasgow.

ERROR is multiform, truth uniform. If all persons, therefore, fully embraced the latter, and adhered closely to it, there would be no divisions, no contentions, no sects and parties. This state of things is very desirable; but it cannot be expected, since perhaps no two men think exactly alike upon all subjects. Mutual forbearance is hereby rendered necessary, but the unity of real Christians is not destroyed: they are all one in Christ Jesus, and constitute the invisible church.

The unity for which Mr. Wardlaw pleads in this excellent discourse, is not so much the union of individuals, as of those societies which, from similarity of views with regard to the doctrine of Christ, and the government instituted by him for his subjects, acknowledge one another in the relation of sister churches.

That this unity subsisted among the apostolic churches, Mr. Wardlaw proves from the general current of the New Testament—from their mutual salutations—from their messengers to, and their intercourse with, each other—from their mutual liberality for the relief of the poor—and from their mutual admission of members to church fellowship.

Mr. Wardlaw is an independent, and his sermon was preached at the fifth annual meeting of the Congregational Union for Scotland, that is, of the congregational churches there.

"The Congregational Union," says Mr. W. "has not the remotest connection with the government or discipline. Its committee are merely the 'Saul and Barnabas,' through whose hands the liberality of the brethren is transmitted to the elders of those churches that are in need: or, if you will, they are the 'messengers of the churches,' confidentially intrusted with their bounty; only with this necessary addition, that they adjust the proportions of it required by different cases, as well as take the charge of its safe conveyance.—The annual meetings of the Union are held publicly, before multitudes of assembled brethren. Nothing relative to the internal management of the churches is even mentioned, or alluded to. Were the slightest approach, indeed, ever to be made to any thing of this kind, all consistent Independents should combine to put it down. I should be amongst the first, in these circumstances, to vote for its abolition. And, indeed, nothing could be more easily effected. The churches have only to withhold their contributions, and the Congregational Union is no more."

One benefit arising from these contributions is, that ministers are enabled to devote a considerable part of their time to itinerant labours. The Annual Reports, quotations from which are given in a note, abound with striking, and very affecting proofs of the great good which has, by means of them, been done in this way.

It will probably give pleasure to those of our brethren who are advocates for strict communion, to find it to be the opinion of so very judicious a divine as Mr. Wardlaw, that the union of Baptists and Pædobaptists in one church is inexpedient. According to their views of duty it is impossible: but whether it be thought impossible, or only inexpedient, the practical result will be nearly the same.

The modern advocates for free communion censure what has been the general practice among Pædobaptists, as much as they do that of the Baptists who are maintainers of strict communion. But we do not know whether they themselves, after all, may not be considered as strict communionists likewise. For they will not unite at the episcopalian altar with their episcopalian bre-

hren, whom they nevertheless love s Christians. It would not be to he purpose for them to reply, that hey are willing to unite with them n a dissenting chapel; for with this condition an episcopalian cannot conscientiously comply. They refuse to unite with them as Christians, but require them previously to become Dissenters. What do the advocates for strict communion among the Baptists do more? They say to their Pædobaptist brethren, We love you as Christians, but we cannot admit you to the Lord's table until you have been baptized, which, according to our views, is a necessary prerequisite.

We conceive it to be very possible for a strict communion Baptist to be of a Catholic spirit, and to love all the true disciples of Jesus Christ of whatever denomination; and also for a Pædobaptist, however zealous he may be for free communion, to cherish a spirit of petty triumph on account of imaginary victories: such a spirit as this is not a Catholic, but a sectarian spirit, whether it be found among Baptists or Pædobaptists, among Episcopalians or Dissenters. We therefore, with the apostle, exhort all Christians to "love as brethren; to be pitiful, to be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing. Beloved, let us love one another; for love is of God." It is almost impossible for a Christian not to be of a party: but it is one thing to be of a party, and another thing to cherish a party spirit. If a party spirit is cherished, and love to Christians of other denominations is neglected, "these things ought not so to be."

Letters addressed to a young Clergyman, illustrative of his Clerical Duties in these Times of Innovation and Schism: with an Appendix, containing an Account of a recent Attempt to institute an Auxiliary to the British and Foreign Bible Society in the Parish of Midhurst. By Richard Lloyd, Vicar of St. Dunstan's, &c.

It is truly affecting that the establishment of the Bible Society should have excited so much opposition from clergymen of any description, much more so when those who have been considered evangelical, are found serving under the banners of its enemies. We understand, that the author of this pamphlet has imitated the worst part of the worst man's conduct towards his former friends: he has "eaten their bread, and lifted up his heel against them." But the circumstance that Dissenters are united with Churchmen in circulating Bibles alone, is such a full proof of "innovation and schism," that he can see nothing but dangers surrounding the church as by law established. We do not complain of his eulogizing his own church, though we do not believe the truth of his statement. It is, however, ungenerous, that he gives a hint to the civil magistrates to use their power to crush dissenters. We are ready to say, "Why what evil have we done?"

"Our Ecclesiastical Establishment," says he, "ought to be held in high veneration, being founded in the truth and importance of the Christian religion, and its union with the State is, consequently, a subject not only of political expediency, but of moral obligation. Our civil governors are not left at liberty to be neutral upon this great and momentous subject. They are not, at the peril of their souls, to withdraw from Christianity their countenance and support; and to consign it over, with an infidel indifference, to its own native and independent operations." Page 39.

It is really amusing to hear the boastings of beneficed clergymen respecting their "holy religion," intending by this phrase not the church of Christ, but the church of England. But it is not so easy to understand what they intend by such phraseology: surely they cannot mean, that the members of the Established Church are more circumspect in their general conduct than those who dissent from it: nor even that the dignitaries are all influenced by the genius of Christianity in the use they make of their extensive patronage. Who that has common sense will believe the following description,—

"As our holy religion, which is founded upon the authority of Christ, and has the *exclusive* signature of heaven upon it, is, through the Divine mercy, the *established* religion of the kingdom; and as this, our Ecclesiastical Establishment, is the grand depository and guardian of the Protestant faith in these days of innovation and peril, it surely becomes a serious dereliction of duty to secede from our apostolical church upon light and circumstantial reasons, or to wound her authority by any species of irregularity in your own conduct, or by giving any countenance to it in others."

This gentleman, notwithstanding, professes respect for conscientious dissenters! but this appears rather for the purpose of wounding churchmen who are friends of the Bible Society the more severely! He must, however, excuse us, if we do not express any particular gratitude for his *great condescension!* We think we see the cloven foot, though covered with the cloak of apparent kindness. Is it not insiduous when he says of dissenters, that "as a collective body, they cannot be viewed as good members of the community?" What does Mr. Lloyd mean by this? Will he state in what sense it is that they are not good members of the community? Will he undertake to prove, that they are inferior to churchmen in loyalty—in patriotism—in benevolence—in zeal? He knows he cannot do this. Then why insinuate it? We respectfully recommend to his serious consideration, that precept which is so often repeated in the services of his apostolic church—"Thou shalt not bear false witness against thy neighbour!" We do not hesitate to affirm, that had Mr. Lloyd fully considered this divine command, and acted upon its spirit, he would have been prevented from giving advice, which, if any young clergyman should take, will most certainly be hazardous to his usefulness and happiness here, and his salvation hereafter.

The Insane World.

THE particular point this book was intended to illustrate, is thus represented by the author:—"A *gentleman* visited Bedlam, and after passing through several wards, fell into conversation with one of the patients, who talked so reasonably, that he was much surprised, and could not forbear asking, 'How is it, Sir, that I find here a person so perfectly rational, and intelligent?' 'O Sir,' replied the patient, 'I will explain that; the world are all gone mad, and finding us few the only people in their senses, have shut us up here together.'" Our author will have it, that the people of this world, at least many of them, are mad; and he has written this work to shew its truth. How to give an account of a publication on such a subject we find very difficult, and we shall do little more than recommend our readers to purchase and read it for themselves. As there is but little method in real madness, and this volume has been too successful in proving, that there are more insane people at large than has been generally thought, no great method can be expected in the work, nor in our remarks upon it. We are treated with representations of the busy tribes who visit the Bank of England, of apothecaries and attorneys, the business of elections, of the wisdom of early rising, the vices of the great, on the evil of theatres, the effects of a town life of pleasure on a young person, the objection of insolent and selfish minds to the prevailing religious and benevolent societies of this age, the solid answers which may be made to them all, &c. &c.; for, really, we have not room for notice of half the subjects here introduced. We recommend this work, without approving of all its sentiments and representations, as useful and amusing.

The Prospect of Faith in a dying Hour; A Sermon preached at Hebden-Bridge, near Halifax, on occasion of the Decease of the Rev. John Fawcett, D. D. By William Steadman, D D.

THIS discourse, the text of which is taken from Gen. xlviii. 21, "And Israel said unto Joseph, behold I die, but God shall be with you," contains a general and interesting view of the patriarch's life.

The preacher regards his text as furnishing two general subjects—Jacob's apprehensions of himself, "behold I die"—and his prospects respecting those he leaves behind him, "God shall be with you."—The reasons why a righteous and gracious God inflicts death on pious men are here stated, with much truth, propriety, and force.

The application of the sermon is in a strain of urgent and popular eloquence, and must have made a very powerful impression; as a justification of this remark, and a specimen of the spirit and style of the whole, we will select a passage from it:—"Would to God I could press this subject on all this large congregation, upon those within, and upon those without this place of worship; upon the young, the old, the middle aged; and that with the earnestness its importance demands! You must die! yes, you must die; every one of you must die. No one of you can say how soon he must die.—Within a few years, a large portion of this assembly must die; within a few months, within a few days, some will most probably die; yea, within a few hours, it is possible some may die! Who, then, would put off the consideration of this subject for one hour? or who would rest for one hour in a state of uncertainty, on a subject of such infinite moment?"—When the affected, gaudy, theatrical, selfish, we are almost ready to say, impious orators, which such multitudes admire in this trifling age, have retired from the stage to be applauded no more, the effects of such preaching as this will abide, and such faithful men be had in everlasting remembrance. Dr. Fawcett, whose death is here so well improved, was a man of the highest excellence, his theological sentiments were very accurate, and his example, as well as his ministry, must have been extensively useful. We particularly recommend to those who preach, and to all hearers of the gospel, the account which Dr. Steadman has given of the judicious and useful way in which his departed friend communicated the truth of God.

The Reasonableness of Protestanism; a Sermon, preached to the Congregation of Protestant Dissenters, Harlow, on Thursday, December 25, 1817, and designed to commemorate the Tri-centenary of the Reformation. By T. Finch.

This is, on the whole, a respectable Sermon, adapted to do good; especially to young persons, and those who have not leisure to consult larger works on the same subject.—The text is taken from Rom. xiv. 4, 5. The author gives us a general review of the events of the Reformation, accomplished by Luther and his brethren, in patience and tribulation, which follows a brief representation of the use and progress of the errors and corruption which rendered that reformation necessary. We are aware, that the limits of a sermon would not allow of more than a very general reference to subjects so extensive; but does not this prove, that in such a composition, nothing of the kind should have been attempted? In the 16th page, Elizabeth is ranked with pious Edward, as a zealous promoter of Protestanism. We are surprised that any Dissenter, who was acquainted with the manner in which she treated the Puritans, Penry, Greenwood, and hundreds besides, should say any thing in praise of Elizabeth!!

The citation from Chillingworth which our author has made, is worth more than the price of the whole discourse, to those who have it not in their possession in other places. In the style of this sermon there is nothing vulgar, nor rugged, but it is verbose, and loose, and the writer strides on, without stopping long enough sufficiently to examine what he relates. We very highly commend his representation of the importance and necessity of free enquiry.

The Desire of the Nation taken away with a Stroke; a Sermon occasioned by the Death of her Royal Highness the Princess Charlotte of Wales, preached at the Baptist Meeting House, Ely Place, Wisbeach. By I. Jarrom.

This discourse, it is said, was published by request; and, if all had complied who received such intimations of the wishes of their friends, the printers would have h[illegible]

time at least, more work than they could have well accomplished.—This, however, is a pretty good sermon, and its tendency is to do good. It is more distinguished by dexterity in the introduction of passages of Scripture, than original remark or impassioned eloquence.

A Caution to Youth; being a brief Account of the Character of George Biggs, of Elson, near Gosport, aged 19 years, who was executed at Winchester, for robbing his Master, on Saturday, March 21, 1818.

Among the most useful members of the community, are those writers who are seizing opportunities to illustrate the two most interesting propositions in all the records of inspired truth: *viz.* "That the wages of sin are death;" and, "That the gift of God is eternal life, through Jesus Christ our Lord." The history of George Biggs is an awful proof of the former. How awful, that a youth of 19 should die by the hand of the public executioner!

The writer of this Sunday school tract remarks, respecting G. Biggs, "This is the first instance which has come to the knowledge of the writer, of any one who had received the advantages of a Sunday-school tuition being brought to an ignominious death!" We set over against this another note, of a very pleasing character, *viz.* "Among the teachers of one Sunday-school in this neighbourhood, [Portsea] nearly 100 have joined a Christian church." We warmly recommend this little work to Sunday-school teachers.

LITERARY INTELLIGENCE.

Just Published,

A Letter on Free Communion, from a Pastor to the People of his Charge; containing a concise View of the Argument. By F. A. Cox, A. M.

A Free Enquiry into the Practice of Infant Baptism. By J. Hall, of Northampton.

The Converted Arabs; a poetical Fragment. By Joseph Dear.

The Works of the Rev. H. Scougal, A. M. S. T. P. containing The Life of God in the Soul of Man; with Nine other Discourses on important Subjects. *To which is added*, a Sermon preached *at the Author's* Funeral, by George Gairden, D. D.; and a Preface, by Bishop Burnet.

Aspin's Universal History, Part. IX. Green's Universal Herbal, Part VIII.

Juvenilia; or Specimens of the Early Efforts, as a Preacher, of the late Rev. C. Buck; to which are subjoined, Miscellaneous Remarks, and an Obituary of his Daughter. Edited by J. Styles, D. D.

Letters addressed to the Hebrew Nation. By the Right Honourable Earl Crawford and Lindsey.

In the Press.

Letters on Strict Communion; addressed to a young Minister of the Gospel, in Reply to Mr. Cox. Joseph Ivimey.

The Second Edition of the Rev. R. Hall's Reply to the Rev. J. Kingsbury.

A new Edition of President Edwards' Life of David Brainerd.

The Apostacy of the Church of Rome, and the Identity of the Papal Power with the Man of Sin and Son of Perdition of St. Paul's Prophecy, in the Second Epistle to the Thessalonians, proved from the Testimony of Scripture and History. By William Cuninghame, Esq. Author of a Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period *of* 1260 Years.

A Ready Reply to an Irish Enquiry; or a convincing and conclusive Confutation of Calvinism. To which is subjoined, Ieropaideia, or the true Method of teaching the Clergy of the Established Church; being a wholesome Theological Cathartic to purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England.

An Essay on the best Means to promote the Spread of Divine Truth in the unenlightened Villages of Great Britain. By J. Thornton, Billericay.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin.

An Inquiry into the Times that shall be Fulfilled at Antichrist's Fall, the Church's Blessedness in her Millenial Rest, the Signs that this happy Season is at Hand, the Prophetic Numbers contained in the 1335 Days, and the Christian's Duty at this interesting Crisis: In Five Discourses, from Mark i. 15. "The Time is fulfilled, and the Kingdom of God is at Hand: repent ye, and believe the Gospel." By Archibald Mason.

A Poem, occasioned by the Cessation of Public Mourning for her Royal Highness Princess Charlotte Augusta; together with Sonnets and other Productions. By Mrs. B. Hooper.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Interesting Letter from Messrs. Carey, Marshman, and Ward, to the U. S. Baptist Board of Missions, dated Serampore, June 25, 1815, to one of the Editors of the American Baptist Magazine.

DEAR BRETHREN,

We have seen, with peculiar joy, the attention of our dear brethren throughout the whole continent of America, excited to the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer, for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom, which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to Him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of ISAIAH dwelt with so much rapture.

We rejoice to see the American churches making this a common cause, and that means have been taken to unite all their energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send, as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form a united phalanx. Having *an immense people of the same* manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death, to supply the loss of those gone to receive their great reward. We would strongly recommend, that *one* or *more*, who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no Eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire, have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A mission-house has been built; the language has been opened; a grammer printed; materials for a dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think, that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the past where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, still may require, in all, more faith and patience; but it appears to have been the process of things, in the progress of the reformation during the reigns of Henry,

Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not, perhaps, very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanliness; the temples are forsaken; the crowds say, Let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;"—when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for naught? —Surely not. Well, the decree is gone forth! "My word shall prosper in the thing whereunto I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother *Judson, and have sent* repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are, very dear brethren,

Your affectionate brethren and fellow-labourers in the kingdom of Christ,

W. CAREY,
J. MARSHMAN,
W. WARD.

Extract of another Letter from Dr. Carey, dated December 6, 1816.

I AM now recovering from a severe bilious fever, which brought me to the brink of the grave; and am still so weak as to be scarcely able to write. The Lord has had mercy on me, and I am enabled now again to engage in my beloved work, though close application is absolutely forbidden by the physicians. Yours, my dear brother, is the land of wonders. The great things which God, by his Spirit, is doing in the United States, are truly astonishing, and call at once for the most grateful praises, and the most entire confidence in all his gracious promises.

Among these things must be reckoned the missionary exertions now making; and the Peace Society lately established at New York, and other places; a society with whose object my heart most cordially coincides, and which must, through the Divine assistance, which will assuredly be granted, be finally successful in the accomplishment of its ultimate object.

To me it is a matter of much joy, that the churches in Kentucky, and other parts, insist on a mission to the West. The American Indians are undoubtedly committed exclusively to the American churches; and I trust the work of publishing the gospel to them, setting up schools for their instruction, translating the Word of God into their languages, and other things necessary to their faith, civilization, and comfort, will be engaged in with eagerness, and persevered in with tenacity, till the great object be accomplished.—Faith cometh by hearing, and hearing by the Word.

We live in a land where every thing around us tends to freeze the warmest affections of the mind; and yet very much good has been done: many have been converted under the Word. There are many churches in India, and every year brings a considerable increase of labourers in the cause of God. Yet all that has been done seems lost in the

vast population who fear not God; and though our brethren, and even churches, are scattered all over India, yet a person, unacquainted with their local situations, might travel over India, and hear very little of them.

One favourable circumstance in this country is, the very general attention that has lately been felt by most classes of Europeans, to the establishing of schools for the education of the children of the natives. We have a good number of these schools belonging to the mission, and many are established by others, which promise to be of great utility. Brother Marshman has just drawn up a plan for these schools, which I think an excellent one. Upon that plan they may be extended to every part of India, if funds can be obtained, and ensure instruction in reading, writing, grammar, geography, astronomy, general philosophy, and morals, for the trifling sum of three rupees a year for each lad thus instructed. This plan includes a vigorous superintendence of the schools, which, in every practicable instance, will be performed by pious men, who will thereby have innumerable opportunities afforded them of recommending to the children, and the inhabitants of the villages and towns where the schools are situated, the gospel of the grace of God.

Extract of a Letter from Mr. W. H. Angas, at Brussels, to a Friend in London.

Though in a foreign land, we are not altogether without the gospel. It is preached here every Sabbath, alternately in French and German, by a pious clergyman of the Lutheran church, and whose ministry on his French sabbaths I attend regularly, and also Mr. Tracy, who preaches to about sixty English hearers in the Dutch church every sabbath. The state of religion, in other respects, is truly deplorable. There are about sixteen churches and chapels of the Roman Catholic persuasion; and there is but one church here in which any thing like the gospel is preached. There are but few of even the middling classes of society, especially among the females, who are able to read: this clearly accounts for the difficulty experienced by many persons to get the sacred scriptures into circulation. On one occasion I lately read the parable of the ten virgins to the servant of the house where I lodge, out of the French Testament, and although she had attended *mass for nearly thirty years*, she really knew not whether I had been reading sacred or profane history; but in the fulness of time the light of the gospel will chase away this awful ignorance. - May the Lord arise and shine, that the thick cloud of darkness, which now covers the minds of multitudes, may be dissipated. Let us pray for it; let us long for it; let us live for it: and, if called, let us die for it!

Extract of a Letter from Mr. John Lawson, dated Calcutta, Oct. 6, 1817.

At present an epidemic disease is ravaging the whole country. The natives are dying by hundreds and thousands. I heard last week, that a friend of ours, in the interior of the country, had stated in a letter, that in his neighbourhood, within the compass of a small district, as many as nineteen thousand persons had died in two days. Whole villages are deserted, the poor inhabitants thinking they shall be safer in some other place, but every place seems to be alike. The disease is a bowel complaint, (*cholera morbis,*) which generally carries the patient off in twenty-four hours, sometimes in two or three hours. I mention all this to show you what a dangerous country we live in, and how it becomes us to be always ready for death.

Mr. Lawson adds, the cause is attributed to the extreme wetness of the season.

Extract of a Letter received from a Friend in Liverpool.

A few weeks since, at Mr. Fisher's conversation meeting, when I entered the room, there were present four sailors. I listened with attention to one of them, who was giving an account of the missionaries at Calcutta. He had breakfasted with Dr. Carey and others, and had the pleasure of conversing with those valuable men, of whom we have so often heard. He was highly gratified in witnessing the wonderful works of God in a foreign land. When the other three sailors left Calcutta, they were the servants of sin and Satan; but through the pious conversation of this man, they were brought to see the evil of their way, and induced to forsake and abhor it. They likewise gave an account of their being enlightened to behold the loveliness of true religion. There is another young man, who is now ill, that was brought to embrace the truth at the same time, which makes four persons in one ship, that appear to have been turned to God by the instrumentality of this one sailor.

Domestic Religious Intelligence.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

THIS Society employs an itinerant, Mr. Jeffery, in the Islands of Scilly. Mr. Upton has published a small tract, entitled, "Authentic and interesting Intelligence from the Islands of Scilly, respecting the Establishment of Sunday Schools, and the Preaching of the Gospel on those Islands."

From this tract we find, that these islands are the same as the "Capiterides" spoken of by Strabo, and other ancient historians, and were a source of wealth to the Greeks and Phœnicians long before Britain "was reckoned among the nations." The inhabitants have always been noted as a "healthy hardy race of men;" but till within the last three years, they have been almost entirely destitute of the means of civil, moral, or religious instruction. It appears that, through the Divine blessing on the indefatigable labours of Mr. Jeffery, Sunday schools have been formed in each of the five Off Islands, *viz.* St. Agnes, St. Martin's, Bryer, Sampson, and Tresco; which are all in a flourishing state; and he has reason to believe, that the word preached by him has proved the power of God to the salvation of many souls. This mission has hitherto been chiefly supported by a fund raised for that purpose, which accounts for the separate publication of this correspondence, of which some future numbers may be expected.

Affixed to this number, is an account of a society, lately formed in Mr. Upton's congregation, in aid of the society, in the prosperity of which we greatly rejoice. Auxiliaries have been formed for this institution in the congregations of Messrs. Chin, of Walworth; Hutchings, of Unicorn-yard; and Edwards, of Wild street.

The Walworth Auxiliary has remitted to the Treasurer of the Parent Institution since Midsummer last, nearly £100! The following sums have also been received from Bath, per Opie Smith, Esq. (who has also kindly pledged himself to exert his influence in collecting and promoting the formation of auxiliaries to this society.)

	£ s. d.	£ s. d.
Mr. Weare, of Ashton	10 10 0	
Mr. Hodges, ditto	5 5 0	
Ditto ...ditto, (annual)		1 1 0
Mr. Chandler's Collection	2 10 0	
Mr. B.....	0 14 0	
		18 19 0
Opie Smith, Esq. (annual)		10 0 0
		30 0 0
John Deacon, Esq. (Birmingham,) Donation		20 0 0

*** A warm friend to this cause (of another denomination) has offered a donation of 105*l.* on condition that auxiliary societies be formed in a majority of the Baptist churches in the metropolis, during the current year, which ends in June! May we not hope, that such example will provoke very many to similar exertion in this work of the Lord! that the re-action of missionary zeal for foreign undertakings will be felt in all the borders of our native land—that those who are perishing for lack of knowledge in England, and its adjacent islands, may not have reason to exclaim amidst the bitter pains of eternal death, "had we lived in Africa or India, both the gospel and the preachers of it had been sent to us ere now."

LOUGHBOROUGH AUXILIARY BAPTIST ITINERANT SOCIETY.

A BAPTIST Itinerant Society, for the counties of Derby, Nottingham, and Lincoln, has been formed at Loughborough, October 15, 1817. The following Rules are adopted for its government:

I. That the objects of this Society are to afford assistance to poor and declining churches, and to introduce the preaching of the gospel into places where there is a want of evangelical instruction.

II. That every annual subscriber of half-a-guinea, be considered a member of the Society, and entitled to vote at its meetings.

III. That a quarterly meeting of the Society shall be held at such place as the preceding meeting shall judge most convenient.

At this meeting it was resolved,

1. That Mr. Edward Bardsley, of Nottingham, be appointed Treasurer for the

ensuing year; and that Messrs. Nichols, of Collingham; Birt, of Derby; and Jarman, of Nottingham, be appointed Secretaries of the Society.

2. That the next meeting of the Society be held at Derby, on Wednesday the 7th of January, 1818.

ASSOCIATION.

BEDFORDSHIRE.

The second annual association of the Baptist churches in Bedfordshire, was held on Wednesday the 30th of April, 1817, at Ridgmount, Bedfordshire. Met at half after 10, A. M. Mr. Brown, of Keysoe, read appropriate scriptures, and prayed; Mr. Knight, of Little Staughton, preached, from Zechariah, xiv. 6, 7; and Mr. Upton, from London, preached from Isaiah, li. 3; Mr. Wake, of Leighton, concluded in prayer. Met at three o'clock, P. M. Mr. Such, of Steventon, began in prayer; appointed Mr. Keely, of Ridgmount, Moderator; read the letters from the different churches; transacted the business of the Association Fund; read the Circular Letter prepared by Mr. Wake, approved, and ordered to be printed. Appointed the next Association to be held at Steventon, on the second Wednesday in May, 1818. To preach, Messrs. Wake and Keely. The subject for the next Circular Letter, "The influence of regular scriptural discipline upon the internal prosperity of the churches." Mr. Knight is requested to draw it up. Met at six o'clock in the evening. Mr. Harris, of Cranfield, prayed; Mr. Peacock, of Rushden, preached, from Matt. xvi. 26, last clause; Mr. Such concluded the services of the day in prayer. The meeting was well attended, and we hope it was a time of refreshing from the presence of the Lord.

Collected at the doors, for the Baptist Mission in the East, 8*l.* 18*s.*

ORDINATIONS.

FOLKSTONE.

On Thursday, Nov. 27, 1817, Mr. John Clark, late of Stepney Academy, was ordained over the Baptist church, Mill Bay, Folkstone, Kent. Mr. Marlett, of Deal, commenced by reading 1 Tim. iii. and praying. Mr. Giles, of Eythorne, described the nature of the service, selecting as a motto, Eph. v. 27, and put the usual questions to the church and to the minister. Mr. Broady, of Ashford, prayed the ordination prayer. Dr. Newman delivered the charge from 2 Tim. iv. 27; Mr. Noyes, of Folkstone, concluded this part of the servied with prayer.—Dr. Newman introduced the evening service by reading 1 Cor. xii. and praying; Mr. Crump, of St. Peter's, delivered a very salutary address to the church from Phil. ii. 14; Mr. Marsh, of Hythe, concluded the solemnities of the day with prayer; and, we believe, there were but few throughout the day, who could not say with the disciples on the summit of Tabor, "Lord, it is good for us to be here."

NEWARK UPON TRENT.

On Thursday, November 6, 1817, the Rev. William Perkins, late a student at Bradford, was set apart to the pastoral office, over the church of Christ, at Newark upon Trent, Nottinghamshire. Mr. Coles began the service by reading the scriptures and prayer. The Rev. Mr. Davis, of Lincoln, explained the nature of a gospel church, asked the usual questions, and received Mr. Perkins' confession of faith. The Rev. William Nichols, of Collingham, prayed the ordination prayer, with the laying on of hands. The Rev. Dr. Steadman, of Bradford, gave the charge, from the 1 Tim. vi. 11. The Rev. Mr. Jarman, of Nottingham, addressed the church, from 1 Thess. v. 12, 13. and concluded with prayer. The service was peculiarly solemn and interesting, and the impressions made, we trust, will not soon be forgotten.

HUNMANBY.

On March 24, 1818, Mr. Hitherssay was ordained over the church at Hunmanby. Mr. Normanton, of Driffield, read suitable portions of scripture, and prayed. Mr. Beard, of Scarborough, delivered the introductory discourse, and asked the usual questions. Mr. Hayne, of Scarborough, prayed the ordination prayer. Mr. Harness, of Bridlington, gave the charge, from 1 Tim. iv. 16. Mr. Capps, the independent minister of Muston, concluded with prayer. In the afternoon, Mr. Wood, the independent minister of Bridlington, prayed; Mr. Normanton, of Driffield, gave the charge to the people, from Deut. iii. 28. Mr. Harness concluded with prayer. Mr. Sykes, of Scarborough, read the hymns, and preached in the evening, from Ps. xcix. 3. The place was crowded every time; and, it is hoped, that the effect produced will prove what many have since said, that Hunmanby never witnessed such an interesting opportunity.

IMPOSTORS.

The alarming increase of religious impostors should operate as a reason why persons should exercise great caution in assisting Cases for building and repairing meeting-houses, unless the characters of the ministers collecting be properly attested, as well as the goodness of the Case. We are desired to enter the following Caution, which will, perhaps, lead some of our readers to wonder, that the church at Merthyr Tydfill should not exercise more circumspection in selecting persons to collect for their debt.

"The particular Baptist church at Merthyr Tydfill hereby give Notice, that Mr. W. Jones, (a person of about twenty-four years of age, black hair, dark eyes, thick lips, a little marked with the small-pox, stout built, and rather bow-legged,) is no longer authorized to receive the contributions of the public in their behalf; and that should any regularly ordained, and well-known minister in the connection, meet with him, he has authority from the above church to demand the case and the money from him, and transmit them to the Rev. David Sanders, Merthyr Tydfill, Glamorganshire." (Signed)

J. Evans, Deacon.

There is another person travelling in the north, who has possession of two cases belonging to the churches of Thorn-hill and Meltham. A respectable correspondent says, "If he should stroll up to London, and call on you, or Mr. Edwards, (who knows him,) stop him, and assure him, that if he does not give you the cases, the parties concerned will advertise him as a swindler."

Another correspondent speaks of a woman of middling stature, about 50 or 60 years of age, calling herself Mary Richardson, and who is very familiar with the names of Mr. Blundell, of Northampton, and Mr. Barker, of Towcester; and says, she has been 25 years a member of a Baptist church. Her story has been ascertained to be false, and the minister adds:

"I have frequently been annoyed by similar applications, and where investigation has been made, the result has been almost uniformly the same. May I take this opportunity of suggesting to my brethren in the ministry, that if necessity should constrain any of their indigent friends to leave home, in order to procure work, &c. at a distance, they should *be furnished with* a regular attestation *of membership*, signed by the pastor and deacons of the church to which they belong. There is something exceedingly painful in the thought of repelling the suit of a necessitous brother; but it is, on all accounts, highly desirable to be protected against the sacrilegious falsehoods of such unprincipled vagrants as these."

Reading. J. D.

BAPTIST LOAN FUND.

The Committee of this Institution are anxious, from time to time, to submit an accounnt of their progress, that the expediency and practicability of the plan may be seen, and that the further co-operation of the friends of the denomination may be obtained.

The applications from needy churches increase, wherein the parties state their ability and willingness to comply with the terms of the loan, and express their gratitude to God, for having put it into the hearts of their friends to devise a plan whereby they can help themselves, without the trouble and expense of journeying.

The committee, therefore, earnestly invite the ministers and deacons of the respective churches, to explain the plan to their friends, and request a congregational collection, which, however small, will be thankfully acknowledged. If this could be conveniently done before the middle of June next, it would be peculiarly desirable; but, if this be too much to ask, if ministers would kindly inform the secretary, before that period, when, at a future time, such co-operation would be allowed, it will materially forward the object, and contribute to the interest of their report, which must be given at the approaching annual meeting.

It could be wished, that the singular advantage of this plan, in perpetuating the use of every guinea subscribed to its funds, even to the end of time, and that the rapid increase of its capital, even when but 500*l.* are raised, should be duly considered. As 10*l.* per cent. of the sum borrowed, at an interest of 5½*l.* per cent. are to be paid, it will be found, that, supposing this society to commence its operations with the capital of only 560*l.* and that after such sum is raised, no additional subscriptions, donations, or collections were received; this sum will nearly double itself in 5 years, it will be increased to nearly 3 times the original sum in 9 years, 4 times in 12 years, 5 times in 16 years, 6 times in 18 years, 7 times in 20 years, and 10 times in 24 years. But allowing for subscriptions,

donations, collections, and bequests, which, when its operations are practically shown, cannot but be anticipated, it would be a moderate computation to suppose its capital will soon be 1000*l.* which, in the period specified (24 years) will place at the disposal of the denomination a sum of 10,000*l.* for the repairs, enlargement, and increase of its places of worship; and should the thoughtful friend pursue his calculations still further, he will be gratified to find how large a capital would be at this society's controul in the course of 30 or 40 years. And as we are now reaping the advantages of our forefathers' exertions in the cause of religious liberty, we may indulge the pleasing prospect of our children's children enjoying the benefits of our liberality. It is ardently hoped, therefore, that many churches will be inclined to enter with zeal into the design.

All communications addressed, free of expense, to the Secretary, 36, Hunter Street, will be immediately attended to; or to either of the Committee, to whom the enquirers may be known.

J. Marshall, Esq. Treasurer.

Rev. J. Ivimey	Mr. R. Nichols
Rev. G. Pritchard	Mr. J. Penny
Mr. C. Barber	Mr. J. Phillips
Mr. C. Cadby	Mr. J. Rose
Mr. S. Cadby	Mr. R. Storks
Mr. S. Keene	Mr. S. Summers
Mr. T. Mason	Mr. J. Sweatman
Mr W. Napier	Mr. J. Walkden

Jonathan Dawson, Secretary.

Subscriptions received for the late Mr. Bradley's Family, since our last.

	£	s.	d.
Bourton on the Water (including a donation of £20 from Dr. Cox, Overn, near Bristol)	72	6	0
Chipping Norton	26	11	3
The Friends meeting in Cannon-street, Birmingham, by the Rev. I. Birt	23	1	0
Blockley and Campden	15	13	0
Alcester	13	13	0
Astwood	12	0	0
Hook Norton (including a donation of 10*l.* from Mr. John Wheeler)	12	8	6
Abingdon	11	0	0
Cheltenham	11	2	0
Tewkesbury	10	2	6
Evesham	10	0	0
Stow on the Wold	10	6	6
Broadmead, Bristol	14	4	0
Moreton in Marsh	4	10	6
Shipston on Stour	3	12	0
Coate	3	11	0
Kingham	2	13	6
Eatington and Kineton	2	2	0
Burford	1	10	0
Received by Mr. Ivimey:			
From Mr. Upton's Congregation	14	14	0
From Mr. Salter	1	0	0

Names of the Trustees.

Dr. Stenson, Bourton on the Water.
J. N. Wilkins, Esq. ditto.
James Ashwin, Esq. ditto.
Mr. John Beale, ditto.
Rev. Thomas Coles.

NOTICES.

The annual sermons for the Baptist mission in London will be preached, (Providence permitting,) on Wednesday the 24th of June, by the Rev. S. Saunders, of Frome; and the Rev. F. A. Cox, of Hackney. The morning service at the Methodist Chapel, Great Queen-street; and the evening at Sion Chapel. Other particulars in our next.

The anniversary of the Bedfordshire Union of Christians will be held at Burford on Wednesday, May 20, when Mr. Thorpe, of Bristol, and Mr. Hobson, of Maldon, are expected to preach.

The next meeting of the Bucks and Herts Association will be held at Risborough, on Wednesday, May 27; service to begin at 10 o'clock.

Anniversary at Harrow on the Hill.—On Whit Monday, May 11, 1818, two sermons will be preached; that in the morning by the Rev. James Elvey, of Fetter-lane; and that in the afternoon by the Rev. William Farmer, of Henley, Staffordshire. Services to begin at half-past ten in the morning, and at three in the afternoon.

The Chapel for Seamen, moored near Wapping Old Stairs, will be opened on Monday, May 4; when two sermons will be preached on board—that in the morning by the Rev. Rowland Hill, and that in the afternoon by the Rev. T. Roberts, of Bristol. The services will commence at eleven in the morning and three in the afternoon.

The eleventh annual meeting of the London Female Penitentiary will be held at Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, on Monday,

May 11. Charles Grant, Esq. M. P. is expected to take the chair, at twelve o'clock at noon precisely.

The Protestant Union for the Protection of Religious Liberty will be held at half-past ten, Saturday, May 16, at the Albion Tavern, Bishopsgate-street.

The Society for the Relief of Superannuated Baptist Ministers will hold their annual meeting at Bristol, on Wednesday, June 10, when the Rev. John Foster will preach on the occasion.

In the interim, the beneficiary members, annual subscribers, and congregations, who are disposed to aid the funds of the society by a collection, are respectfully requested to pay their several subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society to the Secretary, the Rev. J. P. Porter.

The first public meeting of the General Wesleyan Missionary Society will be held in the City-road chapel, London, on Monday, May 4.—The religious services connected with this meeting are as follow; On Friday, May 1, at eleven o'clock in the forenoon, the Rev. Adam Clarke, L. L. D. will preach in Great Queen-street chapel.—In the evening, at half past six, the Rev. Thomas Roberts, of Bath, will preach at Hinde-street chapel, Manchester-square. And on Monday evening, May 4, at seven, the Rev. Robert Newton, of Liverpool, will preach in the City-road chapel.—Collections, in aid of the foreign Missions, carried on under the direction of the Wesleyan Methodists, will be made after each of the sermons, and at the public meetings both of the Auxiliary Society and of the General Society.—On Sunday, May 3, sermons will be preached, and the usual annual collections for the above-mentioned Missions will be made, in all the chapels of the Wesleyan Methodists in the London circuits.

The annual meeting of the Church Missionary Society will be held May 5, at the Freemasons' Tavern, chair to be taken at two o'clock.—Sermon at St. Ann's, Blackfriars, Professor Farish, of Cambridge.

The annual meeting of the Bible Society will be held, May 6, at the same place; chair taken at 12 o'clock.

London Missionary Society.—13th, sermons at Surry chapel in the morning, Tabernacle in the evening.—14th, Tottenham Court.—Ministers: Messrs. R. *Wardlaw, of Glasgow*; William Cooper, *of Dublin*, and Johnstone, of Edinburgh.

The Sunday School Union, the Tract Society, and the Hibernian Society, hold their meetings on the mornings of Wednesday, Thursday, Friday, and Saturday of the same week, at seven o'clock, at the City of London Tavern, Bishopsgate-street.

Poetry.

THE

RETURNING BACKSLIDER.

Oh the pains of once backsliding,
From the Saviour's easy yoke;
Always follows dreadful chiding;
All our peace must long be broke.

Satan tempts to shrink from duty,
Or commit some direful sin;
Points us out in haste its beauty,
Then succeeds assent to win.

Lest we should his end discover,
He the evil hides from view,
Tells us "pleasures round it hover,
Present pleasures are but few."

Thus he leads to sin's commission,
Ere the consequence we weigh,
But 'tis comfort's abolition;
Peace will now no longer stay.

Conscience home the matter bringing,
Fills the heart with poignant grief;
Yet it will not cease from stinging,
Nor admit the least relief.

God our former help in trouble,
Grants no more a cheering smile;
Frowning makes the anguish double,
Nor can aught the pain beguile.

Satan, ere the foul transaction,
Cloth'd the sin in beauteous dress;
But amidst the soul's distraction,
He upbraiding adds distress.

If within our eyes be turning,
There's a heart as hard as stone;
Once with love to Jesus burning,
Now completely callous grown.

Fears of hell the soul tormenting,
Who this agony can bear?
Doubts of e'er aright repenting,
What can follow but despair?

Pious youth the Saviour loving,
Shun the first approach of sin;
If you dread the Lord's removing,
Keep your garments white and clean.

Though you now enjoy the morning,
Sin may soon becloud your day;
Take, Oh take, this dear bought warning,
And for him who warns you pray.

. . . . . Dubuteon Messa.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

JUNE, 1818.

MEMOIR

OF THE

LATE REV. THOMAS LITTLEWOOD,

OF ROCHDALE.

WE are sorry that our materials or composing a memoir of this excellent and useful man, are so few. In a book found among his papers, containing the diary of a few weeks, written nearly two years ago, he mentions his having kept a diary for years, but which he had since destroyed.—He expresses his regret at having destroyed it. We express our regret on the same occasion, as all the hope of becoming acquainted with the exercises of his mind in general, as also in the most interesting periods of his life, cherished by his family and friends, are thereby extinguished. Nor can we omit to avail ourselves of this opportunity of expressing our earnest wish, that good men would not be so unkind to their surviving friends, and to the religious public, as to destroy the private annals of their own lives. Let them occasionally peruse them, and expunge what may be improper to be made public; but let them not destroy them altogether. For though we readily admit, that motives arising from modesty and humility, may have led some good men to such a measure, we cannot but *think it*, upon the whole, indefensible. Had Brainard, or Edwards, or Whitfield, or others we could name, done so, of how much good would the ministers and friends of evangelical truth have been deprived!

But from the materials we have, we draw up the following account: Mr. Littlewood was born at Lidget, near Clayton, a village in the parish of Bradford, in Yorkshire, on the 17th day of March, in the year 1753. Of his childhood and youth, few particulars worthy of notice have transpired. His parents, though not opulent, were in respectable and comfortable circumstances. His father died when he was seven years of age. He had as good an education as the circumstances of his parents enabled them to give him, and his future prospects seemed to require. It did not go beyond that of writing, arithmetic, and book-keeping; in which branches he made a much greater proficiency than most of his equals. He was bred up to the worsted manufactory, the trade of the neighbourhood in which he resided; and afterwards engaged in the business of a woolstapler. In the year 1778, he

married Anna, the daughter of Mr. Thomas Thornton, a very respectable manufacturer in the neighbourhood, who died at the advanced age of 95 years, in the month of February, 1816. At the time of his marriage, Mr. Littlewood was a wool-stapler; but being brought into considerable difficulties, by the fraudulent proceedings of some impostors in London, who professed to lend money on bond security, he relinquished that employment.—This event, though painful in itself, was productive of very happy consequences, and led on to the most important affairs of his life.

The father and mother of Mr. Littlewood were members of the Baptist church at Bradford, as was also his step-father, Mr. William Pritchard, to whom his mother was married some time after his father's death. He had therefore the advantage of a religious education, and was, from his early years, brought up under the ministry of the venerable Mr. Crabtree, the pastor of the church, of which his parents were members. But though his general deportment was blameless, and he was, at times, the subject of those transient impressions not uncommon to young persons in his circumstances, there is reason to think that the great change did not take place until his twenty-seventh year, and that the difficulties into which he was plunged, above referred to, were the means the blessed God saw fit to employ in effecting that change.—In it the exercises of his mind were very painful, as appears from a letter found among the papers of the late Dr. Fawcett. This letter is without a date, and has no name subjoined to it; but *the hand writing* sufficiently identifies it, and its general contents indicate that it was written about this time. In it he bewails himself as one who had long strove against conviction, and sinned against light and knowledge; bemoans his hardness of heart; seems to apprehend his case to be singular; and expresses his fears that such a sinner as he, was, most probably, beyond the reach of mercy. We are sorry we have no means of tracing the progress of his convictions, nor any particular information of the time or means of his relief. He himself, as has been above related, destroyed his own private memorandums; and all his religious associates, at that period of his life, have been since removed to an eternal world: nor was he much in the habit of relating to any of his younger friends the details of those early days, owing to a great degree of diffidence which attended him through life. Most probably, the ministry of Mr. Crabtree was the means of his relief. He however did not make a public profession of religion until he removed to Rochdale. Thither he went in the year 1780, in consequence of an application from Thomas Smith, Esq. an opulent manufacturer, who resided in the vicinity of that town. Mr. Smith concluding from his hand writing, which was very fair, and from other indications of a superior mind, that the humble situation he then occupied was beneath what he ought to fill, engaged him in his own employ, and placed him as principal clerk in his counting-house. In this situation, Mr. Littlewood acquitted himself with the greatest fidelity and diligence, and thereby secured a very high degree of respect from his employer. Nor was it without extreme difficulty

and regret, that Mr. Smith was prevailed upon to part with him from that important post, when he found himself compelled to relinquish it in order to engage in the stated exercise of the ministry; and for a considerable time after he had left his employ, he was regularly engaged by Mr. Smith, at stated periods, for the purpose of inspecting his books.

Some time previous to Mr. Littlewood's removal to Rochdale, the foundation of the Baptist church, in that town, was laid, of which, as well as of its progress, we beg leave to present our readers with the following account, chiefly extracted from a manuscript in Mr. Littlewood's hand writing, we only premise this remark, That at this period, Rochdale, though a town of considerable extent and population, containing at least 5 or 6000 inhabitants, and surrounded by a populous country, was in a state of great ignorance, and had no other evangelical preaching than what was found among the Wesleyan Methodists. The account referred to, has no date affixed to it, but from the circumstances related in the close of it, we conclude it must have been written within the last three or four years. The substance is as follows:—

"About forty years ago, some members of the Baptist churches meeting at Bacup and Wainsgate, settled at Rochdale, and finding a few others of the same way of thinking with themselves, they used to meet together for prayer, and to consult what steps could be taken, with the probable hope of success, for extending the knowledge of what they judged to be the truth, in the neighbourhood in which Providence had fixed their residence. Their number was very small, and their means nothing; hence they could only talk, and wish, and pray, without daring to hope, that they should ever live to see their desires in any degree accomplished. They used to travel on Lord's days, either to Bacup, at the distance of eight miles, or to Wainsgate, at the distance of fourteen, longing for the time when they should have the privilege of worshipping in the way they thought right in their own town.

"Frequently conversing with the ministers, whom, after many a painful step, they were accustomed to hear, they at last determined to request them to visit them, and preach occasionally amongst them. One great difficulty however lay in their way; they had not even the means of accommodating the ministers when they should come, except by procuring them lodging at the public inns. This difficulty, the zeal and disinterestedness of the ministers enabled them to surmount; and the Rev. James Hartley, of Howorth; Fawcett, then of Wainsgate; Crabtree, of Bradford; Hirst, of Bacup; and some others, visited them, and preached in private houses, and assisted and befriended them in various ways. The labours of these good men, all of whom are now called to their rest, were owned to the good of many who united themselves to this little band, and thereby strengthened it. The increase, however, was gradual, but such as encouraged them to resolve on taking a room, and to attempt to carry on the worship of God regularly on Lord's-days. This, with considerable difficulty, and in the face of great opposition, they at length effected. The opposition gradually subsided, and the labours of the ministers sent to them, were

not in vain. Many were inclined to hear, and some heard to profit. In this way they proceeded, till the month of April, 1775, when encouraged by the ministers who supplied them, and the neighbouring churches, they procured a spot of ground, and began the erection of a place of worship, 14 yards by 12 outside. The whole expense exceeded £400, a sum far beyond their ability to furnish, but a great part of which, however, through the exertions of the ministers who visited and laboured amongst them, and the kindness of neighbouring churches, they were soon enabled to raise. After being supplied by several young men, then under the care of Mr. since Dr. Fawcett, who was then removed to Hebden Bridge, and who educated a few young men for the ministry, the few people were soon formed into a church, and invited Mr. Abraham Greenwood, now of Killinghone, in Lincolnshire, but then a student under Dr. Fawcett, statedly to labour among them. Mr. Greenwood was with them for some years; but his labours being attended with little success, and a disaffection beginning to prevail betwixt him and some of the people, he left them, in the year 1781. He was succeeded by Mr. John Draycup, a peaceable, worthy man; but his ministry meeting with little success, he left them, after having laboured amongst them for four years. During his continuance, seven of the most valuable members of the church, who lived in Saddleworth, a district to the southward of Rochdale, were dismissed to the newly formed church at Ogden. The loss of these members, at this juncture, was severely felt by the church, and materially contributed to Mr. Draycup's removal. The church had again recourse to supplies; and after a short time, engaged, for a year, Mr. James Howorth, a young man, recently called to the ministry, by the church at Bacup. He was a very promising young man, and though he could not be said to be popular, yet his piety, his evangelical sentiments, and his simple but clear mode of communicating them, rendered his labours very acceptable to the church and congregation. The period of his services however was short; for it pleased God to remove him by death, before the expiration of the year, which he had engaged to spend with them. He died, as he had lived, full of faith and hope."

From the above-mentioned manuscript, it appears, "that Mr. Littlewood had been added to the church at Rochdale, about two years before the death of Mr. Howorth. He was in Mr. Smith's employ, and was, as we learn from other sources of information, one of the principal supports of the feeble interest, being nearly the only person in the town who could entertain the supplies. At the request of the brethren, he made some private attempts to preach to them; and after a few more trials, he was called by the church to the work of the ministry. About this time, a small Baptist church was formed, and a place of worship erected at Preston. Here Mr. Littlewood, at the request of Mr. Peter Anstie, who then resided in the vicinity of that town, made his first attempt in public. He received a call from the church, but did not see his way clear to accept it.—He had then a strong inclination to engage with a church just formed and assembling in a place called the Cold-house, in Shude-

hill, Manchester. With this church he entered into an engagement, which, however, a concurrence of circumstances rendered him unable to fulfil. After the death of Mr. Howorth, the church at Rochdale, now reduced to a very discouraging state, consisting of 25 or 26 poor people, and which, with the congregation in its public assemblies, seldom amounted to 40, turned their attention to Mr. Littlewood. Without consulting him, they appointed a meeting for prayer, and invited Messrs. Hirst, Fawcett, Crabtree, and Hindle, (then at Halifax,) to meet with them. At this meeting, by the advice of these ministers, it was unanimously agreed, to give Mr. Littlewood a call to the pastoral office. The recommendation of these worthy ministers gave it weight, and it was accepted, in opposition to many considerations that operated very powerfully against its acceptance. In the spring of 1786, under the pressure of various fears, as he expresses it, he was ordained to the pastoral office.—In this office he continued till his death, a period of nearly 32 years.

"After his settlement, the prospect began gradually to brighten. The congregation increased, and a few were added to the church. The remainder of the debt on the place was defrayed; and, by the year 1798, the congregation had so far increased as to render the erection of galleries necessary: this was accordingly done, and the expense of which, exceeding £300, was raised by the church and congregation themselves, with the aid of some of the inhabitants of the town, who now become more favourable to them. The increase in the congregation now became visible, though the additions to the church were comparatively few. During the first twenty years of Mr. Littlewood's ministry, the additions were only forty-two. God, however, gave his servant faith and patience, so that he persevered in his labours till he saw brighter days; for, from the month of December, 1805, till the close of the account, seventy had been added; so that after many deaths, and several dismissions and exclusions, the church at that period consisted of 100 members." Here the narrative, of which we have given the substance, closes.

From the very low condition in which Mr. Littlewood found the church when he became its pastor, it may be easily seen that he could not have any rational prospect of a provision for his family, which was then fast increasing, without having recourse to some other means of support. He accordingly opened a school upon a reputable and extensive scale, which proved highly respectable and happily successful. From its commencement to the time of his death, his pupils have amounted to nearly 2000. We own we feel it matter of regret that the pastors of our churches should be necessitated to engage in secular employ, or even in schools; which latter employment, though in some respects more congenial with the ministerial office than any other, engages so much time, and exhausts so large a portion of spirit and vigour, as to render it no inconsiderable drawback to a minister's efforts in his proper character. And this becomes an increasing cause of regret where the minister's station is in a large and increasing town, and a populous country, where the range for ministerial labour is extensive, and the prospect of success pro-

portionally great. In Mr. Littlewood, however, it was a measure absolutely necessary, and productive of very happy effects; for it not only enabled him to provide for a very numerous family, and to do much general good, but put it in his power to raise the church from the lowest state of poverty to such a degree of prosperity, as to be able to make a comfortable provision for his successor. His school was also an eminent blessing to the town and neighbourhood. Many of the children of the most respectable families were educated at it; not a few of whom rank high in trading and commercial life, and retain a very great affection and respect for their pious and assiduous tutor. As a proof of this they have, since his lamented death, without the knowledge of his family, entered into a resolution to erect a handsome monument to his memory, and have opened a subscription among themselves for that purpose.

As a preacher, Mr. Littlewood was respectable and useful: his sermons were pious, serious, and evangelical; greatly remote from dry speculation, and merely moral harangue; from pomp of language, and vulgar neglect; from legality, or Antinomian licentiousness; and his success was very considerable. As a pastor, he was faithful, affectionate, and meek. Though the church was greatly indebted to him for a series of the most disinterested labours, he never carried himself with a haughtiness towards the meanest individual in it, nor gave any of them to understand that he thought them under any obligations to him; and even when he met with unkind and disrespectful treatment from some of its members, which he at times did, he patiently endured it, and was as unremitting as ever in his endeavours for the promotion of the best interests of the church in general, as well as of those individuals themselves.

Mr. Littlewood was the firm friend of religion and religious people. He was a Baptist from conviction, and acted up to his conviction with an undeviating consistency. But he loved all who loved our Lord Jesus Christ in sincerity, though they did not in all respects follow with him. His heart and his house were open to Christians of every denomination. He always availed himself of the ministerial labours of his brethren of other names, and was in his turn very highly esteemed by them: nothing that concerned the interests of Christ and of the souls of men was treated with indifference by him. He took a lively interest in the concerns of the denomination to which he belonged, and did much to serve it, both by his labours and his property.

He cultivated learning himself, and was a friend to the cultivation of it in others. He felt and lamented that so small a portion of it had fallen to the lot of the ministers of the denomination to which he belonged, especially in the northern part of the kingdom, and wished to see a remedy applied to that evil. Hence, when a design of an academy was first projected and attempted to be realized, chiefly by the munificence of the late Mr. Bury, of Sabden, between whom and himself there had subsisted almost from their youth an intimate friendship, he was one of the first and most zealous of its friends. He was a liberal donor at its first establishment, and afterwards a

constant subscriber. He gave his labours, as Secretary, and watched over its interests with a parental solicitude.

Few things afforded him more pleasure than the prosperity of that institution. The President of it takes this opportunity of expressing his gratitude to the Great Giver of all good for that large share he has possessed of the unshaken friendship of this excellent man, and for the great benefits he has derived from that friendship, both in the concerns of the academy and of the denomination at large, while he sincerely and deeply laments his death as one of the severest losses himself and the institution could sustain. His only consolation under it is, that Christ ever lives.

Mr. Littlewood was a man of great generosity and hospitality; with pleasure he laboured for the good of the people of his immediate charge, though the compensation he at any time received from them was very inconsiderable, and often less than he one way or other expended on their behalf. In assisting the various pious and charitable institutions which have of late years been established, particularly the Bible Society; in contributing to the various cases for the assistance of poor congregations; in rebuilding or enlarging their places of worship, as well as in numerous instances in the relief of private distress, he was one of the first, the most cheerful, and, according to his ability, the most generous of givers. His ear was never deaf, nor was his heart ever insensible to the cries of the poor, nor was his hand backward to the administering the needed relief. His house was ever open to the reception and accommodation of his Christian friends. Nothing was wanting to make their residence most agreeable; and in their society he took peculiar delight. His heart glowed and his eyes sparkled with pleasure, while he entertained them and enjoyed their conversation. If any minister of the gospel, of whatever denomination, passed through the town, it was to him a high gratification to catch a sermon from him in his large and commodious school room, and afterwards to afford him every accommodation, and to enjoy his conversation for the evening. In such instances, which did not seldom happen, we never failed to see the cheerful, the hospitable, the friendly, the generous, the pious Mr. Littlewood.

The impressions of these excellencies, and the recollections of these interviews, are deeply engraven on the minds of considerable numbers of ministers and of other Christian friends, in the neighbourhood and in distant parts of the kingdom, and will long remain as the signatures of his worth, and the loss they have sustained by his death.

Of his conduct in his domestic relations, of husband and of father, we need say little.—The tears and painful feelings occasioned by his sudden death, in a widow and twelve children, speak its excellence more loudly and forcibly than any language of ours is capable of.

Till within the last three years, Mr. Littlewood, though corpulent and accustomed to much close and sedentary application, and then in the 60th year of his age, enjoyed uninterrupted health and vigour. But in the autumn of 1814, feeling some unfavourable symptoms, which, in the opinion of the faculty, indicated the approach of an apoplexy, he adopted, by

the directions of his medical attendant, a considerable change of regimen. This so far succeeded as for a while to ward off the stroke, but produced a visible diminution of that vigour of body and mind which had before distinguished him. His friends at a distance, who saw him comparatively seldom, remarked that he appeared much older than he did previous to the period above mentioned. He, however, continued in general well, and able to go through his labours, both in the school and in the pulpit, without interruption, until the night of Lord's day, September 28, 1817. For some time previous to this period, he appeared to be improving in health and cheerfulness; and on that Lord's-day, he went through the public services, and afterwards presided at a church meeting, with more than usual vigour and animation. Nor was any unfavourable symptom perceivable, except his complaining to Mrs. Littlewood, as he was returning home from the last of the services, of an unusual degree of weariness. This, however, was not such as to excite any degree of alarm. He engaged in the usual religious exercises of the family after he returned home: he joined with them in singing a hymn: he supped, and appeared quite well. Soon after supper, however, he was oppressed with drowsiness, and Mrs. Littlewood perceived a small degree of contraction in his upper lip. In compliance with her wishes, he retired about ten o'clock; but was no sooner laid down in bed than he was arrested by the messenger of death: he was seized with a severe apoplectic fit, which deprived him of the power of speech and of motion. Medical assistance was immediately procured, but in vain. He continued for two hours speechless and motionless, a laborious breathing being nearly the only remaining sign of life; and at ten minutes after twelve he breathed his last, and his spirit took its flight, we doubt not, to the regions of immortal blessedness.

On the following Saturday his mortal remains were deposited in a vault, in the place of worship in which, for thirty-two years, he had faithfully and affectionately preached the gospel, and within a few yards of the pulpit from which but in the preceding Lord's day he had been twice preaching the unsearchable riches of Christ.

Mr. Stevens, late of Manchester, now his successor, read a portion of scripture; Dr. Steadman, of Bradford, engaged in prayer on the mournful occasion; and Mr. Fisher, of Byrom-street, Liverpool, delivered an affectionate and appropriate address; and the solemnity was closed in prayer by Mr. Hargreaves, of Ogden.

His funeral sermon was preached by Dr. Steadman, on the afternoon of the next day, to a very crowded auditory, from Matthew, xxv. 21, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The place of worship was filled some time prior to the commencement of the service; many stood without during the whole time, and great numbers returned, being unable to gain admittance, or even to get within hearing. The other ministers of the town testified their respect for his memory, by preaching funeral sermons in their own places of worship; one of which, by the Rev.

Mr. Foster, has been since published. Similar tributes of respect were paid him by all the ministers of his acquaintance in the whole of the surrounding country.

Mr. Littlewood was twice married. His second wife was Miss Sarah Edensor, descended from a very respectable family in Shropshire, but for some time previous to her marriage a resident in the vicinity of Rochdale. She survives to mourn her loss. On her the cares of the family devolve, and by her, in connection with Mr. William Littlewood, the third son of her much loved and much lamented partner, the school will be continued on the same plan as before, and it is cheerfully hoped, with the same encouragement and success.

He had in the whole the large number of twenty-four children, only twelve of whom survive him.

A VISIT

TO THE

Seat of the late John Howard,

OF CARDINGTON, BEDFORDSHIRE.

HAVING lately been in this interesting neighbourhood, I rose early to visit the abode of this distinguished character. The golden sunshine had overspread the landscape, and the whole creation was paying its homage to the adorable Creator. Full of the recollection of this most excellent Philanthropist, on one of the sweetest mornings with which we have been favoured, I entered on the pleasure ground and garden, doubtless, often the scene of his animated devotion; where, like Nathaniel, under the shade of some fine tree, he poured his sorrows and his tears, into the bosom of his Father and his God.

" The calm retreat, the silent shade,
With prayer and praise agree,
And seem, by thy sweet bounty made,
To those who follow thee."

The garden is much more contracted in its boundaries than I expected; the far greater part is laid out in a fine lawn before the house, and the whole of it is plain, but yet adorned with some taste. The whole is preserved in the finest order, and the trees, which are numerous, are rich and beautiful. There is a statue, by the side of the walk, not indeed of any particular excellence, of a Dutchman on skates, with a gun on his shoulder and a dog by his side, with a snipe in his mouth, and some lesser ornaments.

The chief attraction, perhaps, in a great measure, because it was the favourite spot of its owner, the scene of some of his most elevated and happy moments, is the root house. It is a summer house of considerable size, built chiefly with the roots of trees, and thickly overspread with ivy. It has a very venerable and interesting appearance. As we enter it, we pass under an arch of roots, covered with the same beautiful evergreen. The pathway is adorned with very smooth pebbles, and large shells. At the door is a small sun-dial, which has engraven on it the admonitory word 'IRREVOCABILE.' The first object I observed was an inscription, very suitable to this scene of devout retirement; it was as follows:

" O solitude! blest state of life below,
Friend to our thought, and balm of all our woe;
Far from throng'd cities my abode remove,
To realms of innocence, and peace, and love."

I thought the other furniture of this solitary abode, in a high degree characteristic of the pious architect of this small, but interesting, residence. I send you an inventory:

An admirable model of the horrid prison of the Bastille in France, made of cane, but in a state of decay.—A rustic table, with a figure on it representing Devotion meditating on the scriptures.—Two hour glasses.—A chandelier covered with moss.—A painting of Martin Luther.—Turf and mat seats.—A foreign fruit basket.—A large piece of touchwood, of great weight, petrified, perfectly saturated with mineral qualities.—A large bone of a whale, dug out of the earth near the root house.—A bookcase, containing the following works: Nature Displayed; Hervey's Theron and Aspasio; Calamy's Life of Baxter; The Spectator; and a Bible lay in a recess in the window.

This last incomparable article excited inquiry. My guide, who is eighty-five years of age, and was employed by Howard to plant his demesne, told me that the Bible I held in my hand had been placed in this rural abode, by his beloved master, and that he used to retire several hours every day, to read the book of God, and for purposes of secret devotion. Seating myself in the Philanthropist's peculiar posture, I read audibly the sixty-fifth Psalm. My venerable attendant seemed exceedingly interested; nor do I think it presumptuous to affirm, that the place was once more "the house of God, and the gate of heaven."

Connected with the root house is a cold bath, which Mr. Howard was accustomed to use every *morning*.

Near the entrance of the garden is a large urn, between two fine Scotch firs, and underneath it the following inscription by the late Samuel Whitbread, Esq.—

"This garden was formed, the root house built, and the trees which overshadow and adorn them, were planted in the year 1762, by John Howard, the Philanthropist, who lived for many years in this retirement, before his virtuous energies were called into action; and he quitted it to become the Benefactor of Mankind. To this spot he eagerly returned to pass the interval between those labours which ended in his death, and have ensured to him a guiltless and imperishable fame.

"*Jeshua Crockford*, whose hands put the seedlings into the earth under his master's eye, has spent the intervening years in constantly watching and assisting their growth. Exhibiting in this, his narrow circle, a model of sobriety, industry, and neatness. He still lives in his 80th year, faithful to his duties, and strong to fulfil them. Contented with his station, pleased with his charge, and full of the remembrance of his beloved master."

S. W. *August* 10, 1812.

Entering the place of worship belonging to the parish, I perceived a small marble, bearing the name and age of the Philanthropist, with the place where he died, and the emphatic sentence, "Christ is my hope." His last words to his servant were, "Give my love to my friends at Cardington—tell them I go to their Father and my Father, to their God and my God."

A few paces beyond the monument of Mr. Howard, I beheld an object which instantly aroused all the feelings of my mind—it was the coffin of Samuel Whitbread: I glanced on it—I could not bear to gaze, and turned away—I felt the vanity of all sublunary good: in that solemn moment I let go earth, and endeavoured to lay hold on heaven, through Jesus Christ.

Reader! forget not, that the

GREAT BUSINESS of the present life is, to secure an interest in an imperishable habitation.

Coseley. B. H. D.

ON PEACE SOCIETIES.

To the Editors of the Baptist Magazine.

IT is not with any intention of defending war, that I trouble you with some remarks on the Dialogue on War, part of which appeared in your Magazine for February; but, feeling an ardent desire to see Christians adopt scriptural sentiments on this subject, I regret that any argument should be used in support of a pacific system, which does not appear to be well founded; I beg leave, therefore, briefly to discuss two or three of the arguments in that paper.

The writer relies greatly on the disapprobation shewn by our Lord when Peter used his sword in his defence: quoting the words of Christ, "He that useth the sword shall die by the sword." No one of the Evangelists relates *all* that passed on that occasion; let us see what we learn from the various particulars when united. The Evangelist Luke informs us, (chap. xxii. 26,) that Jesus Christ had said to his disciples, "He that hath no sword let him sell his garment and buy one;" and when they said, "Lord, behold here are two swords;" he said, "It is enough."

Taking for granted, that their Lord had provided the swords for self defence, as soon as the officers attempted to apprehend Jesus, they eagerly asked, (and who in such circumstances would not have done the same,) "Lord, shall we smite with the sword?" All, except Peter, seem to have waited for permission; but he *instantly* smote the servant of the high priest, and cut off his ear; and Jesus said, "Suffer ye thus far;" and he touched his ear and healed it. The Evangelist Mark (xv. 7,) only relates the above fact, and adds no more. St. Matthew (xxvi. 52—54,) adds to the admonition already quoted, the following words: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou not that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" and in the gospel by St. John, the following words are added: "The cup which my Father hath given me shall I not drink it?"

We learn, then, I think, from the whole history, that they misunderstood the design of their Lord—that Jesus Christ wished to teach Peter that he had acted wrong in not waiting for his permission; for that, if he had thought fit to oppose force by force, he could have commanded the service of angels; but that to have done so, would have been inconsistent with his design in coming into the world. This last inference, which is clearly deducible from the above quotations, seems to render the whole so peculiar to the case of the Messiah, as to leave little, if any thing, of general application. If it be ever applicable to *our* circumstances, it is, I imagine, in cases of persecution for conscience' sake.

But, it is argued, by your correspondent, that our Lord Jesus Christ said, "My kingdom is not of this world: if my kingdom were of this world, then would

my servants fight, that I should not be delivered to the Jews," (John, xviii. 36;) plainly forbidding all attempts to establish, or to extend, or to maintain, his kingdom in the world by such weapons as the sword. To that object, and to that only, it appears to me, is the text fairly applicable. The examination of these passages has occasioned my anticipating an argument of the writer of the Dialogue, that because we are not permitted to defend our religious privileges, which are the most valuable, we are bound to infer, that we cannot be allowed to defend our civil liberties. As the various directions of Christ, quoted by your correspondent, so far as they are applicable to us, evidently respect the spirit with which we are required to induce *persecution* on a *religious account*, I conceive that the reasoning which applies them to our *civil rights* is inaccurate. We may, I think, safely conclude, that our Lord wished also to inculcate another important lesson. He designed, I apprehend, to teach them to distinguish between his religion, which was personal, which conferred no power, nor political importance; and the Jewish theocracy, which was national, which was raised into considerable political importance, and commissioned to use the sword unsparingly. It was, perhaps, absolutely necessary, *thus* to teach men, who were born Jews, the difference between the two dispensations.

Your correspondent argues, that a nation which shall conscientiously abstain from war, may depend on the Divine protection, because the Jews were protected during the absence of the males, when they went up three times a year to worship at Jerusalem. Without availing myself, as I might do, of the argument to be derived from the express command, and the express promise to the Jews,* I beg to suggest, that we ought to discuss this subject purely on *Christian principles*, and to reject all arguments derived from the *peculiarities of Judaism*, for or against war.

That a nation which seeks peace in the spirit of peace, and is willing to make some sacrifices to secure it, will succeed, and will obtain the Divine blessing, I feel no doubt. Unfortunately, rulers have too often thought it their interest to go to war; and so little have the nations they governed been influenced by the peaceful spirit of the gospel, that they have generally found it an easy thing to inflame the public mind, and thus obtain all necessary support, even to their most criminal plans of ambition and slaughter, and therefore they have seldom, if ever, tried with sincerity to preserve peace.

Of those who govern the nations of the earth, however good the presages of the present day may be, I do not, like your correspondent, expect much. It will, I apprehend, be by enlightening the community, in every country, by convincing mankind that the same principles of equity and moderation are binding on a nation as on an individual, that this happy change will be effected. Is not the poet† correct in asserting, that

> "War is a game, which, were their subjects wise,
> Kings would not play at?"

That war is lawful in certain cases, has been generally admit-

* Exod. xxiv. 23, 24. † Cowper.

ted. Christians, who have thought on the subject, I suppose, commonly restrict it to self-defence; but, then, some of them translate this term with such latitude, as destroys the principle.

But there are others who argue in favour of the lawfulness of war generally. They infer from the acknowledged piety of a Gardener, a Blackader, and other good men, who have been soldiers, that war cannot be unlawful; for if it be, such men would not have engaged in it. To say nothing of the objection, in Christian morals, to deriving our ideas of right and wrong, from the opinions and conduct of fallible men,—to pass by the fact, that few, if any, of these young men who are educated for military life, ever hear the arguments which may be urged against war,—that they enter on the profession of arms generally before their character is formed, and with the sanction of those who have adopted, without examination, the popular opinion that war is lawful; yet if we acquaint ourselves with history, in which we trace the conduct of men, and with biography, in which we ascertain the motives and feelings of individuals, we shall find that many men of undoubted piety, have, for want of due consideration, continued in a course of conduct so evidently repugnant to the dictates of Christianity, that we are astonished on a review of their conduct.

One memorable instance of this kind occurs to my recollection.—The late excellent Mr. Newton, the rector of St. Mary, Woolnoth, was, it is well known, engaged in the Slave Trade for years after he became pious, and he quitted it, not from any doubt of its being lawful, but because a sudden attack of illness prevented him from sailing in the ship which he usually commanded. About eight years afterwards, in one of his letters to Dr. Haweis, when he recorded this event, he added,—"During the time I was engaged in the Slave Trade, I never had the least scruple of its lawfulness."*

Perhaps a similar confession on the subject of war, from the pen of some retired soldier, a few years hence, may produce as much astonishment in the minds of a future generation, as that of Mr. Newton in the minds of those who listened to the discussions on the Slave Trade.

I think, of all the evils that war has inflicted on this country, numerous and dreadful as they are, there is not one which a Christian has more reason to deplore, than the warlike spirit which has been so generally imbibed, during the last twenty years. The grave and sober speech of Christians has been corrupted; they have learned to talk of the *splendour of war*, and the *glory of victory*; and to attribute to the return of peace, the inevitable consequences of a long protracted and ruinous war.

If, by the various institutions of the present day, the youth of all ranks and every nation become thinking Christians, I am persuaded the warlike spirit which has been so universal, will be annihilated in a short period.

At present I imagine, from the intercourse I have had with Christians of all denominations, that there are comparatively but few who have thought on the subject of the lawfulness of war, or the limits which ought to be prescribed to it. A time of peace is a

* See Letter XIII. in "An Authentic Narrative, communicated in a Series of Letters to the Rev. Mr. (now Dr.) Haweis;" originally published in the year 1764.

time when we are best qualified to examine it with calmness and deliberation; let us then diligently apply ourselves to the investigation, recollecting, that we are required to govern our minds and spirits, as well as our conduct, by the revealed will of God; and that we are not, on this point, any more than others, allowed to become conformed to the world.

Your correspondent contemplates the "Holy Alliance" with rapture; he seems to feel a sure and certain hope that the monarchs who entered into it will introduce the happy æra, so long predicted, so earnestly desired. I cannot contemplate it with such entire satisfaction, or such unshaken confidence.

Signing such a paper in the hour of victory, when the mind was in a state of self-complacency, and no opposition expected, appears to me to afford but little security for the future pacific conduct of those monarchs. If circumstances arise that irritate the temper, inflame the passions, or present temptations of advantage, I fear it will only prove a record of good intentions. Does it amount to much more than a resolution to be virtuous, made in the absence of temptation? and, alas! who that knows the world, who that has studied the human character, can place much reliance on such resolutions. Allow me to ask, has no subsequent fact occasioned any misgiving of heart? are all the treaties since entered into by these monarchs, remarkably distinguished by a spirit of equity and moderation? does the boasted glory of the "Holy Alliance" remain still untarnished? or may we not learn from subsequent events, to depend rather on the patient and persevering efforts of the friends of peace, than on the hasty and exultant resolutions of princes?

I should rejoice to see the attention of Christians, of all denominations, excited to this subject, and to see them co-operate in the abolition of war, as they did in the abolition of the Slave Trade; but I fear the present Society will not be able, from its plan, to unite all the friends of peace: I cannot therefore help wishing to see a society formed with the same object, (to promote permanent and universal peace;) but who could conscientiously seek the promotion of that object by the publication of pamphlets, tending to prove the unlawfulness of all war which is not strictly defensive, or intended, like the attack on Algiers, to recover those who have been unlawfully taken captives.

Many who disapprove of the plan of the Peace Society, but who are equally desirous of attaining the object, could, and I have no doubt would take an active part in such a society. The name of Peace Society is pre-occupied; but might not the same idea be conveyed in other words? might it not be designated A SOCIETY FOR THE ABOLITION OF WAR? I do not wish to see any society formed that should be a rival to that which already exists, but one that might become a coadjutor; and if both societies endeavour to promote the cause of peace, in the spirit of peace, as there can be no doubt they would, the temperate and friendly discussion that would take place, as to the principles on which war ought to be opposed, would do honour to the Christian character, and elicit truth.

I am, Sir,
Your constant Reader,
C. M. W. L.

April 6, 1818.

ON THE

HONOUR DUE TO PARENTS.

ALL the relative duties are highly important; when properly discharged they promote the happiness of society, and redound to the glory of God. Were I to draw a scale of these duties, assigning to each its proportionate share of importance, it is probable I should place at the head of that scale the duties of husbands and wives. As the matrimonial connection is the most intimate, so the duties which it involves are the most deeply interesting. Let those who are conscientiously desirous of doing the will of God, in this relation, read frequently, among other passages, the two following, 1 Pet. iii. 1—7, and Ephes. v. 22—33.

If the first stroke upon the scale be appropriated to the duties of husbands and wives, the second should express the duties of parents and children. O that parents would duly consider the task they have to fulfil, and endeavour, in an humble dependance upon the grace of God, to be found faithful to their trust!

The following thoughts are addressed to children and young people:—"Honour thy father and thy mother!" What does this honour imply?

1. If you honour your father and mother you will affectionately love them. The best thing you possess is your heart; and you must honour your parents by giving them your hearts. One of the very darkest features of paganism is mentioned by the apostle; "Without natural affection." Where parental feeling will allow the mother to expose her infant to be eaten up by ants, and the father to cast his son into the river to be devoured by alligators, it is not to be expected that much filial regard should be cherished. But the youths of Britain are blessed with parents who cherish towards them the kindest feelings, and it is but right that their parents in nature should enjoy the warmest affections of their hearts.

2. If you honour your father and mother you will cheerfully obey them. Affection does not necessarily nor even generally imply obedience. There may be very strong affection between brothers, sisters, relatives, and friends; but as no superiority and subordination are implied, no obedience can be required or yielded. It is very different with respect to your parents; the relation of a child to his parent involves the authority of the latter. The wisdom which is supposed to accompany years entitles a parent to respect; besides, he is placed, by Divine appointment, at the head of his family. And if order and happiness are to reside in the family, his will must be obeyed. The command of the sacred scripture is binding, "Children obey your parents in all things, for this is fit."

And this obedience should be willing and cheerful. A wise parent will insist upon the compliance of his children, so far as the outward act is concerned; but this, on your part, may be a conformity arising merely from fear and compulsion, while the heart is altogether disobedient. Your parents, in this case, may do themselves credit, while they are aiming at your real good; but you do them no credit; you render them no honour, while you decline cheerfully to obey them.—There is only one exception to this general rule, which I hope is not of frequent occurrence, viz. when the commands of a parent

interfere with the commands of God. It may, indeed, happen, that the parental authority should enjoin practices prohibited by the scriptures, or prohibit a conscientious attention to the revealed will of God; in that case, the path of duty is plain; it is better to obey God than man; but, even then, care should be taken to make it manifest, that disobedience is the result of a pious and humble regard to the command of the MOST HIGH.

3. If you honour your father and mother, you will treat them, when you are grown up into life, with deference and respect.

In the earliest years of a child, his ignorance is such, that he must necessarily admit, in the most unqualified manner, the opinions of his preceptor; but as the intellect begins to develope itself, and this child thinks for himself, it will sometimes happen, that his views will not correspond with the sentiments of his parents. When this happens to be the case, the youth should express his opinions with great modesty and diffidence. Nothing can be more indecorous and unlovely than that collision which one is sometimes compelled to witness in families, when a youth contends with warmth and asperity against the opinions of an aged and venerable parent.

There is another way in which the feelings of a parent may be severely tried, while the sensibilities of the child may be blasted in the estimation of all observers; it is this:—A kind and indulgent parent, who has not himself had a liberal education, is very anxious to give one to his child. He toils with incessant labour; he denies himself many of the comforts of life, on purpose to afford *every* opportunity of improvement to his beloved offspring. In process of time, this young person acquires considerable information; but, alas! you see him assume airs of superiority in the presence of his father, and criticise his ungrammatical expressions, and thus expose the very parent whose kindness and good sense gave the unworthy child all his advantages. If you feel as you ought, you will, on all occasions, treat with respect both the opinions and feelings of those whom you are commanded to honour.

4. If you honour your father and mother you will minister to their relief in old age, should that be necessary—and Providence has furnished you with the means.

Solomon says, "Honour the Lord with thy substance:" *i. e.* consecrate it to the Lord. So you may be called to honour your parents by supporting them during the infirmities of affliction and old age.

Where can you see a more grateful spectacle than an old man or woman in the house of a child, treated with every mark of respect, and being nourished and cherished as its necessities and infirmities may require?

Contrast with this, a son or daughter living in ease and competence, if not in affluence, but suffering an aged father or mother to subsist upon the scanty pittance of a workhouse allowance, or upon the bounty of Christian charity. The latter is as reproachful to the child as the first is honourable.

The duty which is thus set before you, is a most reasonable one.—Suffer me to remind you:

1. That it is the *command* of God. No obligation can be so high as this: it is the will of God.

Attention should be paid to the place which this command occupies. It is one of the commands of the decalogue. Many commands were delivered to the Jews in the wilderness, but there were ten commands written upon two slabs of stone, with the intention, doubtless, of giving them a decided pre-eminence. This command is one of the ten; and it is the first precept in the second table, as if to intimate that it is the most important of those duties which one creature owes to another.

And you will observe, that this command has a promise annexed to it, "That thy days may be long upon the land which the Lord thy God giveth thee." It is the first commandment with promise.—Though this promise belonged exclusively to the Jews, who had an inheritance in Canaan, yet it shews the respect which God has to the individual who obeys the command.

On the other hand, the displeasure of God is very strongly expressed against the child who is disobedient to his parents.—See Prov. xxx. 17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—And also, Deut. xxi. 18, "If a man had a stubborn and rebellious son, his parents were to make the case known to the elders of the city, and he was to be stoned with stones till he died."

2. It is the expression of filial gratitude.

Children form very inadequate ideas of the obligations under which they are to their parents. Who watched over your infant hours, and paid you a thousand attentions, by night and by day, without which you would have perished? Your parents. Who toiled, and laboured, and exerted themselves amidst the difficulties of life, to procure you bread to eat, and raiment to wear, when you thought but little whence they came? Your parents. Who watched the first dawnings of reason, and the first exercise of the affections, and, through a series of years, endeavoured to cultivate and mould your intellect, and your heart for virtue, and piety, and happiness? Your parents. Who feel continued solicitudes for your reputation, your success in business, and honourable connections in life? Your parents. Who are abridging themselves of many personal indulgencies, in order to leave you a portion, when they shall have gone the way of the whole earth, and are numbered with the dead? Your parents. Who have made a constant practice of bearing you on their hearts, and pleading for you at a throne of grace, perhaps when you had no disposition to plead for yourselves, and might be in circumstances of great danger? Your parents. And shall all this kindness (and the half has not been told,) be overlooked? Then, indeed, must your heart be a stranger to gratitude.

"And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me.
MY PARENT."

"Ah! no; the thought I cannot bear!" is the reply of every ingenuous and affectionate youth.

3. The feeling of respect and honour to parents, is very nearly allied to the best feelings of a useful citizen and a pious Christian.

That relation which a child is first capable of understanding, is the relation between a child and his parent. And probably the whole of a child's virtue, in his youngest years, consists in the love

and obedience which he renders to his father and mother. But as he grows older, there are other relations and duties, which he is capable of understanding and practising. Such are the relations in which he stands, to the town and country in which he lives, and to the blessed God, his Creator and Preserver, and the duties that flow from them. Now, if you see a person who has not been used to honour his father and his mother, you need feel no surprise, that he should be disobedient to the laws of his country, and the commands of his God, because his feelings are not disciplined to subjection and respect to superiors. It is in the natural course of things, that the young person who is so perverse and ungrateful as to disobey his parents, should become a turbulent disorderly member of civil society, and an atheistical impugner of the revealed will and authority of heaven. If you wish to be among the virtuous and the pious, remember that you begin early, and at home, under the parental roof.

4. Finally, it will be proper to remind you of the retributive justice of heaven.

Let the young remember, while they are grieving the hearts of their pious and affectionate parents, by their dissipated, gay, and disobedient conduct, that there is an eye constantly observant of their conduct, and a hand that writes down all their faults. Your sin is not so much against your parents as against God; and he will recompense you. "With what measure you mete, it shall me measured to you again." The time may come when you will find yourself at the head of a disobedient family, which will ruin your *peace, and bring* your grey hairs with sorrow to the grave. You will then read your sin in your punishment. But if you have been dutiful and kind, in your youth, you may be blessed with a peaceful and affectionate family, which will witness your happy exit from life, like a shock of corn fully ripe. But should it not please God to visit you signally in this life, there is a day of judgment, and a future state, when all your deeds shall meet with a just recompense of reward. It will be well, if each individual looks into his own heart, and enquires whether he has been guilty of violating this holy command. And, alas! how many are there, who must plead guilty to a very alarming degree. Think not, my young friend, that it is a small sin, of which you have been guilty, by disregarding your parents. Perhaps conscience has not done its duty. You may even flatter yourself, that, because you are not dishonest, nor profane, nor addicted to some of the grosser vices, that your character stands fair in the sight of God and man. But, consider for a moment! Has not the heart of a beloved parent, who could even die for your welfare, been wrung with anguish, when you have been plunging into the midst of temptation, amidst the gaities of the theatre, or other places of carnal amusement and dissipation! And this, in opposition to wishes, most affectionately and strongly expressed. Can it be a little sin thus to violate the laws of heaven, in opposition to the very dictates of nature herself?—Surely, nothing but the precious blood of atonement can wash away your guilty stains; to that precious fountain may you apply, that you may be pardoned, and purified as a peculiar people, who shall be zealous of good works. T. M.

Juvenile Department.

HISTORICAL ESSAYS.

No. IX.

On the Corruption of Christianity in Britain, during the latter part of the Reign of Henry the Second. A. D. 1170—1189.

The mere narration of the insolence and ambition of Thomas à Becket rouses the indignation of the impartial reader, and, as he proceeds through his history, he feels himself prepared to welcome any means that may rid the country of so great a curse. While he would not attempt to justify this feeling, he ceases to wonder that Henry, so much more interested, and in an age far less enlightened, unguardedly gave vent to his feelings in the language of complaint, or that four persons so readily hastened to remove the cause of his sorrow; for it evidently required a self-control, that the unassisted human mind, depraved as it is, is unwilling to command, to endure such base ingratitude and wanton arrogance.

It serves greatly to illustrate the force of that superstition in which the inhabitants of this country were then miserably sunk; that this proud prelate could, amid such monstrous proceedings, preserve, and even increase, his popularity, although so able, and, compared with sovereigns of the age, so excellent a prince occupied the throne—a popularity, the effects of which outlived the object of its regard, and when it could no longer gratify its fallen victim, was transferred to his very tomb.

To make the best use of Becket's untimely end was the only policy Rome could now adopt. An archbishop, of such remarkable zeal and supposed sanctity, slaughtered before the altar, in the very exercise of his devotions, was a most extraordinary and *unjustifiable* event, which could scarcely be better improved than by enrolling his name among the most distinguished saints and martyrs. Martyrdom has ever been considered the greatest mark of heroism and proof of sincerity, and therefore has not failed to excite the attention and rouse the passions of mankind; and their imaginary elevation to the saintly rank, next to the deification of the ancients, produced the most powerful effects, not only in exciting and preserving emulation among those who aspired to distinction, but in securing the abject attention of their devotees; for, in their estimation, it was not merely an honour that was thus conferred, but real influence and importance in the heavenly state; hence, gifts were continually presented, and prayers offered, to the distinguished saints of their calendar, to secure their mediation and intercession with an offended God, which greatly tended to enrich the clerical order, who took care to employ these pious gifts to their own advantage.

As we become acquainted with the history of popery, how evident it is, that it has been a progressive system of error, originating in want of attachment to the holy scriptures, and consequent departure from their simple directions; and, therefore, how such considerations should endear to the inquiring youth Divine revelation, and lead him to a diligent perusal of its contents, with an earnest invocation of the enlightening influences of the Holy Spirit, and a humble dependance on his essential aid: then will he learn to distinguish between the exemplary sufferings of the Christian martyr, and the natural consequences of a life of insatiable ambition; then will he readily contrast the character of the humble saint, who, though he may be an apostle, counts himself less than the least of all saints, and

the chief of sinners, with that of the individual, whose pride feasts on the rebellious greetings of a mob and the servile offices of a king.

Whatever Henry might have blamably uttered in the moment of passion, it was evidently that which his judgment did not afterwards approve, while his promptitude in dispatching a messenger to prevent the execution of the murderers' threats, showed that he did not seek such a deliverance; his conduct, also, on the report of the tragical event proved how sensible he was of the outrage, and how he dreaded its consequences. He withdrew from all intercourse with his attendants, and refused sustenance for three days, till the courtiers, lest he should expire in so obstinate a solitude, ventured to interrupt his retirement, and use every art and argument for the preservation of his health, the restoration of his cheerfulness, and the elusion of those consequences that were dreaded from the powerful resentment of Rome. Messengers were speedily dispatched thither to endeavour to convince the pope of Henry's innocence, and to assuage his anger, who were to proceed with all possible haste, for Easter was approaching, and the Thursday before its approach, was the time when his *holiness*, in defiance of the heavenly precepts of that gospel, of which he professed himself the supreme ambassador, published his maledictions against his enemies. This embassy succeeded, for instead of Henry's being individually cursed, and his kingdom placed under an interdict, the anathemas were uttered generally on all that were concerned in the murder, which rendered them very harmless. Two cardinals were afterwards appointed to investigate the matter, and they were to proceed to Normandy for the purpose.

While these formal proceedings were transpiring, the clergy were indefatigable in extolling the merits and extraordinary sufferings of the lamented prelate, the virtues of whose reliques were declared to effect the most singular miracles. He *was canonized* by pope Alexander two years after his death, a jubilee was appointed for the celebration of his excellencies, and his remains removed to a most superb depository, enriched with presents from all parts of Europe; and it was estimated, that a 100,000 deluded pilgrims toiled to Canterbury in one year, to pay their devotions at his tomb, and secure his good offices in their behalf in heaven.

About this period, (A. D. 1171,) the first sufferings for heresy are said to have been witnessed in this country. Several persons, under the direction of one Gerard, came over from Germany to propagate their opinions; and although but one poor female embraced their sentiments, the clergy took the alarm, and through their influence, they were burned on their foreheads and whipped through the streets. They manifested no reluctance to suffer for their tenets, but sang as they passed along, "Blessed are ye when men shall hate you," &c. Their tormentors, not content with this cruelty, drove them from society, and thus friendless and destitute of food or proper clothing, the miserable objects did not long survive. Their peculiar sentiments are but imperfectly known.

Happily for Henry his ability and address procured a much more speedy termination to the dreadful affair of Becket's destruction than could have been expected; and having, therefore, some respite from civil anxieties, his ambition prompted him to think seriously of invading Ireland, the conquest of which he had long meditated. But to find any thing like an equitable or plausible pretext for so doing, was not so easy. However, as the popes of late had maintained that the disposal of kingdoms belonged to them, the best plea that the king could devise was to sanction this power, and endeavour to avail himself of it in the form of a recommendation. This he obtained in 1156, while Adrian presided at Rome, the only Englishman who ever filled the papal chair. As Henry had, at this early period of his reign, scarcely manifested his hostility to ecclesiastical tyranny, he was compli-

mented in Adrian's bull as a prince that had ever manifested solicitude for the enlargement of the church on earth, and for the increase of the saints in heaven: his projected invasion was, therefore, ascribed to the same pious designs, and he was exhorted to invade the country in order to extirpate the wickedness of its inhabitants, and cause them to pay annually, from every house, a penny to the holy see. But how little this prince was influenced by such motives appeared from his tardiness in accomplishing his purpose; for it was not till 1172, after an invitation from an Irish chief, who was a sufferer in a civil commotion, that he gave leave to some of his subjects to commence the hostile visit, following himself at a convenient season.

He was, however, soon obliged to return, for the two legates appointed to investigate the murder of Becket, had arrived in Normandy, and, tired of waiting for the king, they threatened serious consequences if he did not at once repair to them. On his arrival, they proposed to him the most extravagant terms, as a sort of atonement, to which he indignantly objected, and, knowing that time had now weakened the impressions of horror which at first occupied the minds of his subjects, he talked of proceeding again to Ireland, in defiance of their menaces. As policy was equally the motive of these delegates, finding that so long delay had rendered the spiritual weapons less formidable, they soon lowered their demands, and Henry, according to the conditions at length agreed on, swore before the reliques of the saints, that far from wishing the death of the celebrated prelate, he was greatly grieved at receiving the intelligence of it, but, as the ebullitions of passion might have been the occasion of it, he would pardon all Becket's exiled adherents, allow their return, and restore to them their livings; he would reinstate the see of Canterbury in its former privileges; he would pay the templars for the maintenance of 200 knights for a year in the holy land; that he would himself take the *cross on the* following Christmas, and serve three years against the infidels, if the pope desired it; that he would not enforce the observance of those customs which were derogatory to the clerical privileges that he had introduced; nor would he obstruct appeals to Rome in ecclesiastical matters, but merely require security from such of the clergy as left the kingdom for that purpose, that they would attempt nothing against his rights. The king, in return, received absolution from the legates, and the confirmation of Adrian's bull authorizing and recommending the invasion of Ireland.

Henry having thus extricated himself from a situation so delicate and perilous, was regarded as one of the greatest monarchs of his day; but, as if to remind him and those who beheld his greatness, of the unwelcome truth, that "man is born to trouble as the sparks fly upward," he had now to experience trials of a different, but not of a less painful nature. A parent has a much stronger claim to the gratitude of his children than they are often willing to admit, and as this prince had proved himself a fond and indulgent father, he seemed to have stronger claims to their dutiful returns; instead of which, he had not only to feel "how sharper than a serpent's tooth it is to have a thankless child," but to see his sons rebelling against him. Young Henry, at the instigation of his father-in-law, the king of France, demanded the dutchy of Normandy, while Geoffrey and Richard, by the advice of their mother, claimed present possession of the territories appointed them at their father's death. The afflicted father, contrary to his real interest, that he might adopt the most lenient measures, applied to the pope to interpose his authority, and reduce to obedience his undutiful children, and their cruel advisers, who, pleased with so meritorious a cause of interference, issued his bulls accordingly; but the king had the mortification to witness the gross hypocrisy of the priests, who were quite indifferent to enforcing punishments where their own interest was so little con-

cerned; and he was obliged, after all, to have recourse to arms. His enemies, considering his continental dominions most vulnerable, commenced their hostilities on the frontiers of Normandy, but, repairing to the points of attack, he soon dispersed his foes. In the mean time, the turbulent barons, tired of his strict discipline, promoted disorder at home; to which the king of Scotland contributed by making inroads in the north with 20,000 men. Henry, therefore, found his presence necessary in England, and that he might avail himself of every circumstance that could contribute to his success, he determined to turn their superstition to account, by gratifying it. After landing at Southampton, he repaired immediately to Becket's shrine. He dismounted on coming within sight of Canterbury church, and proceeded to it barefoot, he prostrated himself before the tomb, which he continued to watch for a day and night; nor did this degradation suffice, he actually unclothed himself and presented his naked shoulders to the discipline of a chapter of monks, who successively inflicted stripes with a scourge which he had previously given to each of them. The following day he received absolution, which, as it had been before granted, one should have expected it would have been needless to repeat, especially as they deemed the sovereign pontiff infallible. Intelligence was speedily received that the invading Scots were completely defeated, which, as it was said to have happened on the day of his absolution, could not be regarded otherwise than as a most conspicuous sign of the favour the king had procured with the saint and with heaven: nor was he at all displeased with the compliment, but often seemed to pride himself in the supposed friendship of the deceased.

Most strange and inconsistent were the laws that now regulated the conduct of the clergy and the laity towards each other, such indeed as would be disgraceful to any state that professed the least regard to christianity. A clergyman guilty of murder was merely degraded; and the murderer of a priest, only incurred excommunication and censure, and for so monstrous a crime he could atone by penance: hence, notwithstanding all the anathemas of the pope, and the humiliation of the king, the actual murderers of Becket remained unmolested; and it was not till they found themselves shunned by their neighbours as excommunicated persons, that they thought of a visit to Rome to submit themselves to the pope and to perform the penance he might impose on them: having observed these ceremonies, they returned to their country, and enjoyed the good-will of all who surrounded them.

The commotions of Henry's reign, arising from the undutiful behaviour of his children and the jealousy and envy of foreign princes, were the causes of the infelicity of his latter years, prevented him from entering warmly into a crusade, to which he was much inclined, and indeed accelerated his death; for the continued rebellious conduct of Richard, after the death of young Henry, so greatly affected the king, that it threw him into a fever of which he died, on the 6th of July, 1189.

The review of ecclesiastical tyranny, the worst, because the most awful kind of tyranny, should lead us to dwell thankfully on our distinguished privileges, and to exert our warmest zeal for the instruction of those benighted countries, that still groan under the yoke of papal superstition, which, however controlled by power, or modified by circumstances, is the same yoke still, and especially should it lead us to employ our every talent for the improvement of that neglected country Ireland, which has such strong claims to our regards. Is it true that our forefathers introduced this enslaving superstition there, and has its baneful effects continued to delude our brethren, its inhabitants, until now? Justice then demands that we now do our utmost to give them those advantages that we have long possessed. Happily, societies formed for this glorious purpose now invite even youthful co-operation. H. S. A.

Obituary.

REV. JAMES WILLIAMS.

On the 22d of January, 1812, died the Rev. James Williams, for nearly twenty years pastor of the Baptist Church at Kingstanley, in Gloucestershire. He was born in the year 1759, at Monkton, in Glamorganshire. He was brought up by his parents in the fear of God; and their instructions, in connection with the means of grace, with which he was blessed from his infancy, terminated under the divine influence of the Holy Spirit, in his real conversion to God. In the 18th year of his age, he gave himself, like the primitive believers, to the Lord, and to his church, by a public profession, and was baptized by the Rev. David Jones, of Pontypool, in the river Lay, near Perstone-bridge. Feeling his mind powerfully inclining him to the ministry of the word, he evidently wished to consecrate himself to the work of the Lord, and with this view, with previous deliberation, and the advice of a number of his religious friends, whose opinion he consulted, he preached his first sermon at Lantridid, to a pretty numerous congregation of poor people, from Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world for a testimony unto all nations; and then shall the end come."

In 1781 he was received into the Academy at Bristol, where he pursued his academical studies with avidity and exemplary steadiness, under the late Dr. Evans and J. Newton, till May 1785, at which time he removed to Ross, in Herefordshire, and having accepted the unanimous call of the church at Ryford, he was ordained on the 14th of September, in the same year. The Rev. Dr. Evans gave the charge, and his most intimate friend, the Rev. Benjamin Francis, late of Horsely, in Gloucestershire, preached to the people. It pleased the Lord of the harvest to bless his labours at home, and also in many dark corners in the surrounding country, where he endeavoured to introduce the "gospel of the kingdom," namely, the Leys, on the banks of Wye, Goodridge, Walford, Wilton, Bayley, the steel works, and numerous other places.

It was his felicity to meet with a partner in life, exemplary for piety and affection, who still lives to mourn his loss, together with six children, which providence had left him out of a family of ten, who testify of him, that he possessed, in an eminent degree, the heart of an amiable and affectionate husband, father, and friend. We may here notice, that the Rev. W. Bradley, whose obituary appeared in the Magazine for March last, was baptized by him, and he also officiated at his ordination at Coleford.

He continued at Ryford till the close of 1800, when he removed to Kingstanley; and although it was a great trial to him to leave his friends at Ryford, yet he had no wish nearer his heart than the advancement of the Redeemer's kingdom, and therefore counted all things but dross that he might follow the leadings of his Divine hand. It was his regular custom for some time previous to the removal of his family, to walk from Ross to Stanley, a distance of twenty-three miles, on the Saturday, and return on the Monday.

The church at Kingstanley consisted of only four members when Mr. W. took the charge thereof, since which period about one hundred have been added.

Although he laboured under great difficulties here, still the hand of the Lord was with him, and he received strength equal to his day.—He laboured much in the surrounding villages, preaching alternately on

sabbath and week-day evenings, at Slimbridge, Cowley, Avening, Pitchcombe, Hampton, Stonehouse, Nympsfield, &c. &c. He studied much, and always thought it his duty to ponder in private before he appeared in the pulpit, and to seek aid of Him, whose messenger he was. He had the happiness to baptize three of his own children during his ministry at Kingstanley.

He lost two by death in their infancy. His eldest son, who was designed for a Missionary to India, and a daughter, died happy in the Lord. Although these providences were very trying, and very keenly felt, yet they were but light compared to what he latterly was called to pass through amongst some of his own people: but "he now rests from his labours;" and the days of his mourning are ended.

He had not been hindered from preaching but three sabbaths by illness, since his ordination. The sabbath before he died, he complained of being poorly, and after he had left home, on his way to the Meeting-house, he was taken so ill with violent spasms about his heart, that he was necessitated to return home, he could but just reach the middle of the room, when he fell down quite exhausted, exclaiming at the same time, "I think my work is done." In the afternoon he seemed better, and was desirous of preaching, but Mrs. W. did not deem it prudent—medical aid was resorted to, and he did not seem much worse till the Wednesday evening he died. He had attended his school the same day, and continued in his study till about ten o'clock in the evening.—He appeared to have been writing a sermon, which he had some time before preached from 2 Tim. iv. 6, 7, and 8th verses, "For I am now ready to be offered, I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness," &c. &c. He laid down his pen for the last time at the conclusion of the following passage: "Then shall the souls and bodies of the righteous be raised in the likeness of the *glorious body* of the Son of God, and shall receive the kingdom prepared for them from before the foundation of the world" ——— As he seemed to be worse, Mrs. W. was desirous of calling in some person to sit up with him, not however apprehending any immediate danger. He went to prayer with his family, and retired to bed soon after, but seemed to be still worse. He asked for some of his medicine, and after he had taken it, said, "I am better now." He soon after said, "'tis death! 'tis death! do not distress yourselves, it is all well. I think I cannot live through another spasm of pain;" in a short time after he breathed his last, in the 59th year of his age.

"The time was come for him to rest
Beneath the peaceful clod;
And happier still the time more blest
For him to dwell with God."

The mournful event was improved on the following sabbath by the Rev. Mr. Hawkins, of Eastcombs, from Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c.

MR. THOMAS BOSWORTH.

On the 17th of February last, died Mr. Thomas Bosworth, aged 25 years, who was appointed, by the British and Foreign School Society, to establish the British System of Education at Port au Prince, in consequence of the invitation of the president, Petion.

He arrived there in July last, and directions were given to prepare a school for him on a large scale, with every reasonable hope of success. In the mean time, through the kindness of the Methodist Missionaries, he opened the first school on this system at Port au Prince, in the Meeting-house used by that Society. After having once recovered from fever, he was again seized with intermittent fever just as he was appearing to prosper in the object of his Mission. How inscrutable are the ways of Providence! On the side of Christophe, the plan succeeds and prospers so that five schools were established, when the last as-

counts were forwarded, and ten more were in preparation: while, on Petion's side, the first Teacher is carried off just at the commencement of his labours.

Mr. Bosworth belonged to the Baptist Denomination, and was a truly pious man, and animated with sincere and modest zeal to promote the moral and religious improvement of mankind. He was well known in Boston, Lincolnshire; from his exertions during several years in that town, where he was master of the British Free School. His attention to the children was such, that a great number of them accompanied him upwards of a mile from the place, to take their last leave of a Teacher, whom they regarded with parental affection, and they parted with tears on both sides. The Sunday Schools in that neighbourhood were peculiarly the object of his care, and if we are not misinformed, several of them owe their origin and success, in a great measure, to his zealous and active exertions. The Committee of the School under his care, well knew the value of such a man; and it is but justice to them to notice, that they would not have been prevailed upon to relinquish such a Teacher, on any other ground, than to extend the usefulness of a person, who, in the opinion of all who knew him, was eminently qualified.

He lived under the influence of Christian principles, and his latter end was peace. After labouring under severe affliction 27 days, he finished his course; and although his residence at Port au Prince was for a few months only, yet so justly were his talents estimated, that several Englishmen, a crowd of natives, consisting of his scholars and their parents, with a great number of the Methodist congregation, followed him to the grave. The ceremony was performed in French by one of the Methodist Missionaries, who say—"The natives have honoured his memory, and done credit to their own feelings. He has fallen in a good cause, amidst his generous efforts to ameliorate the situation of his wretched fellow-creatures."

The British system has extended so greatly on the side of king Henry, that it bids fair in a few years to be generally adopted. The king has given this plan so decided a preference, that the first Teacher on the National or Madras plan, who went there, was directed to study the British System, under Mr. Gulliver, before he was employed. — We should not have thought it necessary to notice this circumstance, had not some of the daily papers, and the Christian Observer, after them, represented the Schools under Christophe to be national. The truth is, that Christophe calls them *National Lancastrian*, and has adopted the *lessons and form of teaching* used by the British and Foreign School Society. But what is of far more consequence, he has adopted the fundamental principle of that Society, *viz.* "That no religious creed, or catechism, shall be insisted upon, as the condition of admitting children into the schools."

J. M.

MRS. MARY EASON.

On Saturday, Dec. 20, 1817, died, in the 23d year of her age, Mary, the wife of Mr. George Eason, Glover, of Yeovil, and daughter of Mr. William Tooks, Bradford, Dorset. Although she had been accustomed to hear the gospel from her childhood, yet, like too many others, she paid but little attention to the great concerns of her soul, until about six years prior to her death, when it pleased the Lord to awaken in her mind a serious enquiry about them. First, by an alarming dream, and afterwards by a sermon at the Half-way-house Meeting; in consequence of which, she felt great terrors of conscience for some time, but to her inexpressible joy, the Lord was pleased to set her soul at liberty, under a sermon delivered by the same minister, from 1 John, iii. 2; and she was enabled to rejoice in a sense of pardon, through the blood of the Lamb. After this evident change of heart, her conduct was very exemplary, and her

attendance on religious ordinances regular and very serious. About five years after this, she was concerned to join the people of God at his table. She was proposed and gladly received by the members of the church under the pastoral care of the Rev. J. Vickery, whose ministry had been so peculiarly blessed to her, each member hoping she would prove a lasting blessing to the society. But, alas, how fading are all earthly enjoyments!

She formed a very suitable and pleasing matrimonial connexion on the 25th of last June, but, before six months were expired, that connexion was dissolved by death? How uncertain is the continuance of sublunary bliss!

An inflammation in the stomach terminated her mortal existence. At first the disease did not awaken in the minds of her friends any serious apprehensions of danger, but each of her few remaining days, raised their suspicions that death was near, and so it proved.

As the gospel administered the best consolation in life, from the same delightful source she derived divine support in the prospect of death, for she was truly apprehensive of her speedy dissolution, and spoke of it with unusual pleasure. She addressed herself to her medical attendant with great earnestness, and said: "Sir, remember that you must die as well as I." To her sister; "Remember your Creator in the days of your youth." To her nurse, and another friend who was present; "You must, you must be born again." To her aunt;

"'A few more rolling suns, at most,
Will land you on fair Canaan's coast.'

Tell my mother not to grieve for me, but to grieve for herself." And in the near prospect of death, in a soft whisper, she earnestly repeated: "Why, why are thy chariot wheels so long in coming?" yet, at one time, the enemy of souls assaulted her, which made her cry mightily to the Lord, that she might not be distressed by him, and confessed herself a sinful, hell-deserving creature, but added, "Christ is such a Saviour as suits me."

A little before her death, as though she had been on the borders of the celestial world, she sung, in a loud voice and with great joy, with hands lifted towards heaven:

"There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in."

"How vain are all things here below,
How false, and yet how fair!"—

And then, as though she peculiarly disrelished all earthly enjoyments, exclaimed:

"No, not a drop of real joy,
Without thy presence, Lord."

After which, she gently fell asleep in Jesus; may every reader of this memoir enjoy the same blessedness!

Review.

The Letter and Spirit of Christian Divinity; or, Fifty-two Lectures on a connected Course of Evangelical Subjects; by the Rev. Charles Dewhirst, in 2 vols. 1816. Conder.

THESE lectures (the first vol. of which only we have seen,) commences with a Dedication to the late Dr. Simpson, as a testimony of *the author's* obligation for the judicious instructions, and parental kindness, which he received under his tuition; and of his sincere veneration, as a most distinguished friend, and an able advocate of evangelical truth. The lectures in this volume are twenty-six in number. On the Being of God—On the Authenticity of the Holy Scriptures—On the Importance of the Holy

Scriptures—On the Creation of the Universe—On the primæval State of Man—On the Origin and Effects of Moral Evil—On the Universal Dominion of God—On the Providence of God—On Divine Worship—On the Moral Law—On the Human Understanding—On the Human Will—On the Human Conscience—On the Human Affections—On the Deep Things of God—On the Divinity of Christ—On the Atonement—On the Resurrection of Christ—On the Intercession of Christ—On the Kingdom of Christ—On Redemption—On Salvation—On the Gospel—On the Holy Spirit—On Divine Influence—On Regeneration.

The statements of the different important subjects are concise and perspicuous; the arrangements correct and judicious; the doctrine in a truly evangelical strain, and the applications very warm and impressive, highly adapted to awaken attention, and interest the heart.

The Church her own Enemy. Letters to a Friend on the late Attack of the Arch-Deacon of Bath, upon the Church Missionary Society, proving that his Protest is identified with the late Episcopal Charges and Clerical Pamphlets against the Bible Society, and demonstrating the Existence of a Confederacy against the Friends of vital Religion, on the Part of certain of its professed Supporters. By a Member of the Church of England. 1818. Black and Son, &c.

The Church Missionary and Bible Societies, as well as all serious Christians and evangelical ministers, have found an able and zealous advocate in the author of these judicious and spirited letters. He considers that the late attack of the Arch-Deacon of Bath is to be regarded as one part of a system which has long been in silent operation; as the first of a series of other offensive acts of the same nature, provided the sense of the nation be not unequivocally shewn against such interference. The first Letter examines the character of the opposition offered by Arch-Deacon Thomas to a Bishop of that church. In the second Letter, he shews the connection of the opposition to the Church Missionary Society with that to the Bible Society, as being alike the cause of God, and, as such, obnoxious to the worldly and profane, whether in or out of the Church of England. In Letter III. he notices the inutility of providing more *churches*, while the appointment of persons, duly qualified to officiate in them, is disregarded. Letter IV. takes notice of the strong movement against the Bible Society, by the Soidisant Orthodox Divines in Ireland. Letter V. discusses the inconsistency of members of the Church of England opposing a Church Missionary Society. Letter VI. examines the principles from which the Bible Society has been opposed, and shews them to be the same as those to the Missionary Society. Letter VII. is on the disposition of certain members of the Society for promoting Christian Knowledge, to regard that Society as the representative and organ of the whole Church of England. Letter VIII. on the dangerous consequences to the interest of religion arising from the connection between the Church and the State. Letter IX. shews the deteriorating secularity of the Church of England, in consequence of her alliance with the Temporal State.

Having given our readers the above hints of the substance of these serious and sensible letters, we must content ourselves with only one short quotation, which comprehends, in a solemn and appropriate advice, the design of the whole,—

"Let not our ecclesiastical or temporal rulers be deceived—the light which has been diffused through this country, mainly by the instrumentality of those very Societies which excite the scorn and hatred of a worldly clergy, is of such a nature, that any attempts to extinguish it, which may be of a more decided character than we have already witnessed, are only likely to recoil with an overwhelming reaction on their author."

Two Letters to the Rev. Dr. Chalmers, on his Proposal for increasing the Number of Churches in Glasgow, by an Observer. Ogles, &c.

THESE letters were evidently written by a person zealous in the cause of *dissent*; one who well understands the subject, and who advances arguments, against the *establishment* of religion by civil authority, which will not be easily refuted.

In the first letter, the writer considers, and, we think, satisfactorily answers, Dr. Chalmers' arguments in favour of national churches; and points out, in a convincing manner, the evils which necessarily attach to the system. In the second letter, leaving all inquiries respecting its probable advantages or disadvantages, he proposes to refer directly to the Word of God, with a view clearly to discover the will of the Great Author of Christianity on the important subject. We shall give the reader a short specimen of the style of this writer, from the summing up of his arguments, page 35.

"Such, Sir, are my reasons for disapproving of national establishments. They are not only an unauthorised innovation in the kingdom of Christ, but we are expressly guarded against the principle on which they are founded, by the reproofs given to the first churches, when they presumed to deviate from the apostolic traditions, and to confound the institutions of the spiritual kingdom of Christ with the government of *Israel after the flesh*. In point of fact, national churches have also been the means of establishing and perpetuating the power of the man of sin; and although the progress of knowledge, and the happy civil constitution of this country, render them less pernicious, they are still productive of many evils; they prevent unanimity among the real disciples of Christ, and clog their exertions in his cause; they produce party spirit in civil society, and create disaffection to government, while they do not possess one advantage to counterbalance their bad effects. High Churchmen look on Dissenters as a kind of privileged rebels, who disregard the important precept of being subject to the powers that be. They are not sufficiently acquainted with the doctrine of scripture to know, that while civil government *is declared to* be the appointment of God, so far is its power from extending to religion, that the disciples of Christ are expressly forbidden, in this respect, to acknowledge any authority but that of God."

A Blow at the Root; or, A brief Account of the Rise and Growth of ANTINOMIANISM. *By the late Rev. John Flavel. A new Edition, recommended by W. Newman, D.D. and J. Ivimey; with an Appendix, to prove that the Moral Law is a Rule of Life to Believers.* Whittemore, Paternoster-row, London.

IN this short Essay three things are principally aimed at:

1. To give the most probable rise of Antinomianism.

2. To state the principal errors of that sect.

3. To confirm and establish Christians against them by sound reasons, backed with scripture authority.

The republication of this small treatise of the well-known and judicious author, will, we hope, prove a seasonable antidote against a most pernicious principle, which obtains, it is feared, too much in our time, as well as at the time of its first appearance. The horrid sentiment, "That sin can do a believer no hurt," cannot be excused; it is justly said by the author, by saying, *Any gospel truth may be abused*, for this is none of that number, but most repugnant both to reason and scripture. We cannot be too much on our guard against all slighting and vilifying expressions of the holy law of God—all disregard and neglect of the duties of obedience, under pretence of free-grace and gospel liberty—all opinions and expressions slighting sanctification, as the evidence of justification—all tending to render it needless to try the state of our souls by the fruits of the Spirit wrought in us, and influencing our tempers and conduct.

An Essay on Benevolent Associations, for the Relief of the Poor: of which the Substance was read to the Literary and Commercial Society of

Glasgow, April, 1817. *By Ralph Wardlaw.* Longman and Co. &c.

THE well-known name of the author is a sufficient ground for the assurance, that this excellent essay proceeds from a clear head, and from a Christian; therefore a benevolent heart. In both respects, we cannot too highly recommend it to our readers.

Its objects are, to enforce the Christian virtue of relieving the indigent, whether that indigence arise from sickness, age, blindness, &c.—or whether, from want of employment, the inadequate price of wages, or other unavoidable causes;—to inquire into the best mode of administering relief;—and to defend this virtue from the inferences, which many persons have drawn from the principles in Mr. Malthus's celebrated Essay on Population; inferences which Mr. Malthus himself rejects with detestation, and which the principles themselves by no means warrant. Mr. Malthus is so far from opposing the relief of the innocently necessitous poor, that he recommends to our beneficence even the idle and improvident. "When (says he) this first claim on our benevolence was satisfied, we might then turn our attention to the idle and improvident. But the interests of human happiness most clearly require, that the relief which we afford them, should be scanty. We may, perhaps, take upon ourselves, with great caution, to mitigate the punishments which they are suffering from the laws of nature, but on no account to remove them entirely.—They are deservedly at the bottom, in the scale of society; and if we raise them from this situation, we not only palpably defeat the ends of benevolence, but commit a most glaring injustice, to those who are above them. They should, on no account, be enabled to command so much of the necessaries of life, as can be obtained by the worst paid common labour. The brownest bread, with the coarsest and scantiest apparel, is the utmost which they should have the means of purchasing." Essay, vol. ii. p. 61.

That the innocently necessitous poor are proper objects of relief, although their poverty be not attended with sickness, age, or blindness, one would imagine could never have been denied. It has, however, been denied; and Mr. Wardlaw thus defends it.

"When times of general embarrassment and affliction, then, do, in the course of Providence, occur;—when the staff of bread is broken; when the outlets of mercantile speculation and industry are blocked up; when glutted markets, and the cessation of demand, produce depreciation in the value of all descriptions of manufacture; when the wages of labour are proportionally reduced, and many hands are deprived of profitable employment; when a low price of labour unites with a high price of provisions; and when the working classes are necessarily involved in deep and accumulated distress:—in these circumstances, (and experience, alas! has taught us that they are not imaginary,) what can industry, and economy, and independence do?—Suppose the virtues of activity and of saving put upon their utmost stretch;—if the compensation of labour be so depressed, that all the bodily powers must be tasked and strained, and nature must be exhausted by rising early and sitting up late, to earn the miserable pittance of a shilling a-day, on which a young and numerous family is to be fed, and clothed, and educated:—if corporeal toil is to be most fatiguing, and mental anxiety most distracting and wearing out, just at the very time when there exists an unavoidable want of that nourishment which is requisite to supply the waste of the animal frame, and to recruit and invigorate the enervated mind:—what can the poor man then make of his spirit of manly independence, and of active and honourable industy? The spirit of independence will not satisfy the cravings of a hungry family; and of what avail is the spirit of industry, unless it has some field of profitable exertion? These principles, it is true, must always render him respectable; and in such circumstances, respect may justly rise even to veneration:—but has not the poor man, on this very account, the more imperious claim on our compassion and sympathy, that he is reluctant to stoop from his independence, and anxious to push his way through, and to weather the storm? And shall the very grounds on which our pity is due be made the reasons for withholding our relief?—Is there no possibility of our urging this principle of independence to an extreme?—of making it assume, for

example, the form of a stubborn and unsubmissive pride?—or of allowing a man, through the excess of its delicate operation, to do essential injury to the health and well being of himself and his family, before he will bring himself to let his necessities be known, and appear in the mortifying capacity of a receiver of charity?—I paint no merely imaginary picture, when I set before you a poor labourer, himself famished to a walking spectre, gazing, in speechless agony, on the emaciated wife of his bosom, and on his wretched infant, drawing from the empty breast, with the piteous cries of disappointed eagerness, the red blood, instead of the rich and wholesome nutriment of nature; while the imploring cries of his elder children for bread, when there is none to give, wring his heart with intolerable anguish. Is there, then, I repeat, no danger of pushing this principle, confessedly good in itself, to an unwarrantable and unmerciful extreme? Is there no danger of winding up the spring, till it is snapped asunder by a bursting heart?—Whilst we admire and venerate the principle, that will suffer, and suffer much and long, before it will complain; yet surely some caution and delicacy should be observed, in subjecting it to experiment,—in trying how far it will go,—what degree of pressure it will bear;—unless we are willing to stand by, and to see fellow-creatures, under its overstrained exercise, sink into the grave, the victims of starvation and heart-break, rather than utter a complaint, or present an application for aid;—and to have the pleasing reflection on our consciences, of having been art and part in this description of honourable suicide.

"In pleading for the relief of labourers, who have been reduced to indigence, by circumstances over which they could exercise no preventive control, and who are, on this ground, as fairly entitled to sympathy, as the sick, the old, the blind, or the casually disabled, I am happy in being supported by the high authority of Mr. Malthus himself:—'In the great course of human events, (says he,) the best founded expectations will sometimes be disappointed; and industry, prudence, and virtue, not only fail of their just reward, but be involved in unmerited calamities. Those who are thus suffering in spite of the best-directed efforts to avoid it, and from causes which they could not be expected to foresee, are the genuine objects of charity. In relieving these, we exercise the appropriate office *of benevolence*, that of mitigating the *partial evils* arising from general laws; and, in this direction of our charity, therefore, we need not apprehend any ill consequences. Such objects ought to be relieved, according to our means, liberally and adequately, even though the worthless were starving.'" (Essay, vol. ii. p. 360.) p. 39.

But what is the best mode of relieving the necessitous?

Mr. Wardlaw concurs with many wise and good men, in disapproving the English system of maintaining the poor by legal assessment. He does not say that there is any abstract ground, on which it can be at once pronounced improper, for a humane government to make the concerns of the poor, one of the objects of its benignant regard; or that should render the relief of the distressed and the destitute a more objectionable purpose of taxation than many others that might be named.—But he endeavours to prove, and in our opinion successfully, that the poor laws are inefficient, unnecessary, and oppressive; and that they increase the misery of the poor, instead of diminishing it.

Are the necessitous poor then to be neglected entirely?—or are they to be left to the exclusive care and attention of private personal benevolence?

"I dismiss (says Mr. Wardlaw,) the first supposition, as one from which every mind that is informed by the Bible, and every heart that is influenced by its merciful principles, or that is at all alive to the common sensibilities of humanity, must alike revolt:—and request your attention to some of the consequences which appear naturally to result from the practical adoption of the second;—that is, from leaving the poor to the operation of personal charity alone.

"In the first place: Ninety-nine in the hundred of those who give, either would not *have* leisure, or would not *take* it, to examine carefully into the circumstances, and characters, and habits, of those to whom they administered relief. Every day's observation of the general exercise of individual charity may suffice to satisfy us of the truth of this.

"Secondly: The most truly necessitous and deserving would be most in danger of neglect and oversight, because less clamorous and important than others.

"Thirdly: It would frequently happen, that the same case of distress would be relieved by the bounty of twenty, or

more individuals; whilst other cases, equally worthy, or even more so, received perhaps from one only, or did not receive at all. There would be no regularity, no proportion.

"Fourthly: In this way, idleness and profligacy would very often obtain the relief that is due to industrious and virtuous, but modest and unassuming indigence;—indigence that shrinks, with delicate reserve, from public observation, and is 'ashamed to beg.'"

For these reasons, Mr. Wardlaw wishes to turn part of the stream of private benevolence into a different channel. "Let me now suppose, (says he,) a benevolent individual, whose feeling heart melts over the sufferings of the poor, and whose hand and purse are as open as his heart, but who is sensible of the great importance of administering his charity with proper discrimination."—Under the strength of this impression, he says to a friend, in whose sagacity and prudence, as well as fidelity and kindly dispositions, he has found reason to place confidence: "I find, my friend, that I am quite unable to command the leisure, necessary for making that inquiry into the circumstances of the poor, which is indispensable to their judicious supply. I feel myself, in multitudes of cases, in danger of being imposed upon, and, consequently, of doing more harm than good. You have time and opportunity, humanity, prudence, and zeal. Take this small sum;—be my almoner;—and let me know when it is exhausted." Would this be wrong? Would it not be only personal benevolence, adopting a prudent and effectual method of at once effecting the good which it wishes to do, and shunning the evil which it justly apprehends? So far from being reprehensible, would not such procedure be rather laudable and deserving of imitation?

"Let me, then, extend the same supposition a little further. Suppose not one only, but a number of generous givers, influenced by the very same consideration, should intrust their bounty not to me only, but to a number of faithful distributors, who are disposed to spare the necessary time, and to bestow the necessary labour. Does this at all alter the nature of the thing? Does that which was right and praise-worthy, in the case of the individual, become wrong and blame-worthy, in the case of the number of individuals? Is it not still, neither more nor less, than private benevolence, pursuing the attainment of its end in a discreet and secure way?

"Yet this is A BENEVOLENT SOCIETY. And what more, then, are such institutions, than simple channels, in which the streams of individual bounty may most effectually, (that is, with the largest measure of real blessing, and the smallest portion of accompanying evil,) arrive at their destination;—to cheer and to fertilize the barren and parched wastes of penury and wretchedness?"

Mr. Wardlaw defends these societies from objections which have been brought against them. But we must draw to a close. Neither have we room for inserting a beautiful quotation, upon the same subject, from a sermon by Dr. Chalmers.

We conclude, with exhorting the pious poor, though their condition should be as mean as that of Lazarus, to rejoice in that they are exalted; inasmuch as they have God for their father, the Lord Jesus Christ for their brother, angels for their ministering spirits, and a kingdom in reversion;—and the rich in that they are made low; because as the flower of the grass they shall pass away:—and with reminding the latter, that pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world.

LITERARY INTELLIGENCE

In the Press.

Scripture Parables, in Verse, with Explanations and Reflections; drawn, for the most Part, from the admired Exposition of Dr. Doddridge, by the Rev. J. Cobbin, M. A. To which are added, amusing and instructive Notes, in Prose; chiefly designed for the Use of young Persons.

The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland; with Translations into the Greek, Latin, Italian, Spanish, French, and German Languages.

Missionary Retrospect and Foreign Intelligence.

Account of Moneys received by the Treasurer of the Baptist Missionary Society, for the Mission, from February 1, to May 1, 1818; not including Individual Subscriptions.

	£	s.	d.
Legacy of Mr. Joseph Gleanes, late of Stockport, by Mr. H. Pope, of Manchester	266	9	0
Leicester, Collection and Subscriptions, by the Rev. R. Hall	65	3	0
Paisley Missionary Society, by Mr. James Thompson, Secretary	15	0	0
York and Lancaster Assistant Society, by W. Hope, Esq. Treasurer	103	12	2
Norwich, Auxiliary Society at, by the Rev. Joseph Kinghorn	20	1	2
Stoke, near Norwich, ditto ditto	3	0	0
Worstead, Collection and Subscriptions, by the Rev. Richard Clarke	10	16	4
Denton, Norfolk, Society at (2nd Donation,) by the Rev. E. Hickman	2	0	0
Little Wild-street, London, Female Auxiliary Society, by Miss Gale	12	10	10
Adelphi, some Friends at the, by the Rev. Joseph Ivimey	7	0	0
Devonshire Square Auxiliary Society, by Mr. E. Smith	14	11	0
St. Neot's Auxiliary Missionary Society, by the Rev. T. Morell	10	0	0
Ilford Missionary Association, Three quarters of a year's Subscription, by the Rev. Mr. Smith	32	0	0
Bristol, Juvenile Branch Society, 2 Payments, by the Rev. Dr. Ryland	17	4	6½
——— Counterslip Auxiliary Society	6	9	0
Morgan, Rev. Benjamin, late of Bridgewater, a Bequest	10	0	0
Pitchin, Collection, by the Rev. John Geard	23	0	0
Folkestone Auxiliary Society, by Mr. W. Stace	21	12	0
Stirling Missionary Society	10	0	0
Clipstone, Collection, by the Rev. W. Mack 5 12 6			
——— Juvenile Society 2 18 0	19	0	6
——— a Friend at, Donation by ditto 10 10 0			
Oakham, Collection, by the Rev. W. Miller	3	4	0
R. J. by the Rev. W. Button	0	15	0
Shatwood, Collection & Subscriptions, by the Rev. W. Winterbotham	65	3	3½
Gloucester, ditto	3	0	0
Cirencester, ditto	6	10	0
Minchinhampton, ditto	2	6	0
Eastcombes, ditto	8	15	9
Wootton under Edge, ditto	7	3	1½
Hilsley and Upton, ditto	2	10	6
Biggar (Scotland) Association, for the diffusion of Christianity, by the Rev. C. Anderson	5	6	8
Dumfries, Mrs. B. and Friends, for a native Preacher, ditto	27	0	0
——— Missionary Society, by the Rev A. Fyfe, ditto	10	0	0
Edinburgh Auxiliary Missionary Society, by W. Murray, Esq. two Donations, ditto	85	0	0
Morningside, Auxiliary Missionary Society, by the Rev. D. Dickson, Jun. ditto	5	0	0
Elgin Missionary Society ditto	5	5	0
Kirkaldy, Friend at, by Mr. Arthur ditto	1	0	0
Perth, Friends at, 13 5 0			
——— Juvenile Missionary Society, for a native Preacher, by Mr. John Bower 10 0 0	do.	28	5
Ecclefechan, W. B. by the Rev. A. Lawson ditto	2	2	0
Edinburgh, Baptist Church, in the Pleasance ditto	20	0	0
Ford Forge, near Berwick, Baptist Church at ditto	8	18	7
Grangemouth, Female Missionary Association, by Mr. Waddell, ditto	5	0	0
Kingsbridge, Friends at, by the Rev. John Nicholson	1	0	0

For the Translations and Schools.

Suffolk Association of Independent Congregations for the purpose of *promoting* Translations, &c, by Mr. Burls	5	0	—

	£	s.	d.
'ilson, Esq. Clapham, a Donation	50	0	0
Key, Esq. Water Fulford, near York, Native Schools 100*l.* Translations 50*l.*	150	0	0
Female Auxiliary Society, by Mr. W. Ferguson	25	0	0
Female Bible Society, by the Rev. Dr. Ryland	23	0	0
Female Association, by the Rev. C. Anderson	2	2	0
›ury, Society at Doglane, by Mr. T. Crompton	38	19	6
Mr. James, Broadway, by the Rev. T. Coles	10	0	0
Miss Elizabeth, ditto	10	0	0
and Bridgton Association for Religious Purposes, by Mr. W. Collins	40	0	0
id Lancaster Assistant Society, by W. Hope, Esq. Treasurer	5	5	0
r the Translations, by the Rev. Dr. Ryland	50	0	0
ck, Friends at, by the Rev. W. Winterbotham	1	0	0
b, Friends at, for Native Schools, by the Rev. Joseph Kinghorn	106	5	0

Domestic Religious Intelligence.

ANNIVERSARIES OF *GIOUS INSTITUTIONS.*

ETY FOR PROPAGATING TIANITY AMONG THE JEWS.

'riday, May 8, the Tenth Anni- of this Society was held, as in the Free Masons' Hall. Sir Baring in the Chair.

lev. Mr. Hawtrey read the Report. funds last year had very much id, amounting in the whole to 17*s.* 6*d.* and the Society was m all debt.

ı the Meeting broke up, a very collection was received at the the hall. The hall was crowded ss, and many were obliged to rom want of room to stand even oor.

AVAL AND MILITARY BIBLE SOCIETY.

'uesday, May 12, the Anniver- this Institution was held in the Concert Room, Haymarket. At o'clock the Chair was taken by ral Highness the Duke of York, l by the Archbishops of Canter- d York, the Bishops of London ucester, the Earl of Harrowby, ncellor of the Exchequer, and a of other characters of the first bility.

His Royal Highness having stated in a few words the object of the Meeting, the Report was read by the Secretary. It stated, that their Royal Highnesses the Dukes of Kent, Gloucester, and Prince Leopold, had condescended to become Patrons to the Society; and that His Grace the Archbishop of York, the Lord Bishops of Winchester, Salisbury, Rochester, Norwich, &c. had accepted the office of Vice Presidents. The Duke of Kent, and Her Royal Highness the Dutchess of Gloucester, had also condescended to patronize, in the warmest manner, the Auxiliary Society at Glasgow. The receipts of the last year were about 1,510*l.*; of which, it would be gratifying for the Meeting to learn, that a considerable sum had been remitted from the army in France, who appeared very zealous in the cause. From Glasgow 422*l.* had been received, and 100*l.* from the Edinburgh Bible Society. They would be equally gratified to learn, that the first battalion of the Royal Scottish Regiment had voluntarily given one day's pay to the Society, which sum had (amounting to above 54*l.*) been duly transmitted by the commanding officer of that regiment. With regard to the Navy, forty ships of war had been furnished with Bibles; and particular attention had been paid to those vessels which were about to go on the Arctic Expedition. Supplies had also been granted to a considerable number of regiments and garrisons; and it was most satisfactory to state, that in many instances the Bible had not been read in vain. Above 11,000 Bibles and Testaments had been circulated during

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the past year; and the Committee earnestly prayed for public support, that they might both be enabled to liquidate a debt of 250*l.* under which they laboured, and be capacitated for greater exertions in the cause.

A liberal collection was received.

LONDON MISSIONARY SOCIETY.

The Anniversary of this Society, commenced as usual at Surrey Chapel, on Wednesday morning, May 13, when an excellent and appropriate Sermon was preached by the Rev. Mr. Wardlaw, of Glasgow, from Acts, xvii. 16. In the evening, the Rev. W. Cooper, of Dublin, preached at the Tabernacle, Finsbury, from Isaiah, lxii. 6, 7; and on account of the numbers who could not gain admittance, the Rev. Mr. Gilbert, of Hull, preached at Albion Chapel, Moorfields. Several other Ministers assisted in the devotional services at both places.

On Thursday morning, this Society met for business at Spafields Chapel, when the meeting was opened by singing and prayer; the report, (in an abridged form,) was read by the Rev. G. Burder, the Secretary, assisted by his son, the Rev. H. F. Burder, of Hackney. The various motions were moved and seconded by the Rev. Dr. Bogue, Rev. Mr. Wardlaw, Rev. Dr. Henderson, Rev. Messrs. Bunting, Eccles, Berry, Philip; and J. Wilks, and R. H. Marten, Esqrs.

Friday morning, another sermon was preached for the Society, by the Rev. Dr. Holloway, at St. Bride's Church; and in the evening, the Lord's Supper was administered to the friends of the Society, (being members of churches,) at Sion, Silver-street, and Orange-street chapels.

RELIGIOUS TRACT SOCIETY.

On Thursday, the 14th of May, was held, at the City of London Tavern, Bishopsgate-street, the Nineteenth Anniversary of the above Institution; and such is the deep interest which continues to be taken in the proceedings of this Society, that, although it was held at the early hour of six in the morning, to avoid interfering with the Missionary Meetings, upwards of a thousand persons, of various denominations, were present.

It appeared from the Report, that during the past year the Committee have augmented the list of the Society's publications, in various forms, by the addition of sixteen Tracts; one of which, "Reflections on the Death of the late much lamented Princess Charlotte," has met with such an extraordinary sale, that in the short period of four months, nearly *forty thousand copies* have been disposed of. The total number of Tracts issued since the institution of this Society, including the last year, exceeds *three millions and a half*. By reducing the price of which to hawkers, who vend them throughout the country, and by gratuitous votes of Tracts for special purposes, the Society has expended nearly *seven hundred pounds*.

In addition to various grants of religious Tracts, for distribution in foreign countries, extending even to India and New South Wales, the Committee have afforded pecuniary aid to a considerable amount, to encourage the formation, and to aid the progress of Religious Tract Societies upon the continent, which has enabled them to print and circulate a very considerable number of Tracts in various languages; and the Committee have had the happiness to learn, that very beneficial results have, through the blessing of God, been thereby produced, in exciting among the readers an increased attention to their most important interests, and several instances are already known, wherein satisfactory evidence has been given of real conversion.

Among the foreign societies, aided by the funds of this Institution, that, recently established for Finland, at the city of Abo, is not the least interesting. It has been formed under the immediate patronage of the Archbishop, and has a very extensive field for its operations among a people, who are anxious to procure such books as may improve the mind. Another striking feature in the Report, is, the facilities afforded through the medium of this Society, for bringing the important truths of Christianity under the consideration of the *Chinese*. It appears, that previous to the death of the late Rev. J. C. Supper, of Batavia, he had established among the Chinese colonists in that city, a *reading society*, consisting of sixty persons, who were supplied monthly with sixty religious Tracts in their own language, which had been printed at Malacca, with the aid of the Religious Tract Society, by the Rev. W. Milne. These Tracts, when read, were circulated among their respective friends; and, from the continued intercourse between the Chinese colonists and their native country, and the opportunities embraced by the Missionaries of distributing the Tracts on board Chinese

ding vessels, there is no doubt, that ny of them would reach the inhabitants of that empire, whose barriers clude the personal intercourse of Eupeans.

In this vast field of the Society's operations, they have been much restricted r the limited extent of its funds, notstanding which, much good has en effected; and, we trust, that the ligious public will, with their accustmed liberality, enable the Committee prosecute their object with greater gour, in order to excite throughout e earth, a desire to attain to scriptural nowledge, whereby alone its inhabitts can be made wise unto salvation.

Several motions, expressive of the satisfaction felt by the Society, and of its titude to God, for its increasing and neficial operations, were made and conded by clergymen and gentlemen f the Established Church, and of other enominations of Christians; and the eeting appeared to be highly gratified a passing a resolution, recommending o the Committee, to endeavour to proure the formation of Auxiliary Societies n the principal towns throughout the ingdom.

HIBERNIAN SOCIETY.

On Friday morning, May 15, the Annual Meeting of this Society, was held in the City of London Tavern. Samuel Mills, Esq. Treasurer, in the chair. The Report was read, by which it appeared, that, notwithstanding the deficiency in the Society's funds, there had been an increase in the schools under their care, of 45, and of scholars 4,740, since the last year, making the whole, at the present time, 392 schools, and 32,316 scholars.

Subscriptions and Donations for the above Institution, are received by the following Bankers: In Dublin, The Hon. David La Touche and Co.; Messrs. Robert Shaw and Co.; and James Ferrier, Esq.—In Belfast, by Messrs. Gordon, Batt, and Co.—By the Agent of the Society, Mr. Albert Blest, Sligo.—In London, by Messrs. Hankey and Co. Fenchurch-street; and by the Treasurer, Samuel Mills, Esq. Finsbury-place.

PROTESTANT SOCIETY,

For the Protection of British Liberty.

Recollections of the interesting proceedings at the former Annual Meetings of this Society, induced a very numerous and respectable assembly to throng, on this Anniversary, to the capacious room of the Albion Tavern, on Saturday, May 16, 1818, at an early hour. The assembly included persons of considerable influence, from Ireland and Scotland, as well as from England and Wales; and more than one hundred ministers, of different denominations, concurred to evince their common interest in the maintenance of the rights of conscience, which that Institution was established to protect. The promised attendance of His Royal Highness the Duke of Sussex, increased also, to an uncommon degree, the usual solicitude to be present on that occasion.

The Treasurer consented to preside until the Royal Chairman should arrive.

Thomas Pellet, Esq. one of the Secretaries, gratified the Meeting by the perusal of the Minutes of the Committee during the last year, and thereby apprized the Meeting of the numerous and recent objects to which their attention had been required.

His Royal Highness then appeared, and was received with those spontaneous and cordial acclamations which rank alone could not extort, but which were given as proofs of sincere gratitude, and of unfeigned approbation, for the liberality which his attendance displayed.

After the Report was read by Mr. John Wilks, the following Resolutions were then successively proposed, and unanimously adopted:

1. That this Meeting, including members of the Established Church, Dissenters, and Methodists, mindful of the past and valuable labours of this Society, cannot but regret that in this country, and at this period, during the last year, so many circumstances, and especially the continued violations of the rights of Dissenters, as to the burial of the dead, as to their exemption from tolls—as to the freedom of their meeting-houses, when unproductive of profit from rates for the poor—as to the registration of their places of religious worship—and as to their meetings for such worship unmolested by disturbances and outrage—have so repeatedly demonstrated its utility by demanding its interposition.

2. That the attention of the Society to legislative proceedings in Parliament, appears to this Meeting peculiarly important, and that they rejoice that by their interference a provision has been inserted in the new "Act for the amendment of the Laws for the relief of the Poor,"—that the children of the poor, who are compelled to solicit parochial assistance,

are "to be at liberty, without impediment, to attend divine worship, on Sundays with their parents or relations," and shall not therefore be made unwilling proselytes to the Established Church. And they especially rejoice, at such interference, as they learn that, by the prohibition of the attendance of Dissenters and Methodists, when compelled by unmerited misfortune to inhabit workhouses, at those places of worship which they prefer, even parochial relief has been perverted to an instrument of persecution.

3. That the regard manifested by the Society to the interest of a Dissenting academy, in Yorkshire, receives from this Meeting a cordial approval, and that they invite their Committee not to relax their exertions, to procure for those useful institutions relief from all avoidable taxation.

4. That the liberality of this Society, in conferring its assistance on persons of every denomination, and even on those resident in Scotland, enhances its excellence in the estimation of this Meeting, and entitles it to proportionate and universal support.

5. That such support this Meeting would additionally recommend and intreat, as without affecting to entertain needless alarms, or excite among their friends unusual apprehension; they conceive that the appearance of affairs, and various measures recently adopted, require that all the real friends to religious freedom should be vigilant and firm, and should concentrate their energies in an institution which may give to those energies importance and effect.

6. That this Meeting learn, with satisfaction, that some County Associations have publicly expressed their attachment to this Society, and would anxiously exhort every County Association, of all denominations, to urge their members to remit an annual contribution, and to preserve among their people an attachment to those right principles, as to religious freedom, by which real piety will be prompted, and the final and beneficent triumph of such principles will be ensured.

7. That notwithstanding the regret of this Meeting at the inadequate funds of this Society, and that the annual receipts yet remain unequal to the expense, they decidedly and confidently rely upon their congregations for extended aid, and concur with the request made to the Committee by the gentlemen who originated, in London, the Tricentennial Commemoration of the glorious Reformation, that this Society should extend its protection to ALL Protestants suffering for conscience' sake, by affording to them all the benefits which British correspondence, advice, co-operation, and assistance can supply.

8. That, whilst this Meeting congratulates with pleasure the congregations in the rural parishes of Pailton, in Warwickshire; Tisbury, in the county of Wilts, and in the town of Devizes, on the success which has hitherto attended the efforts of the Society, on their behalf, to protect them from poor-rates, riots, and tolls, they must also acknowledge, with satisfaction, the intelligence, the zeal, the liberality, and the perseverance, worthy of men succeeding to the ancient Puritans, with which those congregations have afforded to the Committee their co-operation and assistance.

9. That this Meeting cordially present their thanks to the Committee, for the past year, for the prudence, but firmness, for the activity, but caution, with which they have most beneficially conducted their affairs, and that the Committee, for the ensuing year, consist, with the Treasurer and Secretaries, of the following ministers and laymen in equal proportion:

Rev. J. Brooksbank,	D. Allan,
Dr. Collyer,	W. Bateman,
G. Collison,	J. B. Brown,
F. A. Cox,	Jas. Emerson,
T. Cloutt,	Jas. Esdaile,
R. Fletcher,	Col. Handfield,
R. Hill,	T. Hayter,
T. Jackson,	J. M'Kensie,
Dr. Newman,	J. O. Oldham,
W. F. Platt,	Jas. Pritt,
Dr. Tracey,	W. Townsend,
J. Townsend	T. Wontner,
Mat. Wilks,	T. Walker,
Mark Wilks,	Jas. Young, Esqs.

10. That with equal satisfaction they renew their thanks to Robert Steven, Esq. their Treasurer, for his continued attention to the welfare of this Society, as well as for his endeavours to diminish the abuses in the Charter Schools in Ireland, and to promote, in that country, the diffusion of knowledge and the ultimate triumph of liberty and truth.

11. That to Thomas Pellatt, Esq. and John Wilks, Esq. their Secretaries, they also again offer those sincere acknowledgments, which their persevering, gratuitous, indefatigable, and useful exertions, abundantly deserve, and accompany their thanks, with their solicitations for their continued assistance, in the situations they so honourably occupy.

12. But that this Meeting cannot adequately express their gratitude and esteem, to his Royal Highness the Duke of Sussex, for presiding upon this occasion, where no political interest could induce such kindness, nor any general popu-

ity reward such condescension; but that his Meeting derive peculiar pleasure from the demonstration which he has hereby additionally afforded, that the attachment of Protestant Dissenters to his illustrious house has not been forgotten, and that the sacred principles of religious liberty are dear to his heart.

BAPTIST CASE SOCIETY.

It was the commission of our Lord to his apostles, "Go into all the world and preach the gospel to every creature;" and to this was added the gracious promise, "Lo, I am with you always, even to the end of the world!" In obedience to this command, and depending on this promise, many of our brethren have gone into the villages and hamlets of our country, to make known the glad tidings of salvation. It is gratifying to find, that by these means, numbers have been brought from the ways of sin and folly, to serve the living and true God. In most of these instances, they have been the poor of this world, who have received the words of eternal life, and are unable, of themselves, to erect houses for the worship of God, in which his word and ordinances may be statedly administered.

In the year 1784, a Society was formed in London, to afford pecuniary aid in such cases, designated "The Society for assisting poor Baptist Churches in the Country, in building and repairing Meeting-houses." And, in proportion, as the Gospel has been extended, the applications to this Society have increased.—At the last general Meeting of the Society, it was resolved, that a Committee be appointed, to consider whether any plan can be adopted for the regulation of Country Cases, so as to do away the evil arising from their being collected upon, without previous examination. Their report will be laid before a general Meeting, on Friday evening, June 5, at the Committee Rooms, 22, Paternoster-row, at 6 o'clock precisely, when the attendance of the ministers, and all persons disposed to promote this object, is earnestly requested.

Seeking mutually to benefit those who give, by regulating and securing the application of their benevolence, and the churches which collect, by introducing their cases, properly recommended to the religious public; their only aim being the welfare of the interest at large, they confidently anticipate more general co-operation, as the necessity and nature of the Society are more publicly known.

As we expect to be favoured with the presence of many of our brethren, from different parts of the kingdom, in the course of this month, we very much wish their opinions, on a subject of such vital importance to the interests of the Redeemer's kingdom.

The objects we have chiefly in view, are:—

1. To prevent an improvident expenditure of property.

2. To see that the house, and other property, belonging to the churches, be legally secured to them.

3. To discountenance improper persons collecting money for approved cases.

4. To lay down such regulations, as may generally apply to the expenditure of the persons collecting, and to the remittance of the money collected.

5. To give, as much as possible, combined facilities to those ministers, who are employed in collecting for cases, examined, approved, and recommended by their neighbouring brethren.

Communications are requested from our friends, addressed to the Secretary of the Baptist Case Society, (post paid,) at the Committee Rooms, 22, Paternoster-row.

ASSOCIATIONS.

HANTS AND WILTS.

On March 25, the Hants and Wilts Association, in aid of the Baptist Mission, held their first meeting, for the year, at Newport, in the Isle of Wight. Mr. Bulgin preached in the morning, on *Peace*, from Gal. v. 22. The afternoon was occupied in business. Two sermons were preached in the evening, one by Mr. Millard, from 1 John, ii. 1, and the other by Mr. Saffery, from Matt. xiii. 36—43. Mr. Hawkins preached on the preceding evening, from Heb. xiii. 8.—The devotional parts of the services were conducted by the brethren, Bruce, Millard, Dore, Read, Hawkins, Saffery, Potts, and Tyreman.

The next Association will be at Lymington, July 22. Mr. Owers is appointed to preach in the morning on Long-suffering as a Fruit of the Spirit; and Mr. Hawkins in the evening. Mr. Miall is expected to preach on the previous evening.

SHROPSHIRE.

The quarterly meeting of the ministers of the Shropshire Association was held at

Whitchurch, December 24 and 25, 1817. On Wednesday evening, Mr. Palmer preached from Matthew, xvii. 27; and on Thursday morning, from John, xvii. 4. In the afternoon, Mr. Phillips preached, from 1 John, i. 3; and in the evening, Mr. Davies preached, from Psalm iv. 6, and Mr. Cooke from 1 Tim. i. 11. A collection was made for the Itinerant Fund, which has improved lately. It appears also, from accounts given at this meeting, that twenty-one persons, formerly members of the church at Shrewsbury, under the care of Mr. Palmer, have lately received their dismission, to form a church at Ministerly, and have called Mr. Mayberry, the Itinerant, to be their pastor. There is also the prospect of a small church being formed at the Bolas, where Mr. Thomas regularly preaches. At Drayton, where, on the 22d, two deacons, were ordained by prayer offered by Mr. Hinmers, with imposition of hands; Mr. Palmer having delivered suitable addresses to the brethren, the deacons and congregation, from 1 Cor. xiv. 40, and xvi. 14. There being twenty-seven persons members of the church at Whitchurch, it is expected a church will soon be formed.

WILTS AND SOMERSET.

The twenty-fourth meeting of the Wilts and Somerset Association, for the encouragement and support of Village Preaching, was holden at Calne, March 25, 1818, when Mr. Porter, of Bath, preached in the morning; Mr. James, of Devizes, in the afternoon; and Mr. Edmunson, of Bratton, in the evening. The next meeting will be at Melksham, on the second Tuesday in October; Mr. Saunders, of Frome, to preach.

ORDINATIONS.

KIMBOLTON.

On Wednesday, March 25, the Rev. J. Hemming, A. M. was publicly recognised as pastor of the church at Kimbolton, Huntingdonshire. Mr. Hall, of Kettering, delivered the introductory discourse, and asked the usual questions; Mr. Hillyard, of Bedford, offered the ordination prayer; Mr. Waters, of Pershore, delivered the charge to the pastor; and Mr. Moule, of St. Neot's, addressed the church and congregation. Mr. Hillyard preached in the evening. The devotional parts of the services were conducted by Messrs. Manning, of Spalding; Ragsdell, of Thrapston; Simmons, of Olney; Brown, of Keyston; Anthony, of Bedford; and Whittenbury, of Daventry.

OSWESTRY.

On Thursday, Nov. 27, 1817, Mr. Thomas Cooke was ordained pastor of the Baptist church, Oswestry, Shropshire. Mr. Jones, of Newtown, began the services by reading suitable portions of scripture and prayer. Mr. Palmer delivered an introductory discourse on the nature of a Christian church, asked the questions relative to the present settlement, and received, from Mr. Cooke, a full and satisfactory account of his experience, his motives in devoting himself to the work of God, and the doctrines which were to be the subject of his ministry. He, and two deacons, were then solemnly ordained by prayer, offered by Mr. Palmer, with imposition of hands. Mr. Birt, of Birmingham, formerly Mr. Cooke's pastor, delivered the charge, from 2 Tim. ii. 7. Mr. Hinmers addressed the church, from 1 Cor. xvi. 10. In the evening, Mr. Palmer preached from Rom. xii. 1, and Mr. James from 1 Cor. i. 21. On the preceding evening, Mr. Birt preached from 2 Pet. i. 19.

There has been a considerable revival in the church and congregation, since Mr. Cooke came amongst them. A Sunday school has been established, which is in a prosperous state. A penny-a-week society, in aid of the Baptist Mission, has been formed, and preaching in the villages is well attended, so that the prospects of usefulness, at present, are pleasing. May, what the Lord hath recently done for this people, be a pledge of greater good, that they may continue abundantly to enjoy and hold forth to all around, the word of eternal life.

MILE TOWN.

Mr. William Mills, late member of the Baptist Church, at Woolwich, under the pastoral care of Mr. Adam Freeman, and formerly pastor of the church at Smarden, was ordained over the particular Baptist church, Mile Town, Sheerness, on Wednesday, September 24. Mr. Newman, of Feversham, preached from Psalm, lxxiv. 22. In the evening, at 6 o'clock, Mr. Tirrey, of Queenborough, began by reading and prayer,; Mr. Rogers, of Eynsford, asked the usual questions; Mr. Newman prayed. Mr.

preached to the minister and the from 1 Cor. iv. 2. and Psalm 1.

N STREET, SOUTHWARK.

hursday, May 7, 1818, Mr. J. M. late of Stepney Academy, was rt to the pastoral office, over the in Dean-street, Southwark, where . W. Button presided, in a high- ctable manner, during a period years. The Rev. Thos. Thomas ced, by reading the scriptures ayer. The Rev. T. Griffin de- the introductory discourse, de- the constitution of a gospel and asked the usual questions. Rev. T. Cramp, of St. Peter's, (Mr. C.'s father,) offered the ion prayer. The Rev. Dr. New- ve the charge from 2 Tim. ii. 15. ev. Tim. Thomas addressed the from Rom. i. 11, 12; and the . Rippon concluded the interest- vice with prayer. The hymns ead by the Rev. S. Brawn, of on, and Messrs. Coombs, Rey- Green, Pope, and Clarke, students ney.

LLANGOLLEN.

Wednesday and Thursday, Dec. d 25, 1817, a new Meeting-house ened, at Llangollen, Denbigh- or the use of a small church form- , which was formerly a branch of ptist church, at Glynn. The Meet- se is 33 feet by 27, inside. Wed- afternoon, at six, brother John ds began by reading and prayer; n B. Owen, of Llanrwst, and R. ds, of Lixwen-Green, preached Cant. v. 16, and Isa. liii. 12.— lay morning, at ten, two sermons reached, by brethren R. Williams, nn, and S. R. Davies, Llansantff- am John, xvii. 2. and Ps. xl. 2.— , brethren J. Edwards, of Ruthin, Evans, Llangefin, preached from v. 14, 15, and Rom. viii. 3, 4.— t six, when brother J. Pritchard, li, preached from Acts, i. 25, and Davies, from Matt. xxv. 10. De- al services were conducted by bre- R. Edwards, S. Edwards, and J. . May this little one soon be- a thousand. The hearers were numerous, and seemed to be under impression.

PEMBROKESHIRE.

On December 10, 1817, Mr. Isaac Johns, and Mr. James Thomas, were ordained co-pastors of the Baptist church, at Moleston, Pembrokeshire. Brother William Evans, of Cwmvelin, prayed; Brother D. Rees, of Froghole, delivered the introductory discourse, and offered the ordination prayer; Brother B. Davis, of Tyfynnon, gave the charge, from 2 Tim. ii. 15; and brother T. Jones, of Rhydwilym, addressed the church, from Heb. xiii. 22.

SWANSEA.

On December 29, 1817, Mr. David Thomas, late student at Abergavenny, was ordained, at Mount Hermon, near Swansea; Mr. D. Bowen, of Velin-Voel, prayed; Mr. J. Harris, of Swansea, described the nature of a gospel church, and offered up the ordination prayer; charge was delivered by Mr. J. Watkins, of Carmarthen, from 1 Pet. iv. 16; and Mr. Daniel Davies, of Velin Voel, addressed the people, from 1 Thess. v. 12, 13.

CARMARTHENSHIRE.

On the 10th of February, 1818, Mr. W. Michael was ordained to the pastoral office over the new church (which was formed on the same day) at Saron, Carmarthenshire; Mr. D. Bowen, of Velin Voel, introduced the service by prayer; Mr. D. Davies, of the same place, delivered the introductory discourse—charge by Mr. J. Watkins, of Carmarthen, from Jer. xx. 9. Sermon to the church, by Mr. Tim. Thomas, of Aberduar, from Eph. v. 27. Sermon to the congregation in general, by Mr. D. D. Evans, of Carmarthen, from Matt. xii. 29.

GARN.

Nov. 24 and 25, 1817, Mr. Evan Jones, and Mr. Rowland Peter, were set apart to the ministerial office, at Garn, Carnarvonshire. Public worship commenced with reading the scriptures and prayer, by Mr. Peter; Mr. Jones preached from Rev. ii. 10; and Mr. Ambrose, of Bangor, followed, from Jer. xxiv. 7.

Met Tuesday morning, at ten o'clock, commenced with reading a part of the

scriptures, and prayer, by Mr. Jones; Mr. Evans, minister of the place, stated the nature of a gospel church, asked the usual questions, and received from the minister a concise and satisfactory confession of faith. The ordination prayer, with the laying on of hands, was offered up by Mr. Ambrose; Mr. Evans gave the charge, from 2 Cor. iii. 6; Mr. Ambrose addressed the church, from Heb. xiii. 7, and concluded the interesting services with prayer.

N. B. Mr. Jones was ordained as an itinerant, through the county of Carnarvon, and Mr. Peter as a co-pastor with Mr. Evans, over the church of Garn.

NEW CHURCH FORMED.

BRIDLINGTON.

On May 15, 1817, seven persons who had received their dismission from the Baptist church, at Bridlington, were formed into a separate church. The ministers present, on this occasion, were Mr. Hague, Mr. Sykes, and Mr. Beard, of Scarborough, Mr. Harness, of Bridlington, Mr. Arbon, of Hull, and Mr Normanton, of Driffield. In the afternoon, twelve persons were added, who had been previously baptized by their present minister. This small church is now increased to thirty-two members, and appears to be in a very prosperous state.

NEW MEETING OPENED.

BODDICOT, OXON.

Lord's-day, April 26, 1818, the church and congregation, under the pastoral care of the Rev. Evan Herbert, entered on their newly-erected chapel. The Rev. Wm. Read, of Warwick, commenced the services of the day, by reading the scriptures and prayer. The Rev. Wm. Shenston, from London, preached in the morning, from Zech. iv. 7; and in the afternoon, from Eccl. iii. 5. to crowded audiences. Mr. Holmes, of Wantage, delivered a discourse in the evening, from Isa. lx. 7. Mr. Herbert concluded in prayer. We are happy to state, that the expenses of this house, which will accommodate about 500 persons, have been defrayed, with the exception of *a handsome* collection, and a few donations, by the liberality of a few individuals, with a view to express their gratitude to God, whilst promoting the best interests of their fellow-creatures. To those who have the means, we would say, "Go ye and do likewise."

NOTICES.

GENERAL MEETINGS

Of the Baptist Denomination in London.

Tuesday, June 23, A Sermon at Dr. Rippon's, at half-past six o'clock in the evening.

Wednesday, 24. Sermons for the Baptist Mission. In the morning, at eleven o'clock, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. F. A. Cox, of Hackney. In the evening, at Sion Chapel, Mile End, at six o'clock, by the Rev. S. Saunders, of Frome.

The Baptist Itinerant Society will meet at seven in the morning, at the City of London Tavern, Bishopsgate-street.

Thursday, 25. In the morning, at eight o'clock *precisely*, the Ministers and Messengers of the Baptist Churches will meet at Dr. Rippon's, Carter-lane.

At twelve o'clock, the Annual Sermon before the Stepney Institution, at Salter's-hall Meeting, by the Rev. T. Coles, of Bourton, Gloucestershire.

At six o'clock in the evening, at Prescott-street, Goodman's-fields, a meeting for prayer, &c. on behalf of the Mission.

Friday, 26, at six o'clock in the morning, the Members and Friends of the Baptist Irish Society, will breakfast, at the City of London Tavern, Bishopsgate-street, and the Chair will be taken at seven.

SOCIETY FOR THE RELIEF OF *Superannuated Baptist Ministers.*

The Committee of this Society respectfully inform their Brethren, that the time limited, by the rules, for the admission of Ministers ordained before the 24th of June, 1816, will expire on the 24th of this month; After which, such ministers cannot be admitted into this Society without resorting to the provisions of the 18th rule.

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Linnill Pxt

Rev.d Richard Davis,
of Weymouth Dock.
Engraved by Freeman, for the
Baptist Magazine.

THE

Baptist Magazine.

JULY, 1818.

INCREASE OF POPERY IN IRELAND.

AMONG the signs of the pre-ent times, there is perhaps no ne more awful and alarming, han the daily increasing *growth* of Popery; and the almost uni-ersal apathy that prevails among hose who call themselves Pro-estants, who seem to imagine here is no danger to be appre-ended: but our forefathers, who ad felt what Popery was, and ad seen its effects, were very ifferently disposed towards it, nd would have trembled to con-mplate what is now beheld with erfect indifference, if not with mplacency! They could not ndure Popery, and they felt it to their duty to "resist unto ood" its dreadful abominations, id to teach their children to hold in abhorrence; but the present ge is more enlightened, and we e instructed to regard Popery a perfectly harmless thing in ie sight of God and man. The lly couplet is still reiterated;

For modes of faith let graceless zealots fight;
is can't be wrong, whose *life* is in the right!" POPE.

It is superstitious, to be sure, nd their ceremonies are very idiculous; but there are, no oubt, some good and *very ho-est* people among them; and as their persecutions, why Pro-testants have been guilty of the same: but both parties are more enlightened now, and better dis-posed towards each other!" Such is the common cant of the day, to which is added, a general cry against a steady regard to prin-ciple, as the spirit of bigotry; and "so they wrap it up." Nor are the Papists insensible of this; nor do they fail to foster, and take every advantage of it. To a piteous moan about what they have chosen to call emancipation, they now add positive and high *demands*; and can assume a tone which themselves could scarcely have supposed possible a few years since, and which Protes-tants would not have heard, *at that time*, without indignation and horror!

Their worship also, which was conducted with privacy, and in bye places, is now performed with all imaginable pomp. And chapels are erected in the most public situations; and (in this country, Ireland) far exceed, in a general way, the parish churches, in size and elegance; and in some towns they have bells to call the people together; nor are they ashamed or afraid to exhibit their mummery, and bring out "THE HOST" *into the streets*, to at-tract attention as much as pos-

sible! About three weeks since, when a bishop was to be consecrated at Waterford, public advertisements were put in the papers; and (to induce Protestants to attend) it was stated, that the moneys to be paid for admission into the chapel, on that Sunday, should be divided among the different charitable institutions, *without distinction!*

Their sermons, also, are constantly directed against the Protestant profession. I asked a Roman Catholic, a few days ago, concerning the service in his chapel the preceding Sunday, and he told me the text was, "How is the church holy?" and it was stated to be so, by abiding steadfast in *the established* doctrines, ceremonies, and discipline; and keeping in the unity of *the one visible head!* In the course of our conversation, he asked me if I did not think it a very wicked thing in Queen Elizabeth to put to death so many of their people? but I soon found that her conduct had been greatly exaggerated to him, while he knew *nothing* about Mary's persecutions of the Protestants! And, alas! I could not direct him to any publication that could inform him concerning it, though he desired me; for I have not been able to meet with a Protestant Martyrology in all these parts, or indeed in the country! It is a most lamentable fact, and ought not to be passed over, that the zeal is *all on their side*; and the Protestants are, almost to a man, afraid to speak, *or to hear* a word against Popery; and will always shut their doors when the subject is introduced (though ever so mildly), lest their servants should hear, and be offended! Nor is even the least pains used to instruct their children *in the* errors of Popery, or to guard them against it. But there is none of this caution and fear about the Papists: they are initiated, from early infancy, in the principles of their religion, and may come to confession at seven years of age! Considering these things, it is surely no wonder the person above mentioned should ask me, How is it, sir, if ours is not the true church, that so many Protestants come over to us, and so many send for our priests when they are about to die?

If Popery were an indifferent thing, that might be cherished without endangering the salvation of the immortal soul, there might be an excuse for our tenderness towards it; but, whether this is the case or not, let the following prayers shew, which are contained in "THE DAILY COMPANION," which they all use. And let the denunciations of the divine word against idolatry, or creature worship, be duly considered, and I think it will be seen, that every Papist has cause to tremble; and we should be earnestly concerned to shew them the error of their ways, and to preserve our dear children and domestics, as much as possible, from their awful error.

The following is part of their constant devotion:

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb. Jesus, Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. Amen."

"I commend my soul, and all that I am, to the intercession of the glorious Virgin Mary, my good mother and advocate, to St. Joseph, and my guardian angel, and to all the saints in heaven, whom I most humbly beseech to

e at the hour of my death.
r last words I say in pro-
umility, and contrition of
Jesus, Maria, that I may
forgiveness of my sins;
en my tongue cannot pro-
those holy names, I desire
it with my heart. If my
should fail me, with my
nt. I say them now for
vith all affection, and pos-
ubmission, Jesus, Maria.
m prole pia, benedicat
Maria,

n Mother, I humbly crave
essing, and thy sons to have.'"

holy mother of God, help
lty and weakness, assist
day in all my troubles,
ions, and dangers; but
lly at the hour of my death,
afe not to depart from me,
thy prayers and protec-
may be safe in that last
ngerous battle. Amen."
holy and glorious Virgin
I commit my soul and
o thy blessed trust, this
nd for ever; especially in
r of my death. I recom-
o thy merciful charity all
e and consolation, all my
and misery, my life, and
l thereof; that by thy
oly intercession, all my
nay be directed according
will of thy blessed Son.

Litany of our Lady of Lo-

them. We fly to thy pa-
, O holy Mother of God;
not our petitions, in our
ies, but deliver us from
gers, O ever glorious and
Virgin.

ary,
lother of God,
irgin of virgins,
of Christ,
of divine grace,

Mother most pure,
Mother most chaste,
Mother undefiled,
Mother unviolated,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

Pray for us.

"At the elevation of the Host. Hail true body, born of the blessed Virgin Mary, which truly sufferedst, and wert offered on the cross for mankind: whose side, being pierced with a spear, yielded water and blood. O sweet, O good Jesus, Son of the eternal God, and the Son of the blessed Virgin, have mercy on me, and vouchsafe that I may worthily receive thee, at the hour of

my death." "O miracle! O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hands of the priest, and delivered to such as are willing to receive and embrace them."

"In the Rosary of the blessed Virgin. SALVE REGINA."

"Hail, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning, and weeping, in this valley of tears. Turn, then, most gracious advocate, thy eyes of mercy towards us; and after this our exile, shew unto us the blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin Mary."

"O glorious queen of all the heavenly citizens, we beseech thee to accept this ROSARY; which, as a crown of roses, we offer at thy feet; and grant, most gracious lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee, so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen."

In the LITANY.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
} Pray for us.

St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy apostles & evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy martyrs,
St. Silvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy priests & levites,
All ye holy monks & hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnus,
St. Cicily,
St. Catharine,
All ye holy virgins & widows,
All ye saints of God, make intercession for us,
} Pray for us.

Such are the objects to whom the Papists pray; but to us, "there is one God, and *one mediator between God and men*, the man Christ Jesus." 1 Tim. ii. 5. If, however, as Dr. Gill considered, Popery should again obtain the ascendency in our beloved country, it is but right we should know how many mediators we shall then have, and who they will be. Alas! alas! that so many millions, who call themselves Christians, should be so blinded. Surely they deserve our commiseration and prayers, and we should be concerned to do all in our power to hinder the growth of such a "depraved superstition." The persecutions and other abominations of the Romish church apart, here is surely enough to make us tremble at the thought of the rising generation being subjected to Popery. May the Lord avert this heavy judgment from us, and open the eyes of all Protestants to their danger, before it is too late. Some good scripture tracts on the subject, and a catechism for youth, might be very serviceable, if drawn up with care, and not too long; and perhaps the re-publication of Benjamin Bennet's Discourses against Popery, might be very seasonable at such a time as this.

Clonmel. S. D.

REMARKS
ON
AN EXPRESSION LATELY USED
IN
PUBLIC PRAYER.

"*O Lord, we do not ask thee for a particle of Righteousness, for we have it all in Christ.*"

Is this prayer expressed in scriptural language? Can any thing like it be found in the Old or New Testament?

Is it sound speech, which cannot be condemned; so that any one who is of the contrary part must be ashamed of objecting to it, and that no one who may adopt it can naturally put a wrong sense upon it?

I would fain understand it in a good sense, if I could do so; but I know not how to secure it from a bad meaning.

I would readily say, with Daniel, "We do not present our supplications before thee for our righteousnesses, but for thy great mercies." I would gladly adopt David's supplication, "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified." "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." It is my daily prayer, "that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

By employing these scriptural expressions I mean to admit, that it would be the height of presumption for me to draw near unto God, emboldened by the conceit that I have done or can do any thing to merit his favour, since all my righteousnesses are defective and polluted: for I am convinced that it would be an insult to God, and to his holy law, to imagine that the man who had broken it, even but once, could be justified by his own works; how much less could any one attain the life of his own hands, who never did a truly good work in his life, nor felt one holy exercise of mind, previous to his being raised up from a state

my death." "O miracle! O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hands of the priest, and delivered to such as are willing to receive and embrace them."

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All ye holy martyrs,
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IN

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By employing these scriptural expressions I mean [illegible] I would be the height of presumption for me to draw near unto God emboldened by these precious [illegible] I dare come to him only as [illegible] all my righteousnesses are [illegible] for I am [illegible]

of spiritual death: and this I believe to have been my case, and that of all mankind. The only safe way in which I, or any sinner on earth, can draw near unto God, is in the name of the Lord Jesus Christ; emboldened to approach unto him, by his mediation and obedience unto death; believing the divine testimony, that "by the obedience of one shall many be made righteous;" even by the obedience of the incarnate Son of God, who is called "JEHOVAH our righteousness;" for Christ is the end of the law unto righteousness, as his righteousness is imputed to and put upon all them that believe, and therein alone shall they be exalted. Thus I wish to live and die, "looking for the mercy of our Lord Jesus Christ, unto eternal life."

Moreover, I as much exclude from all share in my justification before God, all works done after faith in Christ, and by divine assistance, as well as those done before faith, and in my own strength. Though I trust I have, for many years, aimed at a mark, at which I never did sincerely aim till God had changed my heart, yet I know I often wander from it, and perpetually fall short of it; and consequently I feel my need of Christ as much or more than ever. If I had served God, for these fifty years, as zealously as Paul himself, I should never consider my new obedience as the least part of my justifying righteousness; but should consider my need of Christ's atonement and righteousness as being even greater than at my first conversion; for as much as my best services amount only to a part of my continued duty, and can do nothing to counterbalance *my offences or* defects; and consequently the aggregate of my guilt was never so great as at the present moment; since we all offend in many things, and thus I have added to the number of mine iniquities, though not at the rate I did before I loved God at all.

But were I to use the language first quoted, which I am told a minister lately used in prayer, I should be afraid that my hearers would understand me as meaning, that I did not desire any personal righteousness, for any end whatever. I might as well say, "O Lord, we do not ask thee for a particle of *wisdom*, for we have it all in Christ. We do not ask thee for a particle of *humility*, for we have it all in Christ. We do not ask thee for a particle of *love*, for we have it all in Christ." But would this agree with James, i. 5; Phil. ii. 5; and 2 Thess. iii. 5? Verily, I would as soon say, "We do not ask thee for a particle of comfort, joy, or happiness, for we have it all in Christ."

Surely I would ask for righteousness, holiness, wisdom, humility, love, and consolation *from* Christ, because it hath pleased the Father that in Him all fulness should dwell, and out of his fulness do all believers receive, and that grace for grace.

But to say, "I do not ask for a particle of righteousness," seems to imply, that I do not ask for a particle of honesty or truth; I do not ask God to circumcise my heart to love him, nor to unite my heart to fear his name; I do not ask him to create in me a clean heart, or renew in me a right spirit; I do not ask him to put his fear in my heart, that I may not depart from him. It is a righteous thing to own the truth of God's testimony concern-

ing man; shall I then fear to own myself a sinner, guilty and worthy of death, lest I should discover a particle of righteousness, and so trust the less to Christ? It is a righteous thing to love God, shall I not ask this disposition from God, lest I should make a righteousness of my love to him? A man cannot do unto others as he would that they should do unto him, without a particle of righteousness; but may I not ask God to incline and enable me so to do?

I could name a preacher who borrowed some money sixty years ago, and replied, when he was asked to return it, "The Lord will pay you." Verily no one should lend these men any thing, unless they can trust to their *native* honesty, independent of all divine influence, since they say that they will "not ask for a particle of righteousness from God." Whence then is any one to derive any confidence, that they will abstain from unrighteousness?

I cannot conceive how it is possible that any man should rely on the righteousness of Christ, without seeing an excellency in that law which he magnified by his obedience and vicarious sufferings; nor can I conceive how he should see the worth of Christ's righteousness, without desiring a particle of conformity to it. Surely they cannot mean, that all the excellency of his righteousness consists, in his delivering them from the rigor of a bad law, to which they were and still are enemies, and never desire to be subject to it, in any form whatever. If this be the case, which God forbid, they may well deny the work of the Spirit, for the devil himself, without any change of disposition, *would love* such a Saviour, if he could hope to share in the benefit of his mediation. If this can be their meaning, I must say,

"O my soul, come not thou into their secret;
Unto their assembly, mine honour be not thou united."

R.

P.S. On reading these remarks to a friend, he suggested the idea that the intention of the person, who offered up this prayer, might be only to refer to the act of justification as already *past*; if so, surely the sentiment was expressed obscurely and ambiguously, and liable to be misunderstood by others, as well as by me.

Why should a *particle* of righteousness be mentioned, as though the obedience of Christ could be divided into atoms?

Had it been said, "We do not ask thee to accept us for the sake of Christ's righteousness, for we are accepted already in the Beloved," I should have understood that the reference was solely to the righteousness by which a sinner is justified; and did not necessarily import that no righteousness need to be *imparted*.

Yet to this I should object, especially as a prayer offered in *public*, and consequently not suited to all who were present.

And if it were supposed to refer to *individuals*, either as believers, or as the elect, I should think it unscriptural.

Nothing can ascertain to us the election of any one, who is at present an unbeliever.

And certainly believers themselves are not taught in the Word of God, to tell him that they need neither pardon nor acceptance, because they have them already: they are there represented as continuing to look unto Jesus for both, and not as satisfied with having done so once for

all. Our Lord taught us to pray for forgiveness as regularly as for our daily bread.

ON THE SABBATH.

On reading Philosabbaton on the Christian Sabbath, in your Magazine, I felt constrained "to shew you mine opinion," which I take the liberty of presenting by your means to Philosabbaton, if you should think it of any weight.—I remember reading a treatise, published some years past, by the Rev. Herbert Jones, on this subject, wherein he stated, that the Christian Sabbath, which we celebrate on the first day of the week, is the real seventh from the creation, and the very day which God sanctified to Adam in Paradise; and which was altered at the departure of the Israelites from Egypt to the sixth day of the week (which he shewed from a chronological table drawn from Scripture, in his publication)—and the Sabbath was observed on that day as a commemoration of their deliverance from Egypt, but which still ruled the week, and was called the seventh day: this circumstance is mentioned in the recapitulation of the decalogue, in the fourth command, Deut. v. 15, and which day is still observed by the Jews even to the present time, but our Redeemer rising from the dead on the morrow after this sabbath, to which reference is given, Lev. xxiii. 11, 15, 16, refering particularly to the Day of Pentecost, the first day of the week, or morrow after the Jewish Sabbath, but *the real* seventh day from the creation, which Christ sanctified by his *resurrection* from the dead, and which is emphatically termed the Lord's Day, Rev. i. 10, to which we have the undoubted testimony and example of Christ's disciples and apostles consecrating this day to his worship, and Christ sanctioning their meeting by his presence in John, xx. 19; and the next first day of the week, they met again, verse 26, and Jesus with them; and it is very remarkable, Acts, xx. 7, when Paul visited the disciples at Troas, he tarried with them seven days; but we read of no solemn meeting till the first day of the week, which was the last of the seven, the most inconvenient for Paul to have spent, continuing his speech until midnight, when the next morning he had to take his long journey from them, which is a proof what deference they paid to this day.

According to this hypothesis, on the very day which God rested from all his work of creation, on which he blessed and sanctified it, is also the day which our Redeemer made, when he burst open the barriers of the tomb, and cut the massy bars of death in sunder, and opened the kingdom of heaven to all believers, overcoming sin, death, hell, and the grave, and rested on the third day from all his work; for the resurrection of Christ is, in a sense, the completion of this great work, and the whole gospel appears to rest upon it, 1 Cor. xv. 15.—O how ought we to rejoice when the dawning light bring the return of this sacred morning.—

"This is the glorious day
That our Redeemer made, &c."

"To thy great name, almighty Lord,
These sacred hours we pay;
And loud Hosannahs shall proclaim,
The triumphs of the day."

It is remarkable that all the gentile nations are included in the sanctification of this day, namely, the "Stranger within thy gates," which includes the gentile world, and is binding on all nations throughout all generations, see Isaiah, lvi. 3, 4, 6, and 7; Ezek. xliv. 24, which latter scripture refers to the spiritual reign of Christ, in the latter day, when Jew and gentile shall become one body in Christ. If the above statement can be fully proved, it will not only afford an additional pleasure and satisfaction to the mind respecting the sabbath, (which the writer has for some years enjoyed from conviction of judgment,) but remove no small stumbling-block out of the way of the Jews; and the writer enjoys a strong, though humble opinion, that it will be set in a clear point of view before, or when their conversion takes place (as a body), as all God's works are in the strictest majesty of order and regularity; and this, as a part of the will of God, would, in the mind of a Jew, have a peculiar energetic force in beholding Christ, as the very sum and substance, and end of the sabbath. As it is of importance to understand the will of God in this, as well as every other truth of his Word, surely the time would not be misemployed, if some able hand should, to use Solomon's term, dig, or labour after it.

P.S. Respecting the geographical difficulty which Philosabbaton states, there is an easy answer, *i. e.* that God has appointed the sun to rule the day in every degree of longitude throughout the world.

N.B. If this feeble attempt should induce any able master of the subject to enter into it, and set it in a clear light, this humble effort will not be in vain.

Hammersmith, S. M.
April 21, 1818.

ON PEACE SOCIETIES.

To the Editors of the Baptist Magazine.

HAVING been always a warm friend to Peace, I have read, with considerable interest, the publications that have fallen in my way on the subject of war; among the rest, the pamphlets of the Peace Society, and the papers in your Magazine; one of the latter I have just finished perusing, and I cannot help observing, that your correspondent, C. M. W. L. does not appear to me to have done justice to one part of the subject.

Fairly objecting to those arguments in favour of the lawfulness of war, which are derived from the character of some pious men, who have engaged in it, C. M. W. L. has gone no further; but I apprehend it is possible to shew, where we can have access to the secret feelings of the heart, that however eminent in piety a man may have been as a soldier, he would have been still more eminent had he been engaged in any other calling.

Of the life of Colonel Gardiner, I have now but an indistinct recollection, not having the book, nor having read it within the last five-and-twenty or thirty years; his biographer has not, I think, given us any extracts from his private papers, but the biographer of Colonel Blackader, has given us many extracts from his diary. In page 108, Col. B. referring to what he describes to have been "as bloody a battle as ever was fought," speaking of

his own religious enjoyments on that day, remarks, "I never had a more pleasant day in my life." Where was his humanity?—where his compassion for souls thus hurried into eternity, probably in the exercise of the most vindictive passions?—Ah! how unlike to Him who wept over the devoted city of his bitterest enemies! We cannot help feeling that here we recognize no resemblance between the disciple and his Master.

But lest we, who have never known the tumultuous feelings inspired by a field of battle, where every thing concurs to kindle the passions, and to annihilate every feeling that is incompatible with a desire for victory, censure with too much severity, we should recollect, that the apathy which Colonel B. manifested, was the natural result of "that fearful alternation of mind between triumph and despair," and of that "intensity of effort to which all the energies of nature seemed to be wrought up." Indeed, on one occasion, the Colonel himself seems to have been aware of it, he says, "I find that the sight of a dying person makes a deeper impression on me now in cold blood, than *ten thousand* did in Flanders at battles."

While we exercise great candour in estimating the character of a good man, who fell, without consideration, into the evil, but unquestioned habits of his time, we should transfer an abhorrence to the system that could so greatly injure and degrade a man of exalted piety and amiable disposition.

Although I am not a member of the Established Church, I do not confine my reading to the productions of Dissenters. Among other works I always read, though commonly some time after publication, the Christian Observer. Agreeing to differ with the conductors of that excellent work on the subject of ecclesiastical establishments, I generally read it, I trust, with edification as well as with pleasure; but I confess I was more amused than edified by the letter of X. Y. Z. on Peace Societies, in the Number for January last.

The alarm of the writer lest the people should grow too peaceable, appears to me ludicrous. But there are also serious objections to his paper. The writer has not (doubtless from haste and inadvertence) correctly represented the objects of the first tract published by the Society. Had I read only that account of it, I should have expected to find it proposed an union among the people, to counteract the government, and overawe it by numbers.—So far from this, the author says, expressly, that he expects to see war destroyed by the dissemination of peaceable principles among people of all ranks, in every country.

X. Y. Z. certainly, in his trepidation of spirits, overlooked a paragraph in pages 20 and 21, where, after describing the increasing prevalence of this knowledge, the writer of the tract adds, "If suitable exertions should be made in this country (America) the influence will not be bounded by the Atlantic; it will cross the ocean, and find its way into the Bible Societies, and other religious societies in Great Britain, and on the continents of Europe, Asia, and Africa. Nor will it be many years before it will find access to the houses of legislation, and the palaces of kings."

After eulogizing our government as being entitled to be considered, in a peculiar manner, as appointed of God for the punishment of evil doers, and the praise of them that do well, X. Y. Z. adds, "all that is required of us is, a dutiful subjection to the civil government under which we live, as unto God, *in all things lawful.*" Here the writer admits all that the advocates for Peace Societies can ask. If we are bound to obey *only* in things *lawful*, we must have a right of determining what is lawful, and what is not. Now, as this writer admits, as every man of good sense and piety must, that unjust wars are sometimes waged by governments, before we can decide whether we are rendering obedience to government in what is *lawful*, or in what is unlawful; in supporting a particular war, we must institute an enquiry, and come to a decision on the point; and therefore I cannot conceive that X. Y. Z. can be right, when he asserts, "that, as private Christians, it is no part of our duty to usurp the place of our superiors, *by presuming to determine* whether any particular war is avoidable or not."

The principles stated by this author would suit the meridian of Constantinople; but in a free country, like ours, they will not be endured by those who understand, and justly appreciate, our excellent civil constitution; nor, in fact, are such principles ever acted on.

Our government is in part representative, and if the people find that a member does not speak their sentiments, they can avoid choosing him again. This was done, in some instances, during the discussion of the abolition of the Slave Trade. Supposing the *people* to be *represented*, the House of Commons must speak the sentiments of the people; and, therefore, when the people universally disapprove of war, the House of Commons could not agree to it; and without their agreeing to it, as they hold the public purse, and unite in the vote for raising men for the army and navy, it could not take place. However, I expect that pacific principles will ultimately ascend to thrones, and that rulers and subjects will unite in the extermination of war.

It has been, I think justly, remarked, that in many respects this case greatly resembles the abolition of the Slave Trade: the few who began, we need not to be reminded, were treated with contempt; they were called enthusiasts and sectaries; they were reviled as disaffected; they were tauntingly advised to leave the matter to those who understood it better than themselves. It never boasted more than one royal patron,* it experienced the most determined hostility from princes, and nearly all the nobles of the land, and but few of the senators interested themselves in favour of it for several years; many of them opposed it, both by argument and ridicule; and some of them invented cant phrases, as terms of reproach.† The knowledge, and the right feeling on this subject, travelled upward. Will it not do so in the case before us? and by the same means? the diffusion of information, of just principles, and of a right spirit.

It may be necessary to justify a remark I have ventured to make, that the principle, that we have nothing to do with the decision of whether a war be just or unjust,

* The Duke of Gloucester.
† New fangled humanity, &c.

Rev.d Richard Davis,
of Weymouth Dorset.
Engraved by Freeman, for the
Baptist Magazine.

THE

Baptist Magazine.

JULY, 1818.

INCREASE OF POPERY IN IRELAND.

AMONG the signs of the present times, there is perhaps no one more awful and alarming, than the daily increasing *growth* of Popery; and the almost universal apathy that prevails among those who call themselves Protestants, who seem to imagine there is no danger to be apprehended: but our forefathers, who had felt what Popery was, and had seen its effects, were very differently disposed towards it, and would have trembled to contemplate what is now beheld with perfect indifference, if not with complacency! They could not endure Popery, and they felt it to be their duty to "resist unto blood" its dreadful abominations, and to teach their children to hold it in abhorrence; but the present age is more enlightened, and we are instructed to regard Popery as a perfectly harmless thing in the sight of God and man. The silly couplet is still reiterated;

"For modes of faith let graceless zealots fight;
His can't be wrong, whose *life* is in the right!" POPE.

"It is superstitious, to be sure, and their ceremonies are very ridiculous; but there are, no doubt, some good and *very honest* people among them; and as to their persecutions, why Protestants have been guilty of the same: but both parties are more enlightened now, and better disposed towards each other!" Such is the common cant of the day, to which is added, a general cry against a steady regard to principle, as the spirit of bigotry; and "so they wrap it up." Nor are the Papists insensible of this; nor do they fail to foster, and take every advantage of it. To a piteous moan about what they have chosen to call emancipation, they now add positive and high *demands*; and can assume a tone which themselves could scarcely have supposed possible a few years since, and which Protestants would not have heard, *at that time*, without indignation and horror!

Their worship also, which was conducted with privacy, and in bye places, is now performed with all imaginable pomp. And chapels are erected in the most public situations; and (in this country, Ireland) far exceed, in a general way, the parish churches, in size and elegance; and in some towns they have bells to call the people together; nor are they ashamed or afraid to exhibit their mummery, and bring out "THE HOST" *into the streets*, to attract attention as much as pos-

sible! About three weeks since, when a bishop was to be consecrated at Waterford, public advertisements were put in the papers; and (to induce Protestants to attend) it was stated, that the moneys to be paid for admission into the chapel, on that Sunday, should be divided among the different charitable institutions, *without distinction!*

Their sermons, also, are constantly directed against the Protestant profession. I asked a Roman Catholic, a few days ago, concerning the service in his chapel the preceding Sunday, and he told me the text was, "How is the church holy?" and it was stated to be so, by abiding steadfast in *the established* doctrines, ceremonies, and discipline; and keeping in the unity of *the one visible head!* In the course of our conversation, he asked me if I did not think it a very wicked thing in Queen Elizabeth to put to death so many of their people? but I soon found that her conduct had been greatly exaggerated to him, while he knew *nothing* about Mary's persecutions of the Protestants! And, alas! I could not direct him to any publication that could inform him concerning it, though he desired me; for I have not been able to meet with a Protestant Martyrology in all these parts, or indeed in the country! It is a most lamentable fact, and ought not to be passed over, that the zeal is *all on their side*; and the Protestants are, almost to a man, afraid to speak, *or to hear* a word against Popery; and will always shut their doors when the subject is introduced (though ever so mildly), lest their servants should hear, and be offended! Nor is even the least pains used to instruct their children *in the* errors of Popery, or to guard them against it. But there is none of this caution and fear about the Papists: they are initiated, from early infancy, in the principles of their religion, and may come to confession at seven years of age! Considering these things, it is surely no wonder the person above mentioned should ask me, How is it, sir, if ours is not the true church, that so many Protestants come over to us, and so many send for our priests when they are about to die?

If Popery were an indifferent thing, that might be cherished without endangering the salvation of the immortal soul, there might be an excuse for our tenderness towards it; but, whether this is the case or not, let the following prayers shew, which are contained in "THE DAILY COMPANION," which they all use. And let the denunciations of the divine word against idolatry, or creature worship, be duly considered, and I think it will be seen, that every Papist has cause to tremble; and we should be earnestly concerned to shew them the error of their ways, and to preserve our dear children and domestics, as much as possible, from their awful error.

The following is part of their constant devotion:

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb. Jesus, Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. Amen."

"I commend my soul, and all that I am, to the intercession of the glorious Virgin Mary, my good mother and advocate, to St. Joseph, and my guardian angel, and to all the saints in heaven, whom I most humbly beseech to

ne at the hour of my death.
y last words I say in pro-
humility, and contrition of
Jesus, Maria, that I may
forgiveness of my sins;
ıen my tongue cannot pro-
: those holy names, I desire
it with my heart. If my
should fail me, with my
ent. I say them now for
with all affection, and pos-
ubmission, Jesus, Maria.
um prole pia, benedicat
Maria,

in Mother, I humbly crave
lessing, and thy sons to have.'"

holy mother of God, help
ilty and weakness, assist
s day in all my troubles,
tions, and dangers; but
lly at the hour of my death,
afe not to depart from me,
/ thy prayers and protec-
may be safe in that last
ngerous battle. Amen."
holy and glorious Virgin
I commit my soul and
o thy blessed trust, this
nd for ever; especially in
r of my death. I recom-
o thy merciful charity all
e and consolation, all my
and misery, my life, and
l thereof; that by thy
oly intercession, all my
nay be directed according
will of thy blessed Son.

Litany of our Lady of Lo-

them. We fly to thy pa-
, O holy Mother of God;
not our petitions, in our
ies, but deliver us from
ers, O ever glorious and
Virgin.

ary,
other of God,
rgin of virgins,
of Christ,
of divine grace,
} Pray for us.

Mother most pure,
Mother most chaste,
Mother undefiled,
Mother unviolated,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
} Pray for us.

"At the elevation of the Host. Hail true body, born of the blessed Virgin Mary, which truly sufferedst, and wert offered on the cross for mankind: whose side, being pierced with a spear, yielded water and blood. O sweet, O good Jesus, Son of the eternal God, and the Son of the blessed Virgin, have mercy on me, and vouchsafe that I may worthily receive thee, at the hour of

my death." "O miracle! O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hands of the priest, and delivered to such as are willing to receive and embrace them."

"In the Rosary of the blessed Virgin. SALVE REGINA."

"Hail, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning, and weeping, in this valley of tears. Turn, then, most gracious advocate, thy eyes of mercy towards us; and after this our exile, shew unto us the blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin Mary."

"O glorious queen of all the heavenly citizens, we beseech thee to accept this ROSARY; which, as a crown of roses, we offer at thy feet; and grant, most gracious lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee, so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen."

In the LITANY.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
} Pray for us.

St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy apostles & evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy martyrs,
St. Silvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy priests & levites,
All ye holy monks & hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnus,
St. Cicily,
St. Catharine,
All ye holy virgins & widows,
All ye saints of God, make intercession for us,
} Pray for us.

Such are the objects to whom the Papists pray; but to us, "there is one God, and *one mediator between God and men*, the man Christ Jesus." 1 Tim. ii. 5. If, however, as Dr. Gill considered, Popery should again obtain the ascendency in our beloved country, it is but right we should know how many mediators we shall then have, and who they will be. Alas! alas! that so many millions, who call themselves Christians, should be so blinded. Surely they deserve our commiseration and prayers, and we should be concerned to do all in our power to hinder the growth of such a "depraved superstition." The persecutions and other abominations of the Romish church apart, here is surely enough to make us tremble at the thought of the rising generation being subjected to Popery. May the Lord avert this heavy judgment from us, and open the eyes of all Protestants to their danger, before it is too late. Some good scripture tracts on the subject, and a catechism for youth, might be very serviceable, if drawn up with care, and not too long; and perhaps the re-publication of Benjamin Bennet's Discourses against Popery, might be very seasonable at such a time as this.

Clonmel. S. D.

REMARKS
ON
AN EXPRESSION LATELY USED
IN
PUBLIC PRAYER.

"O Lord, we do not ask thee for a particle of Righteousness, for we have it all in Christ."

Is this prayer expressed in scriptural language? Can any thing like it be found in the Old or New Testament?

Is it sound speech, which cannot be condemned; so that any one who is of the contrary part must be ashamed of objecting to it, and that no one who may adopt it can naturally put a wrong sense upon it?

I would fain understand it in a good sense, if I could do so; but I know not how to secure it from a bad meaning.

I would readily say, with Daniel, "We do not present our supplications before thee for our righteousnesses, but for thy great mercies." I would gladly adopt David's supplication, "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified." "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." It is my daily prayer, "that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

By employing these scriptural expressions I mean to admit, that it would be the height of presumption for me to draw near unto God, emboldened by the conceit that I have done or can do any thing to merit his favour, since all my righteousnesses are defective and polluted: for I am convinced that it would be an insult to God, and to his holy law, to imagine that the man who had broken it, even but once, could be justified by his own works; how much less could any one attain the life of his own hands, who never did a truly good work in his life, nor felt one holy exercise of mind, previous to his being raised up from a state

of spiritual death: and this I believe to have been my case, and that of all mankind. The only safe way in which I, or any sinner on earth, can draw near unto God, is in the name of the Lord Jesus Christ; emboldened to approach unto him, by his mediation and obedience unto death; believing the divine testimony, that "by the obedience of one shall many be made righteous;" even by the obedience of the incarnate Son of God, who is called "JEHOVAH our righteousness;" for Christ is the end of the law unto righteousness, as his righteousness is imputed to and put upon all them that believe, and therein alone shall they be exalted. Thus I wish to live and die, "looking for the mercy of our Lord Jesus Christ, unto eternal life."

Moreover, I as much exclude from all share in my justification before God, all works done after faith in Christ, and by divine assistance, as well as those done before faith, and in my own strength. Though I trust I have, for many years, aimed at a mark, at which I never did sincerely aim till God had changed my heart, yet I know I often wander from it, and perpetually fall short of it; and consequently I feel my need of Christ as much or more than ever. If I had served God, for these fifty years, as zealously as Paul himself, I should never consider my new obedience as the least part of my justifying righteousness; but should consider my need of Christ's atonement and righteousness as being even greater than at my first conversion; for as much as my best services amount only to a part of my continued duty, and can do nothing to counterbalance *my offences or* defects; and consequently the aggregate of my guilt was never so great as at the present moment; since we all offend in many things, and thus I have added to the number of mine iniquities, though not at the rate I did before I loved God at all.

But were I to use the language first quoted, which I am told a minister lately used in prayer, I should be afraid that my hearers would understand me as meaning, that I did not desire any personal righteousness, for any end whatever. I might as well say, "O Lord, we do not ask thee for a particle of *wisdom*, for we have it all in Christ. We do not ask thee for a particle of *humility*, for we have it all in Christ. We do not ask thee for a particle of *love*, for we have it all in Christ." But would this agree with James, i. 5; Phil. ii. 5; and 2 Thess. iii. 5? Verily, I would as soon say, "We do not ask thee for a particle of comfort, joy, or happiness, for we have it all in Christ."

Surely I would ask for righteousness, holiness, wisdom, humility, love, and consolation *from* Christ, because it hath pleased the Father that in Him all fulness should dwell, and out of his fulness do all believers receive, and that grace for grace.

But to say, "I do not ask for a particle of righteousness," seems to imply, that I do not ask for a particle of honesty or truth; I do not ask God to circumcise my heart to love him, nor to unite my heart to fear his name; I do not ask him to create in me a clean heart, or renew in me a right spirit; I do not ask him to put his fear in my heart, that I may not depart from him. It is a righteous thing to own the truth of God's testimony concern-

ing man; shall I then fear to own myself a sinner, guilty and worthy of death, lest I should discover a particle of righteousness, and so trust the less to Christ? It is a righteous thing to love God, shall I not ask this disposition from God, lest I should make a righteousness of my love to him? A man cannot do unto others as he would that they should do unto him, without a particle of righteousness; but may I not ask God to incline and enable me so to do?

I could name a preacher who borrowed some money sixty years ago, and replied, when he was asked to return it, "The Lord will pay you." Verily no one should lend these men any thing, unless they can trust to their *native* honesty, independent of all divine influence, since they say that they will "not ask for a particle of righteousness from God." Whence then is any one to derive any confidence, that they will abstain from unrighteousness?

I cannot conceive how it is possible that any man should rely on the righteousness of Christ, without seeing an excellency in that law which he magnified by his obedience and vicarious sufferings; nor can I conceive how he should see the worth of Christ's righteousness, without desiring a particle of conformity to it. Surely they cannot mean, that all the excellency of his righteousness consists, in his delivering them from the rigor of a bad law, to which they were and still are enemies, and never desire to be subject to it, in any form whatever. If this be the case, which God forbid, they may well deny the work of the Spirit, for the devil himself, without any change of disposition, *would love* such a Saviour, if he could hope to share in the benefit of his mediation. If this can be their meaning, I must say,

"O my soul, come not thou into their secret;
Unto their assembly, mine honour be not thou united."

R.

P.S. On reading these remarks to a friend, he suggested the idea that the intention of the person, who offered up this prayer, might be only to refer to the act of justification as already *past*; if so, surely the sentiment was expressed obscurely and ambiguously, and liable to be misunderstood by others, as well as by me.

Why should a *particle* of righteousness be mentioned, as though the obedience of Christ could be divided into atoms?

Had it been said, "We do not ask thee to accept us for the sake of Christ's righteousness, for we are accepted already in the Beloved," I should have understood that the reference was solely to the righteousness by which a sinner is justified; and did not necessarily import that no righteousness need to be *imparted*.

Yet to this I should object, especially as a prayer offered in *public*, and consequently not suited to all who were present.

And if it were supposed to refer to *individuals*, either as believers, or as the elect, I should think it unscriptural.

Nothing can ascertain to us the election of any one, who is at present an unbeliever.

And certainly believers themselves are not taught in the Word of God, to tell him that they need neither pardon nor acceptance, because they have them already: they are there represented as continuing to look unto Jesus for both, and not as satisfied with having done so once for

all. Our Lord taught us to pray for forgiveness as regularly as for our daily bread.

ON THE SABBATH.

On reading Philosabbaton on the Christian Sabbath, in your Magazine, I felt constrained "to shew you mine opinion," which I take the liberty of presenting by your means to Philosabbaton, if you should think it of any weight.—I remember reading a treatise, published some years past, by the Rev. Herbert Jones, on this subject, wherein he stated, that the Christian Sabbath, which we celebrate on the first day of the week, is the real seventh from the creation, and the very day which God sanctified to Adam in Paradise; and which was altered at the departure of the Israelites from Egypt to the sixth day of the week (which he shewed from a chronological table drawn from Scripture, in his publication)—and the Sabbath was observed on that day as a commemoration of their deliverance from Egypt, but which still ruled the week, and was called the seventh day: this circumstance is mentioned in the recapitulation of the decalogue, in the fourth command, Deut. v. 15, and which day is still observed by the Jews even to the present time, but our Redeemer rising from the dead on the morrow after this sabbath, to which reference is given, Lev. xxiii. 11, 15, 16, refering particularly to the Day of Pentecost, the first day of the week, or morrow after the Jewish Sabbath, but *the real* seventh day from the creation, *which* Christ sanctified by his *resurrection* from the dead, and which is emphatically termed the Lord's Day, Rev. i. 10, to which we have the undoubted testimony and example of Christ's disciples and apostles consecrating this day to his worship, and Christ sanctioning their meeting by his presence in John, xx. 19; and the next first day of the week, they met again, verse 26, and Jesus with them; and it is very remarkable, Acts, xx. 7, when Paul visited the disciples at Troas, he tarried with them seven days; but we read of no solemn meeting till the first day of the week, which was the last of the seven, the most inconvenient for Paul to have spent, continuing his speech until midnight, when the next morning he had to take his long journey from them, which is a proof what deference they paid to this day.

According to this hypothesis, on the very day which God rested from all his work of creation, on which he blessed and sanctified it, is also the day which our Redeemer made, when he burst open the barriers of the tomb, and cut the massy bars of death in sunder, and opened the kingdom of heaven to all believers, overcoming sin, death, hell, and the grave, and rested on the third day from all his work; for the resurrection of Christ is, in a sense, the completion of this great work, and the whole gospel appears to rest upon it, 1 Cor. xv. 15.—O how ought we to rejoice when the dawning light bring the return of this sacred morning.—

"This is the glorious day
That our Redeemer made, &c."

"To thy great name, almighty Lord,
These sacred hours we pay;
And loud Hosannahs shall proclaim,
The triumphs of the day."

It is remarkable that all the gentile nations are included in the sanctification of this day, namely, the "Stranger within thy gates," which includes the gentile world, and is binding on all nations throughout all generations, see Isaiah, lvi. 3, 4, 6, and 7; Ezek. xliv. 24, which latter scripture refers to the spiritual reign of Christ, in the latter day, when Jew and gentile shall become one body in Christ. If the above statement can be fully proved, it will not only afford an additional pleasure and satisfaction to the mind respecting the sabbath, (which the writer has for some years enjoyed from conviction of judgment,) but remove no small stumbling-block out of the way of the Jews; and the writer enjoys a strong, though humble opinion, that it will be set in a clear point of view before, or when their conversion takes place (as a body), as all God's works are in the strictest majesty of order and regularity; and this, as a part of the will of God, would, in the mind of a Jew, have a peculiar energetic force in beholding Christ, as the very sum and substance, and end of the sabbath. As it is of importance to understand the will of God in this, as well as every other truth of his Word, surely the time would not be misemployed, if some able hand should, to use Solomon's term, dig, or labour after it.

P.S. Respecting the geographical difficulty which Philosabbaton states, there is an easy answer, *i. e.* that God has appointed the sun to rule the day in every degree of longitude throughout the world.

N.B. If this feeble attempt should induce any able master of the subject to enter into it, and set it in a clear light, this humble effort will not be in vain.

Hammersmith, S. M.
April 21, 1816.

ON PEACE SOCIETIES.

To the Editors of the Baptist Magazine.

HAVING been always a warm friend to Peace, I have read, with considerable interest, the publications that have fallen in my way on the subject of war; among the rest, the pamphlets of the Peace Society, and the papers in your Magazine; one of the latter I have just finished perusing, and I cannot help observing, that your correspondent, C. M. W. L. does not appear to me to have done justice to one part of the subject.

Fairly objecting to those arguments in favour of the lawfulness of war, which are derived from the character of some pious men, who have engaged in it, C. M. W. L. has gone no further; but I apprehend it is possible to shew, where we can have access to the secret feelings of the heart, that however eminent in piety a man may have been as a soldier, he would have been still more eminent had he been engaged in any other calling.

Of the life of Colonel Gardiner, I have now but an indistinct recollection, not having the book, nor having read it within the last five-and-twenty or thirty years; his biographer has not, I think, given us any extracts from his private papers, but the biographer of Colonel Blackader, has given us many extracts from his diary. In page 108, Col. B. referring to what he describes to have been "as bloody a battle as ever was fought," speaking of

his own religious enjoyments on that day, remarks, "I never had a more pleasant day in my life." Where was his humanity?—where his compassion for souls thus hurried into eternity, probably in the exercise of the most vindictive passions?—Ah! how unlike to Him who wept over the devoted city of his bitterest enemies! We cannot help feeling that here we recognize no resemblance between the disciple and his Master.

But lest we, who have never known the tumultuous feelings inspired by a field of battle, where every thing concurs to kindle the passions, and to annihilate every feeling that is incompatible with a desire for victory, censure with too much severity, we should recollect, that the apathy which Colonel B. manifested, was the natural result of "that fearful alternation of mind between triumph and despair," and of that "intensity of effort to which all the energies of nature seemed to be wrought up." Indeed, on one occasion, the Colonel himself seems to have been aware of it, he says, "I find that the sight of a dying person makes a deeper impression on me now in cold blood, than *ten thousand* did in Flanders at battles."

While we exercise great candour in estimating the character of a good man, who fell, without consideration, into the evil, but unquestioned habits of his time, we should transfer an abhorrence to the system that could so greatly injure and degrade a man of exalted piety and amiable disposition.

Although I am not a member of the Established Church, I do not confine my reading to the productions of Dissenters. Among other works I always read, though commonly some time after publication, the Christian Observer. Agreeing to differ with the conductors of that excellent work on the subject of ecclesiastical establishments, I generally read it, I trust, with edification as well as with pleasure; but I confess I was more amused than edified by the letter of X. Y. Z. on Peace Societies, in the Number for January last.

The alarm of the writer lest the people should grow too peaceable, appears to me ludicrous. But there are also serious objections to his paper. The writer has not (doubtless from haste and inadvertence) correctly represented the objects of the first tract published by the Society. Had I read only that account of it, I should have expected to find it proposed an union among the people, to counteract the government, and overawe it by numbers.—So far from this, the author says, expressly, that he expects to see war destroyed by the dissemination of peaceable principles among people of all ranks, in every country.

X. Y. Z. certainly, in his trepidation of spirits, overlooked a paragraph in pages 20 and 21, where, after describing the increasing prevalence of this knowledge, the writer of the tract adds, "If suitable exertions should be made in this country (America) the influence will not be bounded by the Atlantic; it will cross the ocean, and find its way into the Bible Societies, and other religious societies in Great Britain, and on the continents of Europe, Asia, and Africa. Nor will it be many years before it will find access to the houses of legislation, and the palaces of kings."

After eulogizing our government as being entitled to be considered, in a peculiar manner, as appointed of God for the punishment of evil doers, and the praise of them that do well, X. Y. Z. adds, "all that is required of us is, a dutiful subjection to the civil government under which we live, as unto God, *in all things lawful.*" Here the writer admits all that the advocates for Peace Societies can ask. If we are bound to obey *only* in things *lawful*, we must have a right of determining what is lawful, and what is not. Now, as this writer admits, as every man of good sense and piety must, that unjust wars are sometimes waged by governments, before we can decide whether we are rendering obedience to government in what is *lawful*, or in what is unlawful; in supporting a particular war, we must institute an enquiry, and come to a decision on the point; and therefore I cannot conceive that X. Y. Z. can be right, when he asserts, "that, as private Christians, it is no part of our duty to usurp the place of our superiors, *by presuming to determine* whether any particular war is avoidable or not."

The principles stated by this author would suit the meridian of Constantinople; but in a free country, like ours, they will not be endured by those who understand, and justly appreciate, our excellent civil constitution; nor, in fact, are such principles ever acted on.

Our government is in part representative, and if the people find that a member does not speak their sentiments, they can avoid choosing him again. This was done, in some instances, during the discussion of the abolition of the Slave Trade. Supposing the *people* to be *represented*, the House of Commons must speak the sentiments of the people; and, therefore, when the people universally disapprove of war, the House of Commons could not agree to it; and without their agreeing to it, as they hold the public purse, and unite in the vote for raising men for the army and navy, it could not take place. However, I expect that pacific principles will ultimately ascend to thrones, and that rulers and subjects will unite in the extermination of war.

It has been, I think justly, remarked, that in many respects this case greatly resembles the abolition of the Slave Trade: the few who began, we need not to be reminded, were treated with contempt; they were called enthusiasts and sectaries; they were reviled as disaffected; they were tauntingly advised to leave the matter to those who understood it better than themselves. It never boasted more than one royal patron,* it experienced the most determined hostility from princes, and nearly all the nobles of the land, and but few of the senators interested themselves in favour of it for several years; many of them opposed it, both by argument and ridicule; and some of them invented cant phrases, as terms of reproach.† The knowledge, and the right feeling on this subject, travelled upward. Will it not do so in the case before us? and by the same means? the diffusion of information, of just principles, and of a right spirit.

It may be necessary to justify a remark I have ventured to make, that the principle, that we have nothing to do with the decision of whether a war be just or unjust,

* The Duke of Gloucester.
† New fangled humanity, &c.

is never acted on. The nature of our government precludes the possibility of it. Accordingly we have seen every successive administration that chose to go to war, by means of its journalists and agents, appealing to the people on the justice and necessity of the war, and using arguments to convince them of both.

I fear X. Y. Z. has been in the school of a late prelate, more distinguished by his theological acumen than by his constitutional politics; for this seems to be, in another form, the maxim, that "the people have nothing to do with the laws, but to obey them:" a maxim rejected with abhorrence by all who maintain those principles which seated the reigning family on the throne.

X. Y. Z. remarks, "this project, it would appear, was originally of American growth; it may have been administered with a view of weakening the popular delusion, or *war fever*, which at that time prevailed." Did this disease never prevail any where else? Is the case so rare, that the remedy can never be needed in any other country? To its being applied to America, in whatever risks it may, according to the theory of X. Y. Z. involve the government, he does not appear to object. But it seems *we* do not need such advice; let us pause and ask ourselves, whether the inhabitants of any country can lay their hands on their hearts, and deliberately and solemnly declare, that on this subject they have uniformly acted on Christian principles, and with Christian spirit? The answer which conscience must suggest, will shew the propriety of making this topic the subject of calm enquiry, and dispassionate examination.

PACIFICUS.

STATE OF RELIGION IN ICELAND, 1814.

In regard to sentiment and style of preaching, the Icelandic clergy may be divided into two classes; those of the old, and such as are of the new school. The former professes to receive the Bible as an authoritative and obligatory revelation of the will of God, and bow with reverence to its decisions. They do not exalt human reason to be the arbiter of what ought, and what ought not, to be embraced as dogmas of faith; but, conscious of their ignorance and proneness to error, they consider it at once their duty and their privilege, to believe whatever God has been pleased to communicate in his word. Accordingly, in their sermons, they insist on the grand distinguishing doctrines of Christianity: the total depravity and helplessness of man; the eternal divinity, and vicarious atonement of the Son of God; the personality and saving operations of the Holy Spirit; the necessity of regeneration, and holiness of life; and the eternity of future punishment. I had an opportunity of meeting with many of these men in the course of my travels; and, some of them, whom I heard from the pulpit, convinced me, that they were themselves deeply penetrated with a sense of the importance of those truths which they were engaged in preaching to others; that they had entered the ministry from no worldly motive, but were actuated by a sincere desire to advance the spiritual reign of their divine Master, and promote the best interests of their fellow-men; and that they were living under a habitual impression of that solemn account which all, who have taken upon

them the charge of souls, will have to give to the chief Shepherd at the day of final decision. They are men who are dead to the world, and devoted in heart and life to the service of their Redeemer. Their private walk exhibits the genuine tendency of the holy doctrines they teach; and their public discourses are earnest, energetic, animated, pointed, and faithful.

Such of the clergy as are of the new school, the number of whom is happily not very great, treat divine things in quite a different manner. Instead of drawing the matter of their sermons from the scriptures, they gather it from the writings of heathen philosophers; and the morality found in these authors, which, at the best, is but dry and insipid, absolutely freezes when transplanted into Iceland. The divine inspiration of the Bible is discarded, and all the cardinal and fundamental points of the Christian faith are either entirely omitted, or, when they are brought forward, it is only with a view to turn them into ridicule. The influence of such Socinian and semi-deistical principles on the individuals who propagate them, is abundantly manifest. They are entirely men of the world. The awful realities of an approaching eternity have made no suitable impression on their minds; and levity, callousness, and indifference, mark the whole of their conduct. Nor are the effects resulting from the dissemination of their tenets, on such as imbibe them, less visible and injurious. Their minds become imbued with scepticism and infidelity; every vestige of religion disappears, and immorality of one description or another generally occupies its place.

In their general habits and dispositions, the Icelanders are a very moral and religious people. They are carefully instructed in the principles of Christianity, at an early period of life, and regularly attend to the public and private exercises of devotion. Instances of immorality are in a great measure confined to such as frequent the fishing places, where they are often idle for days together; and where such as have made proficiency in wickedness, use every effort to ensnare and corrupt their young and inexperienced companions. In passsing through the island, my stay at any particular place was too short to admit of my ascertaining the true state of vital and practical religion among its inhabitants; yet making every allowance for the proneness of men to content themselves with a mere external form of godliness, and granting that there is often a correct moral deportment, without a single particle of love to God in the heart, I cannot but indulge the conviction, that in a country where the principles of revealed truth are so clearly and so generally known, and where the tone of morals is so high, there must be many whose minds have been savingly impressed with divine things, and who have experienced the gospel to be the "power of God unto salvation." The greatest number of these individuals are, in all probability, known only to God, having little or no intercourse with each other; and their situation may not unfitly be compared to that of the generality of real Christians in Scotland, about 30 or 40 years ago, where none of those institutions existed which now draw them together, make them acquainted with each other,

and stimulate them to greater zeal and diligence in the service of their blessed Redeemer.

It may appear strange, that such a degree of religious knowledge should exist in a country where, of late years, few have had immediate access to the Holy Scriptures; but it is accounted for, by the circumstance, that almost every family is in possession of a volume of excellent sermons, written by Bishop Vidalin, of Skalholt, about the beginning of last century, which contains a great deal of scripture illustration, and that numerous passages from the sacred writings are produced in proof of the doctrines taught in the Icelandic catechism. The scarcity of Bibles was severely felt. Numbers had been using every possible exertion, for a long series of years, to procure a copy of the sacred volume, but without effect. The poverty of the inhabitants was such, that they could not print a new edition themselves; they did not know to what quarter to apply for aid; and many began to apprehend that the word of the Lord would become extinct among them; and, especially, that their posterity would be left destitute of this inestimable boon. But here foreign benevolence came most opportunely to their aid. The plentiful supply of the scriptures sent them by the British and Foreign Bible Society, and other friends to the best interests of humanity, was most joyfully and gratefully received; and while the Icelanders are now diligently employed in perusing the records of eternal life, their ardent prayers are ascending to heaven, for the present and eternal happiness of their spiritual benefactors.

Henderson's Journal in Iceland.

THE PESTILENCE

THAT WALKETH IN DARKNESS.

An Address to the Youthful Readers of the Baptist Magazine.

My dear young friends,

If you were passing through some foreign land, and were on your route to meet with a traveller, who was to inform you of many dangers you never anticipated when you commenced your journey; if you believed that individual to be a person of veracity, you would listen to his communications with attention. And perhaps your attention would be the more powerfully arrested, were he to assure you, that some of these dangers were so hidden and concealed, that, had he not suffered from them himself, he could not have pointed them out to you. Not doubting but that your own good sense will apply these introductory remarks to the following thoughts, I respectfully beg you to consider, that life is a journey; that by reading this paper, you have met with a traveller desirous of warning you of danger; and who hopes you will be sufficiently ingenuous to listen to his observations.

God is light, in him is no darkness at all. He said, in the beginning, "Let there be light: and there was light;" and in relation to the moral world, he said, Let there be light: and there was the light of divine revelation. This is the true light, and the true light now shineth. But this light shineth in darkness, and the darkness comprehendeth it not.—Gross darkness has covered the people, and in this darkness walks the deadly, wide wasting *pestilence* of immorality;

and in the thickest shades of this darkness lurks the snake of pestilential error, waiting for opportunities to spit its dreadful venom on the unwary traveller. Attend, therefore, my dear young friends, to the voice which now says to you, Beware of the pestilence which walketh in darkness.

If your attention is at all awakened to the subject, consider, I entreat you, the danger to which you are exposed, by immorality on the one hand, and error on the other; and especially remember, that it is no security to you, that these evils court the darkness of secrecy: but that the darkness and the light are both alike to God; that all things are fast tending towards a day which will burn as an oven; and when we shall all appear in our true characters, before the eyes of him who died, the just for the unjust, to bring sinners to God.

In youth, however, as well as in more advanced stages of life, our propensities to evil vary; and it is possible *that* may be a temptation, almost irresistible to one, which to another is a thing comparatively indifferent; but surely there is no youth to be found, who does not need to be warned of immorality in some of its forms; and of the abuse of his reason, in relation to religious subjects. On the latter of these, in particular, I trust you will be disposed to attend to a few remarks.

Natural men call darkness LIGHT. This one thought, well digested in your minds, may furnish you with many important lessons; for I am well aware, that in every sense light is sweet; and that if error is presented to a cultivated mind, graced with the name of light, or rationality, or free enquiry; and if defended with superior intellect, and adorned with considerable human learning, it becomes ten thousand times more alluring, and consequently more dangerous. And I venture to assert, that to no scheme will these remarks apply with more force, than to the Socinian heresy; or, as in this enlightened age it is called, the Unitarian system of the present day. A system which pre-eminently walks in darkness, for its machinations are the offspring of darkness; it brings darkness and uncertainty on the mind; it leads to darkness on the bed of death; and its awful tendencies are towards the blackness of darkness for ever.

Say not, this is the language of bigotry and party spirit; say not, it is a violation of the sacred injunction, "judge not;" say not, this is contrary to the benevolent genius of Christianity, or a violation of Christian charity: for I will undertake to shew you one feature of that system, which would fully bear me out, were I not only to condemn its tendencies, but even to predict with certainty its final overthrow, *viz.* That its declared object and design are in direct opposition to the declared object and design of that God, in whom we live, and move, and have our being.

I need not inform you, that the great object of the Socinian system is to DEGRADE the Lord Jesus Christ, and to rob him of the glory which is justly his due. And need I tell you, that the design of God is to EXALT his Son in the eyes of all intelligent beings. Need I remind you, that God hath blessed him for ever; given him a name, which is above every name; declared that he will cause his name to be remembered in all generations, and commanded men and angels to wor-

ship him; in short, that unto the Son he saith, "Thy throne, O God, is for ever and ever. Surely, surely, upon whomsoever this stone shall fall, it will grind them to powder."

And whence this awful system? The answer is at hand: From the abuse of human reason. Let reason judge of the external evidencies of revelation; but, when once satisfied on these points, *that moment* it becomes *reasonable* that I should bow down to the voice of God, and take his revelation as my data; that, imbued with holy and divine truth, my reason may become *right reason*. Indeed it might be proved, upon the most rational principles, that the man who calls the Bible a revelation from God, and yet subjects its contents to the test of human reason, is guilty of a very high degree of absurdity, and is far more inconsistent than he who rejects it altogether.

And now, my dear young friends, having warned you of your danger, permit me to recommend to your notice the language of one who speaketh from heaven: "SEARCH THE SCRIPTURES." They contain the mind of him who is the author of all intellectual and moral excellence. Turn away from all the jarring systems of men, and read for yourselves; expect to meet with difficulties, the wisest and best of men have met with them before you; do not be surprised, that in GOD'S law there should be *wondrous* things; but from this time forth, when you put your hand on the sacred volume, and are about to read its interesting contents, remember one passage, with which I now affectionately take my leave of you: "If ye who are evil know how to give *good gifts* to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." B.

VINDICATION
OF DR. ROBERT WALKER.

To the Editors of the Baptist Magazine.

MAY I request you to insert the following observations, if not inconsistent with the plan of your publication. I have written twice to Mr. Jones on the subject, but have not been favoured with an answer. Mr. Jones will observe, that I have made some alteration on the communication sent to him, and which I informed him contained the remarks I meant to beg you to print.

I am,
Your most humble servant,
WM. BROWN.

Edinburgh, 46, Hanover-street, 20th May, 1818.

Mr. William Jones, in an account of the life of Mr. Archibald M'Lean, late elder of the Baptist church at this place, prefixed to a volume of sermons, has introduced some few notices of the differences which disturbed that church in its infancy. He has particularly mentioned the dissension between the elders respecting the sonship of Christ. In the account he gives of this matter, he has, most unnecessarily in my opinion, thrown some aspersions on the late Dr. Robert Walker. His readers must be led to look on this gentleman as having been both a very weak man, and a very uncandid man. Now the truth is, that neither of these characters belonged to him. His talents were very respectable, and his literary and professional acquirements very considerable. His candour was unimpeachable, and rendered him incapable of the

least misrepresentation. Most certainly, his attachment to what he considered as Christian truth was insuperable, and had led him to make very considerable worldly sacrifices. He lived beloved and esteemed by a respectable circle of worthy friends, and his memory is still preserved, with reverential affection, by the remaining few who enjoyed his acquaintance. Surely Mr. Jones did not know him. Surely, if I may be forgiven for the remark, Mr. Jones has not taken Luke as a model, in writing biography. Luke, relating the dissension of Paul and Barnabas, says, that "the contention was so sharp between them, that they departed asunder, one from the other." He indeed mentions one circumstance which influenced the conduct of Paul; but he modestly refrains from interposing his own judgment; and is far from asserting, that the arguments produced by the one, "shrunk into contempt under the hand" of the other.

A WONDERFUL APPEARANCE OF PROVIDENCE AT BAPTISM.

The following remarkable Account, which I copied from the Records of the church in Eagle-street, is printed for the purpose of encouraging persons to follow the dictates of conscience and the path of duty.

J. IVIMEY.

"JUNE 19, 1748, Mrs. Dechamps made a confession of faith; and her conversion was attested by brother and sister Dent.

"Memorandum.—Though sister Dechamps was so lame and disabled as to be carried down into the water, she went up out of it, without the least help, rejoicing as Captain Langdon did at Plymouth.* Mrs. Dechamps had been long disabled from walking alone by a rheumatic gout; but, some time after, the Lord was pleased to call her by his grace. She told the writer of this, she was convinced that baptism, by immersion, was both her duty and privilege. He endeavoured to dissuade her from it, as not absolutely necessary to salvation; but, not being satisfied with his arguments, she, after some time, solemnly demanded it of him, as a minister of Christ! Upon this the church was consulted; and, after solemn seeking the Lord, it was agreed, if she persisted in the demand, it should be complied with. With this the pastor, A. G. was forced to comply, though with great reluctance, fear, and trembling, lest it should be attended with any ill consequences. To this she said, "Do not you be afraid, I am persuaded God will prevent any scandal or reflection." Accordingly, the ordinance was administered; when, though she was carried down lame, she went up out of the water well: rejoicing and triumphing in the Lord Jesus. Blessed be his name!

"Witness, A. GIFFORD,
who baptized her."

* Dr. Gifford has subjoined, in a note, "See a like miraculous appearance of the Lord's owning his own ordinance in the healing of Captain Langdon, as related by the Rev. Abraham Cheer, Baptist minister at Plymouth. See the account of it in MS. among the collection of Miraculous Cures."

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XVIII.

THE ELECTRIC FLUID AND LIGHTNING.

"What is that light that darts across my eyes?
And whence that awful noise that fills my ears?
The ancients tell they 're marks of wrath that flash, [crash:
And fearful signs from heaven, in peals that
Nor dar'd they ask their nature or their use,
Or touch the victim, or the place they struck:
But Nature now is better understood,
Kind when she thunders, as when zephyrs play.
And favour'd man, by heaven-born Science taught,
Learns to avert, direct, or use the shock;
Sees the electric fluid earth pervade,
Disturbs, collects, amusingly applies,
Or usefully employs to ease his pains:
And who can say what greater uses still
Heaven shall permit the future sage to show?"

So awful, and yet so beautiful an appearance as lightning, could not fail to arrest the attention of the beholder, in every age of the world. To the uninformed, it has ever been a source of wonder and terror; and to the philosopher, it has long been an object of reverential enquiry, and serious admiration.

The Greeks and Romans beheld it as sacred, and, as sent to execute some work of divine vengeance; hence, persons who fell by its stroke were thought obnoxious to their divinities, and were either interred apart from others, lest their ashes should pollute contiguous bodies, or were left to rot on the spot where they died; when no one, for fear of pollution, chose to approach them. Those places that were struck with lightning were fenced in; either as sacred to the supreme divinity, or as spots distinguished by the marks of his displeasure. Where the advantages of revelation are not enjoyed, there is no end to the errors of the human mind: the imagination becomes the ruling faculty in religious concerns, and one extravagance succeeds another, according as striking circumstances occur to give rise to them. Thus Pliny, Seneca, &c. as the olive, the fig-tree, and the laurel, are less frequently affected by lightning than trees more replete with aqueous juices, concluded that they were exempted from its stroke; and, ultimately, the superstitious employed them as preservatives from the effects of the storm. The lower orders, in France, have long been accustomed to procure branches of olive, which, being blessed by their clergy, they keep in their houses, place them on the tops of steeples, and burn them during thunder-storms; that they may escape the direful effects of lightning, by sharing in the supposed privileges of this tree.

The identity of lightning, and the electric fluid, is among the discoveries of modern philosophy, for which we are indebted to Dr. Franklin. The origin and progress of the sciences among us are very interesting subjects of consideration; and, with regard to several, seem to have been connected with the apparently accidental observance of certain facts; which, however long they may have existed and operated, were either altogether unknown, or but very partially known to us. This appears to have been the case, with regard to electricity and galvanism. The term *electricity*, the classical youth is aware, was derived from the word ηλεκτρον, *amber;* the electric property of which was known to Thales 600 years before our æra. Yet, all that the ancients knew was, that amber and jet would, after rubbing, attract light substances. Electricity may therefore be considered a modern science, particularly brought to notice by Gilbert, in 1600. From that period, to the present, successive philosophers have appeared, who, giving the subject great attention, have progressively afforded us our present information.

Although we are now so familiar with the effects of the electric fluid, it is manifest that but little is known of its nature, from the various opinions of philosophers concerning it. It is considered, however, to pervade the earth, and all bodies with which we are acquainted. While these bodies contain only their natural quantity, no signs even of its existence are perceivable; which readily accounts for its having remained so long undiscovered. Accidental excitations, in the first place, betrayed its existence; and, the bold and curious mind of man detecting the secret, at length eagerly set about the examination; and now, by friction, commands all its known appearances and effects at pleasure.

Friction, then, is the method employed to interrupt the tranquillity of the fluid; by which means, the body rubbed takes from the adjacent substance a part of its natural quantity; and, on contact, imparts the same to some other matter. Thus, a glass tube, rubbed quickly by a hand which is dry and warm, will alternately attract and repel small pieces of paper, thread, gold leaf, &c. And if the knuckle be applied to the glass so rubbed, a sensation, like the pricking of a pin, will be felt, accompanied by the instantaneous motion of the electric matter, which then passed from the tube to the hand. If this experiment be made in the dark, not only will the touch and hearing be affected, but the passage of the fluid will be evident to the sight. And here we may remark, that it may be made discernible to all the senses; for, when electrical experiments are performing, it is strongly smelt by those about the machine; and if a stream of the fluid be permitted to touch the tongue, a peculiar taste is at once perceivable.

But although we have said, generally, that friction excites the electric fluid, it is not to be understood, that the rubbing of any kinds of matter together, promiscuously, will produce these effects,—far otherwise: infinite wisdom has not left the operations of so powerful a fluid to such accidental circumstances. The experience of philosophers has led them to divide bodies into two classes: electrics or non-conductors, and non-electrics or conductors. Or, in other words, those substances that, when rubbed, will exhibit the electric matter, but non-conduct it; and those which, however rubbed, produce no such effects, yet readily permit the fluid to pass through them in regaining its natural state. Of the first class are glass, silk, cotton, amber, resin, sulphur, precious stones, feathers, oils, &c.; of the second, metals, charcoal, water, especially salt water, earthy substances, the fluids of the animal body, &c.

From an observation of these facts, electrical machines were invented; which are mere convenient applications of electrics and non-electrics; and those are necessarily the best, that will enable us to collect the largest quantity of the fluid with the greatest readiness and ease. These machines are now either composed of a large cylinder, or plate of glass; which, in revolving on their axes, press against rubbers placed for the purpose; and this powerful friction excites the fluid which is collected in a metal receiver; which being mounted on legs of glass, retains the fluid for experimental purposes. The most amusing and informing experiments are thus easily practised, which our limits will not allow us even to name.

The very appearance of electrical sparks, as drawn from the prime conductor of a good machine, resembles that of lightning; and the effects of the fluid, in setting fire to spirits of wine and gunpowder, in perforating paper and glass, fusing gold-leaf and forcing it into the pores of glass, the shock with a single Leyden phial, and the powerful effects by batteries, (which may be made to destroy animal life,*) all attest the identity of the fluid and lightning: the one is on a minute, the other on the grand scale of nature. Nor is this an idle discovery, but has led to the most beneficial results; particularly to the contrivance of conductors,

* This was unhappily proved by the death of professor Richmann, of Petersburgh, which happened by a stroke from his large battery.

which are now so common on magazines, steeples, and valuable buildings, as scarcely to need description. When the analogy between this fluid and lightning was imagined, it was very natural for electricians to conclude that, as when a pointed substance is presented to the conductor of a machine, the fluid is conveyed to the earth without those snapping sparks that accompany the presentation of the knuckle, or an obtuse substance; so, if it could be proved that lightning was of the same nature, pointed rods, presented to thunder clouds, might convey the alarming fluid to the earth, and prevent those dire effects often witnessed, when the lightning strikes the lofty summits of buildings; and, meeting with obstructions to its free passage, escapes by shattering the steeple, or throwing down the obstacle. The method employed by Dr. Franklin to identify these fluids, though hardly safe for the most experienced electricians to try, is most convincing. He elevated a kite, having tied to the end of the string that held it a silken cord, which being a non-conductor, insulated the kite; and, at the junction of these strings, he attached a key as a conductor, from which he might, if his supposition should be verified, obtain the electric spark. One thunder-cloud passed without effect; but he soon perceived that the small loose threads of the hempen string were in motion, as they would have been affected by the common electrical apparatus. He then applied his knuckle to the key, and received a spark; and when the rain had wetted the string, he obtained the fluid copiously.

The air is a very bad conductor, but replete with the electric fluid, which its perpetual motion, and varying density, cannot but affect. This fluid is occasionally accumulated in different parts of the atmosphere, and conveyed by thunder-clouds from one part to another; intended, it has been supposed, by consummate wisdom, to restore the equilibrium between such places as have too much, and others that have too little of the fluid; which takes place when the lightnings dart. Falling stars, the aurora borealis, and the ignus fatuus, have also, by many, been progressively considered as electrical phenomena. It is principally in fine weather that these are seen; for the atmospheric electricity not being then very powerful, becomes thus pleasingly visible in its passage, according to the various conducting substances that occur. That the aurora borealis is an electrical appearance has been considered more evident from the readiness with which it is imitated by means of a flash, nearly exhausted of air; which being presented to the electrical apparatus, the most beautiful corruscations are seen, correspondent to the zodiacal lights. This phenomenon appeared in this country, in great perfection, in Oct. 1804; when, for several hours, the atmosphere was finely illuminated, as in strong twilight.

——— "Silent from the north
A blaze of meteors shoots; ensweeping first
The lower skies, they all at once converge
High to the crown of heaven; and all at once
Relapsing quick, as quickly reascend,
And mix and thwart, extinguish and renew,
All ether coursing in a maze of light."
Thomson.

The ignus fatuus is also easily imitated by chymists; and it appears, that as the phenomenon occurs about bogs and marshy places, the inflammable air emitted is inflamed by the electric spark. Waterspouts, have been considered by many as electrical phenomena; and the circumstance of seamen having succeeded in dispersing them, by brandishing their swords at their commencement, has strengthened the opinion: the swords being viewed in the light of conductors.

The subject is well worthy the attention of the enquiring youth, and he will obtain much information from Dr. Franklin's letters, and Dr. Priestley's history of electricity; but, above all, let him devoutly pray, that every accession of knowledge may lead him to a more ardent love of the great Creator, and a consequent devotedness of every talent, and advantage to the promotion of his glory.

N. N.

Obituary.

MR. GEORGE BEAN,

Many Years a Deacon of the Baptist Church in Shrewsbury.

MR. BEAN terminated his mortal career on the 8th of April, 1818, in the 79th year of his age. He was extensively known, and much respected, as a man and as a Christian, for his liberality, piety, and firm adherence to the cause of the Redeemer. He had, many years since, selected a passage for a funeral sermon, if it should be thought proper to say any thing of him after his decease: the passage was, Hosea, xiii. 9, "O Israel, thou hast destroyed thyself, but in me is thine help." These words were verified in his experience, and exhibited to his view what he was by nature, and the hope of salvation by the grace of God. The manner he became acquainted with himself is rather singular. Mr. Bean was born at Knighton, Radnorshire, in the year 1739, of pious parents, who gave their son a religious education. At the age of 14, he was put out as an apprentice; he served his time to the great satisfaction of his master; at the age of twenty-two he married, and some time afterwards had a son; in the year 1765, this beloved son was taken ill of the small-pox. At this time he had a sister living with him, who had been ill for many years: he was more concerned about his sister than about his son, because he thought the Lord would recover his son, but take his sister to himself.

One day he read the third chapter of the Lamentations of Jeremiah, the thirty-seventh verse struck him with peculiar force, where it is asked, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" These words produced an immediate change in his sentiments respecting his son and sister; he concluded that his son should be taken away by death, but that his sister should recover. His thoughts were shortly confirmed, for his son died, but his sister recovered. Under the powerful impression of the above words, he went into the fields; but such was their force on his mind, that he actually turned to look behind him, thinking that they were uttered in an articulate voice. These important words, together with the death of his son, made a lasting impression upon his heart, which was never erased. He was led to reflect upon his own state; and by the light which shone into his soul, he immediately perceived that he had hitherto lived a stranger to experimental religion, though he had been strictly moral. He saw the insufficiency of his own righteousness, and his need of an union with Christ; he cried for mercy and salvation, God heard him, and gave him an experience of his pardoning love. He lived at this time in Bishop's Castle; but there, to his great sorrow, he had no religious friends with whom he could associate. So full was his heart of the love of God, and so much did he long for the society of his saints on earth, that he removed from the former place to Shrewsbury, entirely for the sake of enjoying the means of grace and religious society. On Feb. 3, 1769, he was baptised, upon a profession of faith in Christ, by a Mr. Pyne, and continued an honourable member of the Baptist church there, until the day of his death. Some time after he became a member he was chosen deacon, which office he discharged with judgment, faithfulness, and punctuality.

He had many afflictions by the loss of near and dear relatives. Death often cut asunder the most tender ties; he had many trials from a deceitful world, and pretended

friends; but, beside these, he had much anxiety arising from his connexion with the church of Christ. The cause of God lay very near his heart, till the day of his death. The church in Shrewsbury was very low when he joined it.

He was patient and resigned to the will of God in all his afflictions. Of late years he suffered much, but his patience was very great; he never uttered a murmuring word, but constantly said, the will of the Lord be done; though he would add, "if I were to have my own will, I would rather go than abide in the flesh." He triumphed over his enemies through the cross of Christ, and gave thanks unto God for victory. "He fought the good fight, he kept the faith, he finished his course." He was strong in faith, waiting for the coming of the Lord Jesus; the Lord was his helper, he raised him high out of the pit of corruption, he set his feet upon the rock of ages, and established his goings. His hope was "as an anchor of the soul, both sure and steadfast, entering in unto that which is within the veil." The enemy was not permitted to distress his soul, nor did any fears beset him; his mind was calm and serene, even to the hour of his death. Though he was aware of the near approach of his dissolution, and said he should be but a short time here, he had a full assurance to be soon with Jesus to see him as he is. He waited for the salvation of God with patience, and longed to be with Christ, because he knew it would be far better. He looked forward with delight, and spoke with rapture of the time when he should leave this troublesome world, and all his enemies, troubles, and afflictions; yea, his earthly tabernacle, and enter into the house not made with hands. He often said that,

"To dwell with God, and feel his love,
Is all the heaven enjoy'd above;
And the sweet expectation now,
Is the young dawn of heaven below."

"Mark the perfect man, and behold the upright, for the end of that man is peace." Let us be followers of them who, through faith and patience, inherit the promises.

THOS. THOMAS.

Wem, May 20, 1818.

HARRIET SKELTON.

To the Editors of the Baptist Magazine.

THE following account of the young woman who was executed on the 24th of April last, in the Old Bailey, and whose case excited so much attention, is submitted to your inspection; and, if thought suitable, a place is requested for it in your Magazine.

I am,
Yours cordially,
C. T. MILEHAM.

Highgate, June 9, 1818.

Harriet Skelton was convicted, in February last, of uttering and having in her possession, forged Bank of England notes. Her case having been mentioned in the public prints, and also in the House of Commons, as hard and pitiable; great exertions were made to obtain the commutation of her sentence to transportation for life, by Mrs. Fry, the Ladies' Committee, Mr. Alderm. Wood, Mr. Bennet, and others. His Royal Highness the Duke of Gloucester visited her on the Wednesday previous to her execution, conversed with her for a considerable time, and having made himself acquainted with the particulars of her case, promised to use his utmost efforts to save her life. He waited upon the principal officers of the Bank, and afterwards repaired to the seat of royalty itself. But all the efforts made were ineffectual. "But when (to use her own words, in a letter to Mrs. Fry) all mercy failed on earth, heaven denied it not." There is ground to hope, that she died truly penitent; not only on account of the crime for which she suffered, but also for her sins in general. The religious instruction she received from Mrs. Fry and the Ladies' Committee, and some other persons who visit the prisoners on Lord's day afternoons, under a divine blessing,

e means of leading her, I an acquaintance with her- with the Saviour. I am ink so from the following ances.

confessed her guilt, rela- e crime of which she was ilty; and sincerely lament- t was not in her power to titution to those whom she uded.

also confessed and bewail- lf as a sinner in the sight of o one of the friends already to, she stated that she all the sins she had ever d were brought to her re- ce, and were a great weight pon her mind.

often expressed to me, in terms, the deep regret she er neglect of the religious ons she had received a few). "Oh, had I taken your , what distress, disgrace, ry should I have escaped!" frequent exclamation. ose in early life, and who ured with religious counsel- k this.

ve us from a thousand snares d religion young."

r repentance towards God mpanied, I trust, with faith ord Jesus Christ. An ex- letter to a person who had ge of her for some time after ier's death, affords, I think, evidence of this, in addition tisfaction which I received own lips.

"*Condemned Cell of Newgate, April 22*, 1818.

eves me much to write to you olemn occasion, but it is a have been brought to a ht of that Saviour that alone me rest. Oh, that I had before; but, thanks to the y, it has not been *too* late, *ery* late.

re had great assistance in the way, and that is better than ches of the earth.

——— to live in the fear of d bring up her children in the same; for without that fear we can never do well, or live happy.

"I have had great trials since my confinement. I have, in the cell, had great struggles; as I was borne down with the weight of my sin, fearing God would not forgive me, but that is over. God in his mercy has heard me, and given me faith to believe in his only begotten Son, who came into the world to save sinners, of whom I am the chief.—Oh, what a rock of rest!"

5. She died as became *a penitent criminal*. Mr. Fuller has remarked, that "the boasting language so common among convicts who profess to repent and believe the gospel, in our times, has caused some to ask, "whether the gallows was not the surest way to heaven?" There was no ground for this remark, with reference to H. Skelton: the disgrace of an ignominious end she deeply felt, and could scarce bear up under the thoughts of it. She conducted herself, in her last moments, with the utmost decorum; and, as far as the agitation of her mind, in such afflicting circumstances, would permit, manifested deep contrition and fervent devotion. The last words she uttered were those that best became her, "God be merciful to me, a sinner." May we not say, "Is not this a brand plucked out of the fire?"

MARY HOUSE.

MARY HOUSE, the subject of this memoir, was born in the parish of South Huish, four miles from Kingsbridge, Devon. Her parents were respectable, occupying their own estate; and, being members of the established church, and steadily attached to its forms of worship, educated their children in the same attachment. But when, about 18 years of age, she and a younger sister were induced to attend on the preaching of some Baptist ministers from Kingsbridge, who had, for several years, occasionally preached the gospel in that neighbourhood; they heard with attention, and were pleased and affected with the plainness and simplicity of the worship,

and the impressive manner of the preachers. The truths they now heard were such as they had not been accustomed to hear in their parish church; but their attention was so engaged, that they went again and again; and the more they heard, the more their minds were affected, the Lord having opened their hearts to attend to the things that were spoken by his servants, so that they could no longer with satisfaction attend at the established church, where the distinguishing and fundamental doctrines of the gospel were not exhibited.

But, as the opportunities they had of hearing the gospel in the villages were not very frequent, the earnest desires of their souls were not satisfied, and they determined to attend in Kingsbridge, where the gospel was regularly preached; and, notwithstanding the distance, they attended with constancy and pleasure. To the honour of their parents it should be mentioned, that though undoubtedly they would have preferred their remaining in the establishment with them; yet, knowing that the consciences of their children were sacred to God and themselves, and being persuaded that their daughters' motives were pure, their minds were satisfied; and they manifested so much good sense and liberality, as never to lay any impediments in their way, but rather assisted them in the accomplishment of their desires.

The subject of this memoir acknowledged, on her death-bed, this kindness of her parents with gratitude and praise to God.

Mrs. House was baptized on the 30th of August, 1783, with three others, who were the first baptized by Mr. Penn, this being about two months after his ordination; and continued a member of the church in Kingsbridge, with a conversation becoming the gospel, and adorning the doctrine of God our Saviour, till February, 1800; when she was dismissed to the church, meeting in Pembroke-street, Plymouth-dock, then under the pastoral care of Mr. (now Dr.) Steadman.

Removing her residence from Dock to Kingsbridge, she was again dismissed to the church in Kingsbridge, and gladly received by them; she still persevered in her Christian course, walking in the ways of pleasantness, and the paths of peace. In December, 1807, she became the wife of Mr. Philip House, pastor of the Baptist church in Ashburton, and was received a member of that church by a letter of dismission from Kingsbridge.

On May 27, 1817, she had a violent attack of a painful and fatal disorder; her speech altered, and she appeared near death, but by immediate assistance she obtained temporary relief; but soon after she had an apoplectic fit, which rendered her speechless, and almost insensible. She continued in this state, with some intervals of relief and sensibility, several months. A few days before her death, she spoke very distinctly these words; "Lord Jesus, into thy hands I commit my spirit—glory, glory, glory." These were her last words; and though she afterwards attempted to speak, she was unable to articulate. And on the 29th of November, 1817, she breathed her last, in the 57th year of her age; thus finishing all the trials and afflictions of life, and the exercises, doubts, and fears of 38 years devotedness to the service of God; 34 years of which she continued in union, peace, and harmony with the church of God in the wilderness: and, we doubt not, she is entered into the everlasting joy and glory of the Lord.

On Dec. 3, she was buried at Pen, near Kingsbridge. Mr. Nicholson spoke at the grave; and Mr. Sprague of Bovey preached her funeral sermon, from 1 Cor. v. 1—5.

ANN HEADDING.

On Thursday, June 19, 1817, died Mrs. Ann Headding, of Bourn, in the countyof Cambridge, wife of Mr. Wm. Headding, of Bourn, Farmer; and daughter of Mr. Osborn, late of Willingham, and who was many years a much-respected member and deacon in that church. Mrs. Head-

ling had been an honourable member of the church of Christ at Gransden, for 19 years. She was a pious and intelligent woman, possessing a general knowledge of human nature, and a deep sense of her own depravity. She was not in the habit of speaking much of her own exercise of mind; but when this was the case, it was most commonly evident, that she laboured under many doubts and fears about her own interest in the Lord Jesus Christ. She had passed through many and great trials, but it was remarkable how diligent and how constant she was at the house of God; though her distance was across the country some miles, and bad roads, extremely difficult for a person in years to travel. Her heart was in the service of God and at his house, and she brought her poor afflicted body afterwards to present as a living sacrifice. Till the last two sabbaths of her life, she came to God's house; though then in the 91st year of her age, riding a single horse, when she appeared like a shadow indeed! Her friends considering her distance, weakness, and age, urged the necessity of her staying at home, fearing some accident might attend her on her journey, as she had not sufficient strength to guide the horse; which, however, had been so long accustomed to the road, that the horse brought her with the greatest safety, through the kindness of divine Providence, on which she was taught to rely. But her reply was, that her sabbaths were her best days; and she never perceived that she took any cold, or received any injury, from the air or exercise on the Lord's day; though it is well known in the neighbourhood, that, during the week, it has been attended with great difficulty for her to pass from one room to another! Her coming to meeting attracted the attention of many to astonishment; some saying she would die on her journey; others, that though they made no account of religion themselves, yet they believed, from her example, as frequent reading the scriptures, occasionally speaking on the subject of religion, that if there was a reality in religion, she must undoubtedly possess it! Her constancy at the house of God became a proverb; and it was as much expected that she should be there, as that there should be a minister to preach. During the last two or three years of her life, her end was kept in view. Her conversation commonly turned upon the subject of her decease, and she became anxious that the Lord would prepare and call her home: as she was weary of, and emptied of love to the world. As her end drew nearer, her hopes became brighter; her "outward man" became weaker, but the "inward man" waxed stronger and stronger. The Lord favoured her to partake of the ordinance of the supper the last sabbath she was at his house; when it appeared she was much affected, and said she should not be long here.

She took her farewell of her friends; and that day being her last that she spent among her Christian friends, she returned home with difficulty, through great weakness. Nature was breaking up. She continued, however, to sit up, till the last few days, when she retired to rise not, till the heavens are no more. —The Lord was pleased to indulge her much. Upon visiting her on the evening of the Lord's day previous to her dissolution, she told me she had heard the text, and how much the words had been to her for some days past: indeed it was well known by many, that she had felt much of the painful part of the text, 1 Sam. xxiii. 5, "My house is not so with God." So far was her grief and sorrow.

"But," says she, "he has *made*, ah! made with me; I never could say it was with me till *now*. But he has made with me an everlasting covenant, ordered in all things, and sure. Its blessings," added she, "are all mine: it is well ordered. I can leave all and every thing from this consoling thought. Oh the grace, the sovereign and free grace of God to me." That passage in Gen. xv. 1, appeared much to support her, "Fear not, I am thy shield, and thy exceeding great reward." On this she dwelt with a divine triumph: "*Exceeding* and great reward, and all my fears," says she, "are gone,

I need not fear, my God has told me so; what can hurt me, he is my shield."

The Lord favoured her with much of his presence, and though her affliction was severe, yet she found so much comfort from that passage: 2 Cor. xii. 9, "My grace is sufficient for you." In this she was made to triumph with an holy joy, expressing "she thought she had seen a beauty, and felt a pleasure, from the text before; (it being blest to her when first labouring under concern of soul) but now," to use her own words, "the abundance of grace; it is sufficient, oh what a mercy, for all I am to suffer, to help to bear, for all I can want, to render me happy, to save me for ever!" upon which she dwelt with a peculiar emphasis. "Christ," says she, "is precious to my soul." Her chamber appeared next door to heaven. "I now can," says she, "see my dear Lord, my precious Jesus." One of her children, hearing her expressing herself with such an air of triumph, and knowing her to labour with so many doubts and fears before, said, "Sure my dear mother is not mistaken." Upon which being spoken, though in a low tone of voice to one that stood by, she heard and said, "Mistaken, no! I have had my fears, but they are all removed; I have now no doubts nor fears, now my soul is happy. I think, I long for my dear Jesus, my precious Jesus. I know that my Redeemer liveth; there is no condemnation, no separation." Sometimes she would say, "My pains are great," but then would chide herself, and say, "what did my dear Lord suffer and endure for me? what's my suffering? Oh, nothing, nothing. I shall see him, his wounded hands and side; I shall praise him for ever, for ever. I am almost at home now; do not weep for me, be glad, I am going home to see my Christian friends, to see my dear Lord Jesus!" With but short intervals, she enjoyed, to the last, the most unshaken hope and confidence of her safe and happy arrival to her heavenly Father's kingdom. How wonderful are the ways of God: though all her life time subject to great fears and doubts, she leaves them long before she leaves the world! Thus died, much respected in the neighbourhood by churchmen and dissenters, lamented and beloved by her friends, the subject of this short memoir, in the 71st year of her age. How calm her exit! 'night-dews fall not more gently to the ground, nor weary worn out winds expire so soft.' High in her faith and hope, she reached after the prize in view; and, 'like a bird that is hampered, struggles to get loose.'

R. S.

Review.

A Letter addressed to His Royal Highness the Prince Regent; occasioned by the Death of Her Royal Highness the Princess Charlotte of Wales, of the Church of England, &c. &c. By a Clergyman. Seeley.

THE style and spirit of this letter reminded us strongly of an anecdote which is told of Bishop Hugh Latimer, justly celebrated for his plain and faithful preaching at the period of the English Reformation. It is said, that the good bishop had given great offence to some of the courtiers of King Henry VIII. for having exposed, in a sermon, the abounding vices of the court and the country at that corrupt period. The king having been informed of this sermon, commanded that Latimer should preach in his presence, and retract what he had before uttered. Latimer attended to the royal message, and thus introduced his sermon: "Remember, Hugh, that thou art in the presence of thy sovereign, that hath power to bring thee to prison and to death; but, then, recol-

), Hugh, that thou art in sence of HIM who is the kings, and who hath power both body and soul into id then proceeded to deliver e sermon without any al-

When he had finished his e, he threw himself at the he king, and implored mer- n the consideration of his been impelled, from a sense uty to God, to declare what ove offensive to his majesty. g immediately commanded rise, adding, "I did not had so honest a clergyman lominions." The writer of r evidently felt the delicacy ssing so distinguished a per- but he also felt it to be his nt duty to "approve him- God;" and he has therefore himself of the opportunity his interviews with the late d Princess Charlotte gave expressing his firm convic- at there was "hope in her of delivering some of the statements respecting na- ons which we have lately The Prince Regent will cer- gratified at finding that he honest a clergyman in his ns. The writer thus speaks lolation of the sabbath:

ngst vices of the first magnitude ay, may be mentioned the open ion of the sabbath. This prac- is to be feared, is so general, s almost impossible to ascertain he God-provoking sin does not If the palace itself be free, the f cabinet ministers, ambassadors, and wealthy commoners, are ith the fumes of sacrifices offen- the sight of the Supreme, who mmanded his day to be sanc- Infected by the baneful exam- middle and lower orders are ecrating the sacred season in ways. Through the proneness n nature to imitate evil, the c, and even the labourer, is ing the peer and the merchant; ins in his Sunday parties, and e one mocks his Maker with the ed solemnity of the oratorio, the ssipates every vestige of religion tumultuous orgies of the tavern. erty which those arrogate to res of consuming the sabbath at the gaming-table, cabinet dinners, or musical performances, is boldly claimed by their inferiors for lower, but alike sinful indulgences. By both, religion is set at nought, God is dishonoured, the ties of morality weakened, the health of the body generally destroyed, life frequently shortened, and the happiness of the soul compromised for ever.

"How many of his Majesty's subjects annually fall victims to the consequences of Sunday excursions, both by land and water, has never perhaps been noted with sufficient accuracy to be correctly known; but independent of personal observations, the daily papers attest that scarcely one sabbath during each recurring summer passes, without some fatal catastrophe involving families or individuals in misery and distress."

Equally energetic are his appeals on the subject of the lottery; and of adultery and its attendant vices, as practised among the higher ranks of society; and of the theatre. He says, on the latter subject:

"Nor would I here omit to raise my voice against the increased and increasing immorality of the metropolitan theatres. What mean the recent decorations and improvements, falsely so called, in one or more of these, to which the daily press has lately directed our attention? Was not this Moloch arrayed in charms to infatuate a sufficient number of human victims? Flowed the blood of sacrificed souls too slow? or had the power of licentiousness become so exhausted by incessant gratification, that new food must be provided for the cloyed appetite, new fuel supply the expiring spark, and the lascivious invention racked to produce fresh stimuli to those passions which constitute the characteristics of a dæmon."

There are, also, some plain remarks upon the manner in which patronage is exercised in the established church; especially the episcopal bench. We do not wonder that he quotes from the late Bishop of Llandaff's life, what we apprehend must be very applicable to himself, "not that a bishoprick was then, or ever, the object of *my* ambition."

The most interesting part of this letter, to many of our readers, is, that which relates to the personal interviews which this clergyman had with the late lamented Princess: these visits were known to have

furnished several of the anecdotes which were so gratifying to the religious public at the time of the death of Her Royal Highness; and the following account will be considered as a full confirmation of the leading facts in those statements which were, perhaps, as to detail, imperfectly given:

"But, sir, as a dutiful subject, as a plain minister, and as a humble Christian, it is my privilege and duty to attest, as far as my belief extends, that your royal daughter was possessed of one thing which eclipsed her most splendid ornaments, whether of mind or rank. From personal observation, made during two interviews with which her royal highness honoured me, interviews too signally providential ever to be obliterated from my recollection, it was with admiring joy I discovered evidences of divine teaching.

"Yes, sir, now that she is removed from the reach of my feeble testimony, which if obtruded on the public during her life, might have rendered the motive suspicious, but now in death is but a tribute of justice to the subject, and of praise to the Omnipotent agent, I rejoice in expressing my strong confidence, that she had, some few years ago, become experimentally acquainted with the power of religion. A thousand inducements to assume what is not felt, and to profess what is far from being possessed, may and do influence the conduct of too many in things connected with religion; but, in this instance, there could be no temptation to hypocrisy, there was no affected guise. An errand of mercy, sir, introduced me to the Princess; and, though a perfect stranger to such society, I could not forget, that wherever the providence of God led me, I was his consecrated minister, ordained to proclaim his truth at all seasonable times, and in all suitable places. Her royal highness spontaneously directed the conversation towards religion; and knowing she had an immortal soul, that could be saved in no other way than in that which it has pleased God to reveal in the scriptures; aware, too, that this was in all probability the only season in which I should be permitted to address her; and above every consideration, impressed with the awful thought, that for my silence or fidelity I must one day give an account at the judgment seat of Christ, 'I shunned not to declare the whole counsel of God.' In as brief, yet comprehensive, as faithful, yet respectful a manner, as occasion permitted and duty required, 'I preached unto her Christ crucified.' To those who now in bitterness of heart lament her death, I would, in a spirit of consolation, say, 'O could you but have seen the tears which then flowed; could you but have witnessed the sentiments then delivered, the experience then displayed, the Christian grace which then shone forth in her who is entombed, you might, with confident hope, exclaim—'She is not dead, but sleepeth; henceforth, therefore, we sorrow not as those without hope.'"

The Old World; or, Remarkable Occurrences during the last 120 Years before the Flood: supposed to be taken from Noah's Journal. By J. Campbell, Kingsland. Hamilton.

WHILE we notice respectfully this pretty little book, designed for young persons, we are reminded, that fictitious history and religious novels have increased of late to such an extent, as to alarm the friends of truth. They are afraid the rising generation will be so far seduced, as to lose all relish for sober realities and plain unembellished matters of fact. It may be questioned, however, whether the fictions of imagination can be effectually proscribed; and whether it would be expedient, if it were practicable. Judicious parents and teachers will always pay a particular attention to the *imagination* of their youthful charge; and, in Mr. Campbell, they will find a serious, faithful friend, who is ever anxious to lead the young and the old to the feet of Jesus. If the writers of fictitious history must be condemned to death in our commonwealth, we shall be very desirous of sparing the writer of this small volume, as long as possible, on account of his diversified and useful labours. If we happen to be among his judges, we shall be strongly inclined to say, 'Let him be the last to suffer.'

Directions and Encouragements for Travellers to Zion, &c. By Joseph Freeston. 8vo. pp. 318. Button, &c.

THIS appears to be the production of a sensible, serious man, who is desirous of doing good, and of leav-

ing behind him a permanent memorial of his affectionate concern for his hearers. The work is divided into eighteen chapters, on the following interesting topics: "On the important Change effected in the Situation of real Christians—On the invaluable Privileges Christians enjoy in the present Life—On the Necessity of a close Attention to inward personal Religion—On the Importance of Domestic and Relative Duties—On a proper Attention to Public Duties—On a Character for Uprightness in the World—How to improve Afflictions—How to recover lost Peace of Mind—Directions for Walking with God—On heavenly Mindedness—On seeking the Salvation of others—On Death and the heavenly State—Address to Unbelievers and Backsliders—The true Christian a spiritual Person—On progressive Holiness—Meditation on the Death of a beloved Child—On religious Declension—On the Doubts and Fears of Christians."

The last chapter is the longest and, perhaps, the best. Many judicious observations are included in it, which will be found highly interesting to those who are afflicted with bad nerves.

The "Meditation on the Death of a beloved Child" is highly creditable to the author's principles, as a Christian; to his feelings, as a parent; and to his talents, as a writer.

"Some messenger of God my door has pass'd,
From earth returning, saw the beauteous flower,
Transported, gathered it, and in his hand
Bore it to heaven, rejoicing!"

An Appeal to Equity: shewing the Unreasonableness and Injustice of obliging Dissenters to contribute towards the Support of the Church of England; with some Remarks on Tithes. By Phileleutherus. 1817. Longman, &c. 8vo. pp. 57.

A STRONG, spirited, sober appeal on this subject, cannot but be very acceptable to our readers. Without pledging ourselves to every sentiment and every sentence, we can heartily recommend pamphlets of this description to the attention of the British public. The author is evidently acquainted with his subject, and writes, under the impulse of warm feelings, with much force and freedom. His motto from Tacitus is well chosen: "*Rara temporum felicitas, ubi sentire quæ velis, et quæ sentias dicere, licet;*" *i. e.* the times are marked with rare felicity, when you may not only think with freedom, but also speak what you think. His exposure of the tithe-system is done with the hand of a master. We perfectly agree with the unknown writer in the remarks he has made towards the conclusion of his preface. "The invidious distinction of an establishment, together with the corruptions and abuses which it inevitably produces, are not the means of promoting either peace or order. On this ground he is a Dissenter. Were there no establishment, he would call himself simply a Christian: but, as there is one, he is obliged to denominate himself a Dissenter." Our limits forbid even a bare analysis of this interesting publication, which we regret the less, as the subject will probably soon come before us again.

An Ecclesiastical Biography, containing the Lives of Jesus and the Apostles, &c. &c. No. I. *To be continued Monthly.*

OF the merit which may belong to this work, we cannot, at present, form an opinion. The first number is very neatly printed: but what answer can be given to the old question, *Cui bono? What is the advantage* to be derived from apocryphal tales concerning Jesus and the apostles? The learned editor pleads, that "they will at least furnish some curious specimens of that taste for the marvellous which characterized former ages." In reviewing "fathers, martyrs, founders of sects, missionaries, and theological writers," we hope he will give us facts, and leave the old wives' fables to the dusty shelves of the cloister.

Three Sermons: 1. *On the Death of Her Royal Highness the Princess Charlotte of Wales.* 2. *For the Benefit of the Schools of Quebec*

Chapel. 3. *On leaving Bethesda Chapel, Dublin. By the Rev. W. Thorpe*, A.M. Seeley.

If these sermons do not belong to the highest class, they are, nevertheless, adapted to be extensively useful. The first is from Hagg. i. 5, "Consider your ways." The second is from Prov. xxii. 6, "Train up a child in the way he should go." The third is from Heb. xiii. 20, 21, "Now the God of peace," &c. In a long note, the author has laboured to prove that Paul was the writer of the epistle to the Hebrews, though his name is not affixed to it. We are highly gratified to perceive, that from each of these sermons an untaught stranger might learn distinctly "the way of salvation."

On the Punishment of Death in the Case of Forgery; its Injustice and Impolicy maintained. Hamilton.

We have read this pamphlet with deep interest, on account of the importance of the subject to which it refers; and earnestly hope it will excite the friends of humanity and religion to unite with those excellent persons, who are striving to enlighten the public mind, and, by their voice, to call upon our legislature to abolish those laws which cause our criminal code to be "a continual shame to us, and such as to call forth daily and justly the reproach of far less enlightened nations."

We shall present our readers with an outline of the arguments, and a few extracts from this pamphlet, hoping it will induce them to purchase it for themselves.

Two questions are discussed: "The right of man to deprive his fellow-creatures of life," and the "expediency of it."

As to the first of these questions, it is observed:

"1. That no government has any *natural* right to take away human life.

"Man is not an independent being—life is not the property of man—society has no other rights than those which an individual brings with him to the general stock—the consent of all mankind can give no individual the right of *disposing* of his own life—men do not acquire for themselves, as a body, that right over the lives of others which individually they did not possess." p. 5.

"2. Neither have human governments any *acquired* right to take away human life.

"There is but one source from whence this right can flow, that is, divine revelation; but this right is not to be found there—if attempted to be drawn from the example of persons put to death by the Jewish code, this argument will not apply, the Jewish government being a *theocracy*. Because *God* inflicted, in various instances, the punishment of death, it does not follow that a government *merely human* should do the same." pp. 6, 8.

"The great principle which pervades the Jewish code is *retribution*.

"As it regards *personal injury*, an eye for an eye, a tooth for a tooth, life for life.

"With respect to *property*, the offender was to make restitution in *kind*, greater only in *degree*: in no case whatever is the property, or are the possessions of man, put into competition with the life of man." p. 8.

The writer then proceeds to examine the second question, namely, The policy or expediency of the punishment of death.

And here he remarks, and, we think, very properly:

"That if the question of right be decided in the negative, the question of policy ought not to have a hearing; for whatever is contrary to the Word of God, must be injurious to man. All human authority must have its basis, in the paramount authority of God; that government, therefore, which does not take his will as its guide, and frame its laws in conformity to it, wrests the reins of government out of his hands, becomes a rebel against Him, and instead of being the minister of God to men for good, becomes necessarily injurious to men." p. 14.

After noticing the inefficacy of this mode of punishment to repress crime, the writer proceeds to answer the excuses made in defence of this sanguinary practice, particularly that common one, 'That if pardon be extended now, all persons who have suffered heretofore, have been unjustly put to death.'

"The objection is folly itself. How, in the name of common sense, can the extension of mercy now, have a retro-

tive effect on the execution of a former criminal? If that execution were it then, it will be just for ever; if it ere unjust then, it must remain so for er. What is it, in truth, but multiplying crime to justify crime?" p. 14.

In addition to this reasoning, we ould just add, that the same objction might be made to the exerse of that prerogative with which e law has invested the monarch, order to temper the severity of atice. It is well known, that even cases of high treason, when perns are found guilty, a few only e executed, while the rest are ared. Now, if the principle on hich this objection proceeds, was ted upon to its full extent, would not tend to prevent the exercise mercy at all? And if the moarch did gratify his benevolent elings, would he not expose himlf to the charge of acting with rtiality and injustice? So that, be consistent, and to act justly, who are found guilty, ought indiscriminately to be executed. Who at possesses the common feelings humanity, to say nothing of religion, but revolts at such a conclusion?

At page 25, there are some things id, which must fill every one with rprise; it appears, that instead of depending on the monarch who all or shall not suffer, it depends iefly, if not wholly, with the clerk the Bank solicitor.

"The duty of pursuing crime, and e privilege of extending mercy, ought t to meet in the same bosom; and it as never intended they should; but the present system they do. The erogative of mercy, that brightest ornament of the monarch's crown is fallen om it, and there is left him only the ainful duty of affixing his signature to e order for execution."

Well may it be asked, How, and hy is this?

The writer concludes, with expressing a hope, "that among our nors in Church and State, there ill some be found, who, impelled y the noblest and tenderest feelngs that can awaken in the bosom f man, will come forward to stay his shedding of human blood." We hope so too. Indeed, efforts ave lately been made in the House of Lords, but in vain: and in vain will they be made in either house, until the exertions of humane and enlightened senators, are supported by the voice of the public, expressed through the legitimate medium of petition. Did the public call for it, we feel persuaded they would be heard, and a change would then take place, highly creditable to us as a nation; and we have reason to believe, most acceptable in that quarter where there is only now, a painful duty frequently to be discharged.

LITERARY INTELLIGENCE.

Lately Published.

Ricordanza; or, a Father's Present to his Daughter; containing Memoirs of Miss Eliz. Windover, and an Obituary of Miss Fanny Roberts. By John Stiles, D.D. 12mo. pp. 84.

The Baptists Justified. By Jeremy Taylor, D.D. late Lord Bishop of Down and Connor; with an Introduction and Notes, by W. Anderson, of Dunstable. Fenner. 12mo. pp. 119.

Juvenile Biography; or, Early Piety recommended and exemplified. By John Morrison, Chelsea. 18mo. pp. 109.

A Narrative of a Tour in the West of England. By the Author of Voyages to Spain, &c.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Edited by B. Godwin, Great Missenden.

A Catechism of the Nature of a Christian Church. By R. M. Miller.

Henderson's Journal of a Residence in Iceland, during the Years 1814 and 1815. By Ebenezer Henderson. 2 vols. 8vo. Hamilton and Seeley.

Letters on Strict Communion. By the Rev. Joseph Ivimey, in Reply to a Letter on Free Communion, by the Rev. F. A. Cox, M. A.

In the Press.

The Rev. Mr. Snow has in the Press, a *Reply* to a Letter to the Rev. John Simons, purporting to be on the Subject of certain Errors of the Antinomian kind, which have lately sprung up in the West of England.

The Still Voice of Peace; or, Tender Counsel to Freemen and Slaves, Professors and Profane, in Answer to some deep-rooted Objections and Prejudices.

Missionary Retrospect and Foreign Intelligence.

Extract of a Letter from Mr. Chater to the Society.

Columbo, 18 *Nov.* 1817.

I GLADLY embrace the present opportunity of writing you information of the present state of this mission. I am happy to have it in my power to inform you, that, painful as some circumstances have been, our prospects are, on the whole, brighter than at any former period. You will rejoice to hear, that the new translation of the New Testament was completed by the same time that it would have been by the justly lamented Mr. Tolfrey. It was ready to present to the Columbo Auxiliary Bible Society, at their annual meeting in August. We had entertained hopes of accomplishing a small portion of the Old Testament by the end of the present year; but that period is now near, and we have scarcely entered upon the work. It was found necessary to introduce into the new translation many words not in common use. In order to remove this difficulty, it was thought proper to prepare a glossary to accompany the translation; which, though it will be a small work in bulk, requires considerable labour to prepare it, and we shall not do more than complete it by the end of this year.

On the first sabbath in October we opened a new place of worship at the Grand Pass, where we keep our Cingalese school; and where, for a long time, we have preached in the Cingalese, and occasionally in the Portuguese language. On the day it was opened, we had a double lecture, both morning and evening. I preached in the morning in Cingalese, and brother Siers in Portuguese; in the evening, *vice versa*. My morning text was, Ps. cxxii. 1. Evening, Matt. xvili. 20. Brother Siers's morning text was, Exod. iii. 5. Evening, 1 Sam. iii. 12. On that day I preached the word of life in three different languages. The meeting-house, which contains about 200, was well filled in the evening; in the morning, the congregation was small. This place is intended, almost exclusively, for Cingalese worship. It is in the most favourable situation for collecting a Cingalese congregation that perhaps could be found in Columbo. Some attend it, who, except when they were christened, never entered a place of worship before. We have better prospects of collecting a little congregation than we have ever had, and it is owing principally to our having built a decent place in which they can assemble. We have at present, however, no conversions to relate, the case of Theophilus excepted. I have not witnessed a single instance in which it appears to me that a Cingalese has felt the convincing, consoling, renewing, and sanctifying power of the word of God. Theophilus, you will recollect, is the Boodhist priest, whom I hope God has saved, and called with a holy calling. At present, I am sorry to say, he is very unwell; I fear we shall soon lose him.

In our Pettah meeting-house we have worship, at present, in the Portuguese language only. Brother Siers has, for some time past, preached there at the hour, on the sabbath evenings, that I do in the Fort; and though he began with a very small number, they have increased to a little congregation. Preaching in English has, of late, been very thinly attended; but we may hope to witness different scenes to those we lately have done, in this respect also. A part of his majesty's 83d regiment, which has been long expected here to relieve the 73d, is now arrived. I have already become acquainted with one of the officers, who is a gentleman from Warwickshire, my native county. Both himself and his lady are seriously inclined, and he says he will do all in his power to influence the men to attend preaching. In the 1st battalion, the arrival of which is daily expected, it is reported there are many pious men already. May we have the happiness to witness their increase! As I think the society will be glad, at all times, to know how their missionaries fill up their time, I send the following account of the manner in which brother Siers and myself go through the week. Sabbath morning, one preaches at the Grand Pass, in Cingalese; the other, in the Fort, in Portuguese, alternately. These two places of worship are more than two miles distant one from the other. Sabbath evening, I preach in the Fort, in English, and brother Siers in the Pettah. Monday forenoon, I visit the Cingalese school, sing a hymn, give an exhortation to the children in Portuguese, which brother Siers turns into Cingalese, pray with them in the same manner, and inspect the progress they

ve made during the week; after hich, we examine a sheet or two of r. Siers's translation of the New Testaent into the Portuguese of Ceylon, in hich he has advanced to the middle Luke. In the evening, we hold a ayer-meeting in the Fort meeting-ouse, in English and Portuguese; on hich occasion we deliver a short exhorition in both langnages. Tuesdays I end at home in translating, reading, or mposing Cingalese; in the evening, old an experience-meeting for members the church and others who manifest ay real concern to seek the salvation of eir souls; and whose conduct is, at the me time, strictly moral. Wednesdays, hursdays, and Fridays, I spend the renoon, from 10 to 1, at the translating om. Wednesday, half past 2, p. m. I reach in the garrison hospital; in the vening, either in Portuguese at the ettah, or in Cingalese at the Grand 'ass: and while I am preaching at one lace, brother Siers is preaching at the ther. Friday evening, we preach alernately in the Fort, in Portuguese. aturday forenoons, we go in turns to he leprous hospital, and preach in Cinalese and Portuguese to the miserable bjects at that place. They are miseable looking figures indeed: some of hem have lost all their fingers, some heir toes, and part of their feet; others ave their faces frightfully disfigured. However, they have souls. But, till rother Siers, some time ago, proposed o go and preach to them, these poor reatures had just cause for the comlaint, "No man careth for my soul." hey appear to be the most attentive of ny of the little companies to whom we reach; and we entertain a hope, that e shall have some seals to our ministry rom among them. From this statement ou will perceive, that though our conregations are small, we have a considerble number of them to supply. Should t be the will of our gracious God, several f them may soon increase: a little one ay become a thousand, and a small me a strong nation. That this may be he case, a few are constantly offering p prayers and supplications to that God ho is able to do exceeding abundantly bove all that we ask or think. In this, I have no doubt you unite with us. Allow me to intreat you to abound in it more nd more. Brethren, pray for us, that e may witness a gracious out-pouring of he Holy Spirit (without which all our fforts will be unavailing), that the gosel may have free course and be glorified, even as it is with you.

I will conclude this long letter with a sad, yet pleasing event. On Lord's day, the last of November, we lost Theophilus, the only Cingalese member of our church His affliction was not long, but for a short time his pains were extremely severe. He continued, to the last, the same steadfast, upright character he had ever been from the time of his conversion. He had no extasies, but manifested an unshaken trust in God, under his sharpest affliction; and appeared to endure his pains with much patience. The last time I saw him, I asked him if he was afraid of death: he said, "No; he was afraid of his pains, but he had no fear of death." Being asked why he did not fear death, his answer was, "My trust is in the grace of our Lord Jesus Christ, therefore I do not fear death." On Monday morning, myself, and the members of the church, with the exception of one, followed his remains to the place of interment: a few of our Cingalese friends, and some of the school-boys, also accompanied us. Brother Siers spoke a little in Cingalese at the grave. We sung a verse or two of Dr. Watts's hymn, "Why do we mourn departing friends;" and brother Siers concluded, with a prayer in Cingalese. Short has been the race of this our first, and at present, I fear, only convert, from among the Cingalese. But, I trust he has so run, that he has obtained; and that he will be found among those, of whom I may have to say another day, "Here, Lord, am I, and the children thou hast given me."

Extract of a Letter from Mr. Siers to the Society.

Columbo, Dec. 16, 1817.

Rev. fathers and brethren,

I BEG leave to inform you, that I intended to have written to the society long before this, had it not been for the various exercises of mind which prevented its accomplishment. The idea of writing to the society, especially when considering myself an illiterate native, a foreigner and stranger to European languages; to perform such a task, the thought of it made me, as it were, to blush and hide for shame. However, on considering the state and nature of true Christians, that it is far from them to sport at others' infirmities, but rather to pity and forbear one another, encouraged me, in some measure, to perform this duty; hence, to remove (as it seems) the still remaining doubts and fears, providence directed the ship Alexander safely at anchor, with the

precious gift from the society to me! truly, a clearer manifestation of Christian love and charity I cannot expect; consequently, however imperfect the language might be, yet I cannot forbear writing a few lines to the society, acknowledging, in the deepest sense, my sincerest thanks for the invaluable present of books voted to me: indeed, it is more than a cup of cold water given to a thirsty soul. I panted for them. May he, therefore, who abounds, yea, more than abounds, in all the riches of glory, reward you jointly as a society, and severally as his stewards, both temporal and eternal blessings. As it pleased the society to regard me in my low estate, I beg leave also to introduce myself to the honourable society as one of the unworthiest of your household; and, as such, I may be enabled by you, in future, to acquit myself in the important duty, till I shall cease the ploughing. I imagine you would be happy, or rather anxious, to know something of my present sphere of life: I shall most gladly inform, but briefly, for I do not doubt but brother Chater might have communicated it, therefore I shall state in short.

I attend every day, from ten in the morning till two in the afternoon, to school at the Grand pass, little less than a mile's distance from my house. We have, at present, upwards of 50 pupils, of different descriptions, class, and age; amongst whom, there are four proper Malabar heathens, three of them born at and came from Kandy, with their parents; Kings Cast, the father, is called royal teacher—Gooroo Rhajah. The languages taught are English and Cingalese. I preach five times in the week, both in Cingalese and Portuguese, in turns with brother C. at four different places: in the Fort, Pittah, Grand Pass, and at the Lepers' hospital. I have some humble hopes of a work of grace in one or two of the poor women; they were all ignorant of true Christianity, previous to our going there. At present, the three first-mentioned places of worship are attended by thirty to forty, and forty to fifty. The work of conversion is scarcely seen. O Lord, make bare thine arm to the saving of Columbian souls! The Portuguese preaching is much esteemed by most: my translation of the Bible into vulgar Portuguese is very slowly going on, for want of more time; still, however, it has advanced to Luke. I humbly hope, should providence spare me in health and strength, with his blessing, to bring it in more forwardness. It bears the approbation of the common people. O, that they be those poor, and this gospel such as our Redeemer termed! The gospel of Matthew is nearly revised by brother C. and myself. I am sorry he has no more time to spare; his hands and head are full of business. Besides regular turns with me, he preaches four or five times in English. His studying Cingalese, translating the Bible, attending the family and mission affairs, I am led to fear should there be a trying providence on either of us, much more on him, humanly spoken, the little that has been raised must be decayed. Therefore, dear fathers and brethren, allow me to beg of you to send over to us some plain missionaries, to help in the cause of the Lord. Lastly, as the society had the kind attention towards me, in favouring with an invaluable present of books to help me forward; permit me to petition to you for a few, but much-wanted books: viz. a Concordance, a Theological Dictionary, a Dutch and English, and English and Dutch, a Portuguese and English, and English and Portuguese, and a Pronouncing Dictionary—the two last but one are greatly wanted to help me in translating. I stand highly indebted to the society for all I have and enjoy; and will, till the last moment, acknowledge it, and endeavour to discharge myself as such an one, ever making mention at a throne of grace, praying to pour down his blessings on you copiously. I entreat you for an interest in your prayers on us, as a church, and on me and my poor labours.—Forgive the imperfections, and allow me to remain,

Your humble and obedient servant,
and the meanest in Christ,
HENDRIK SIERS.

Mr. Chater adds, in a P. S.—Brother Siers solicited me to put his letter into better English, but I thought it would be more gratifying to you to see him in his own dress. In general, I believe, you will understand his meaning.

I. C.

Domestic Religious Intelligence.

REMARKS UPON THE LOAN FUND.

That the present mode of application to the public, for aid in the building and enlarging of places of worship, is liable to serious objections, few are disposed to question. But, while the public at large are anxiously looking for relief from this burden, it is much to be regretted, that the general attention is not directed to some definite and practicable plan.

Since I had an opportunity of meeting the committee of the *Loan Fund*, some months ago, I have frequently thought of that institution, and have had some opportunities of conversing respecting it; and my conviction is, that if our denomination would lend it their countenance, it would ultimately prove an essential benefit, by materially lessening the number of applicants; and probably, at length, superseding altogether the begging system.

Those who are acquainted with the plan of your institution, are apprised that the Loan Fund must be created by *donations*, not by sums *borrowed*, from the religious public. The monies thus raised are to be vested in the hands of trustees, who shall lend them to such churches as may need assistance in repairing or building their places of worship, on condition that 3½ interest be paid annually, and one-tenth of the capital returned.

The advantages which the Loan Fund will secure are obvious.—It will prevent such cases as are able to avail themselves of its aid, from applying to the public.—It will render more successful those cases which must apply to the public, because they will have fewer rivals.—It will save much money, which is paid for interest, at 5 per cent. and expended in travelling to collect, &c. It will preserve many ministers from the most unpleasant work in which they can be engaged, and preserve many a bosom from the painful feelings excited by the application of a beggar.—And, if properly supported, it will ultimately supersede altogether the present begging system, by affording adequate relief to such cases as may be unable to pay interest or principal.

While the advantages are important, objections have also been stated to the plan, which certainly have considerable weight; but, I conceive, not sufficient to deter the committee from proceeding in its benevolent course.

The principal objections which I have heard are the following:

1. "That the great majority of cases cannot be relieved by a Loan, therefore such a mode of assistance cannot prevent applications to the public for donations."—Answer: Granted; but, if only one case in ten or twenty, at present, be prevented from applying to the public, it will be some relief, and that many churches will avail themselves of this aid, is proved by the solicitations already presented to the committee.

2. "That in order to render assistance by way of loan, an essential benefit to the denomination, the Loan Fund must amount to a very considerable magnitude."—Answer: Certainly; but, at its *commencement*, it may be but small. The Baptist Fund was but small in its beginning; now, its bounty refreshes and comforts our poor ministers through every part of the island. The principle of the Loan Fund *insures* its increase. The first contributions are not sunk; the interest upon them will annually increase them; and, if collections, subscriptions, bequests, &c. be added, in the course of a few years, the fund may acquire a magnitude and importance which will surprise and delight us.

3. "That to raise such a sum from the religious public would considerably lessen their ability to assist, by way of donation; and consequently such cases as most need assistance, would have increasing difficulties to encounter."—Answer: Every case assisted by the Loan Fund is withdrawn from the public, and must therefore be a benefit to such as must apply; except, indeed, a larger demand should be made on the public, to create this new fund. But it must be obvious, that the benefit to the begging cases would be increasingly great every year, without raising *larger* contributions, because, upon that portion of the pubic contribution which goes into the hands of your committee, interest will be paid, and the principal restored; whereas, on the present plan, the whole, both principal and interest, is sunk.

4. "That, in some instances, owing to a variety of causes, the committee will be under the necessity of either losing their money, or of pursuing legal mea-

sures to recover it."—Answer: The committee for the management of the fund will, doubtless, act with prudence, both in the securities which they may accept, and in the measures pursued to recover the property; and, if some loss should be incurred, it may be fairly presumed, that this loss will not be so serious, as to prevent the accumulation of money in the hands of the committee.

P S As the fund contains the principle of constant increase, it seems necessary, that when the capital has arisen to a *considerable amount*, the committee should have a discretionary power to reduce the rate of interest, and also of making donations. Probably, it would not be wise to deviate from the present plan, till a capital of (say) £50,000 be realised; for it is not so much to the present, as the future operations of the fund, that the denomination must look for relief.

T. M.

ANNUAL GENERAL MEETINGS.

The Anniversary Meetings which have just terminated, have not been inferior, in pleasing gratification, to those of former years. A spirit of zeal for the extension of the Gospel has been largely displayed; which, we hope, will be more abundantly manifested in active exertions, both in our own and in foreign countries. The late period of the month prevents our giving more than a mere sketch of the meetings; reserving a more detailed statement till the next month.

On Tuesday evening, June 23, a good congregation were assembled at Carter-lane, when Dr. Ryland preached from John, xiv. 10; Mr. Edmonds, of Cambridge, began in prayer, and Mr. —— concluded.

BAPTIST ITINERANT SOCIETY.

The above Society held its annual meeting on Wednesday morning, the 24th, at the City of London Tavern, Bishopsgate-street. Mr. James Pritt, the Treasurer, took the chair at seven o'clock; and the Report, which was encouraging, was read by the Secretary, Mr. Edwards, of Wild-street. Several ministers present advocated the principle of the Society to *remunerate* settled ministers their expenses in preaching the *Gospel in villages*, in the vicinity of the *places of their* residences. It appeared *that considerable good* had been done during the last year by these labours. The Report states,

"Upwards of 60 labourers have been assisted to preach the gospel in more than 220 towns and villiages in Great Britain and its adjacent Islands, and nearly 8000 religious tracts distributed; —that upwards of fifty Sunday Schools for children, and five for adults, have been carried on through their instrumentality;—that there is reason to believe, as seals to their ministry, not less than 200 souls have been called to the knowledge of the truth, and six new churches formed during the last year." "Assistance has been afforded to Mr. Jarvis, at St. Hiliers, in Jersey, through whose labours a considerable congregation has already been collected on that island. He says 'our place of worship is crowded, and we hope soon, not only to be able to bear our own expenses, but also to assist the Society in its attempts elsewhere.'"

Mr. Jeffery is labouring in the Scilly Islands. In a letter, dated Feb. 10, 1818, he says, "During the three years in which I have been labouring in these islands, upwards of one hundred and fifty persons have given reason to hope that they were truly converted to the Lord Jesus Christ; fifty of whom have been awakened within the last three months. We are expecting a visit from Mr. Smith, of Penzance, when a number will be baptized, who have been candidates for several months; among whom are two young men, of whom I had good hopes two years ago: till the above period, they were proverbial for drunkenness, &c. but, through grace, have since conducted themselves with such propriety, that some of their most abandoned neighbours have been constrained to admire the change. The Sunday schools, which are now established on each of these islands, are in a very prosperous state. The numbers are greatly augmented, and their desire to obtain books and tracts increases with their ability to read them. A few books, whether old or new, would be a most acceptable present to them, and perhaps a little tract, addressed to the inhabitants of the Off Islands of Scilly, in the language of kindness and encouragement, would be of great use."

A strong degree of interest was excited at this meeting, by statements made by Mr. David Jones, an itinerant in Herefordshire. He has been assailed by much opposition in that dark county, but has been enabled to persevere in his humble labours till a good degree of success has attended his labours. A letter written by a female, the wife of a farmer, who first heard Mr. Jones in the

ee of derision, was uncommonly
ng, as it exhibited proof of the
ful influence of the Gospel upon
art, in leading persons who have
ed that the Lord is gracious," to
eir influence in attempting to bring
to "the obedience of faith."

public services of the *Baptist Mis-
y Society*, on the same day, were
ed by large congregations, in Great
-street chapel. Mr. Griffin read
riptures; Dr. Ryland prayed; Mr.
reached, from Numbers, xxiii. 23,
ely there is no enchantment against
, neither is there any divination
t Israel; according to this time it
be said of Jacob and of Israel,
hath God wrought." The care of
n protecting his church from dan-
as illustrated by a reference to the
of the Jewish theocracy, from the
Moses—in the time of the apostles
ne period of the Reformation from
y—and especially during the last
years. In the latter period, Mr.
ticed the attempts of Voltaire and
mvirate, to exterminate Christianity
Europe, and the gradual but large
ion of the gospel since that time.
Watson, Secretary to the Wesleyan
nary Society, concluded this service
yer.

the evening, at Sion chapel, Mr.
Thomas read the scriptures, Mr.
prayed, Mr. Samuel Saunders, of
preached from Psalms, "O send
light and thy truth!"

preacher, in a strain of powerful
nce, represented the miserable state
heathen world, as destitute of the
f the gospel; the adoptation of the
to heal all its maladies; the rea-
by Christians uttered the prayer of
rt, and the blessedness which at-
the fulfilment of the petition. Mr.
son, of Saffron-Waldron, concluded
yer. The hymns were read by
. Elvey, of Fetter-lane; Arlington,
pham; Drs. Newman, Shenstone,
ers.

shall feel obliged, on behalf of our
, if the preachers will imitate
of their predecessors in their la-
and furnish a brief outline of their
s for insertion in the Magazine.

NERAL UNION SOCIETY.

Meeting of this Society, held at
-lane, on Thursday morning, the
was well attended by ministers,
her brethren, both in town and
; and, but for a Meeting of the
ttee of the Baptist Missionary So-
which was *unavoidably held* at the
me, would have been by several others, who regretted the necessity of being absent. We understand, that the accounts given of the state of the churches were very gratifying.

STEPNEY INSTITUTION.

The sermon before the above Institution, was preached at Salters'-hall, by Mr. Coles, of Bourton, from 1 Tim. iii. 1, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Mr. Coles will oblige us by sending us so much of this sermon as will fill a few pages of our Magazine. The excellent advice, and evangelical sentiments it contained, demand for it a more permanent form. It may do much good to ministers in general. "Those who exhort," are much benefitted by such exhortations. Mr. Anderson, of Dunstable, began; and Mr. Hughes, of Battersea, concluded in prayer. The hymns were read by Mr. Thomas Thomas, secretary to the Institution.

In the evening, the *Prayer Meeting, for the success of missions*, was held at Albion chapel, Moorfields. A report was read by Mr. Dyer, of Reading, the assistant secretary; and an address delivered by Mr. Saffery, of Salisbury; prayer by Messrs. Upton, Winterbotham, of Horsley, and Pain, of Ipswich. The hymns read by Mr. Shenstone. At all the Missionary Meetings, a letter which had come to hand on Tuesday, from Mr. W. H. Pearce, was read; and, after the latter meeting, printed copies were given away at the doors of the chapel. We insert it for the gratification of those of our readers who were not present on these occasions, and to preserve so cheering and important a missionary document.

Letter from Mr. William Pearce (son of the late Rev. Samuel Pearce) to the Rev. James Hinton, of Oxford, dated Serampore, Jan. 1818.

My much esteemed friend and pastor,

As a vessel is about to sail direct to Liverpool, I embrace, with pleasure, the opportunity it affords me of conversing with an absent, though not forgotten friend.

The brethren have not been unmindful, that your annual meeting is in June, and that you will then wish the latest intelligence you can obtain. But, as I am confident that, should the review of the mission, which they hoped to have forwarded by this vessel, reach you in time, the memoir of the translations will be certainly too late, I have gleaned the following particulars respecting them for your gratification. In giving you these sketches, I have preserved the order

pursued in the memoir for 1815, to which I beg leave to refer you.

In the memoir, the whole of the scriptures, in the Ooriya, were represented to have been printed.

I have now the pleasure of informing you, that a new edition of the New Testament, of 4000 copies, has been some little time begun, and the printing advanced to the middle of Matthew.

In the Bengalee, in which, of course, the version will be now as accurate as the brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition, of 5000 copies, of the whole scriptures, in a new and much reduced type; reduced by brother Lawson, when he resided at Serampore. By means of this alteration, we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes, of 800 pages each. The brethren intend to print 5000 additional Testaments, forming a thin volume, of about 180 pages.

In the Sungskrit, the Latin of the east, and intelligible to almost all the learned men throughout Hindoosthan, the historical books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the scriptures in that language.

The Hindee Bible is still further advanced; and we fully expect that, within a month, the last part will be ready for distribution. We shall then have printed the first edition of the whole scriptures, with a second edition of the New Testament.

In the Mahratta, the historical books have been printed off, since the last memoir, and the Hagiógrapha advanced to the middle of Proverbs.

In the Sikh, the Pentateuch is just completed, and the historical books begun.

In the Chinese, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.*

In the Telinga, the New Testament is printed as far as the Thessalonians: and we hope to have finished the volume ere this reaches you.

In the Pushtoo Testament, the printing is advanced as far as the 1st of Peter; and, in the Assam and Wutch, to the Romans; while, in the Bruj Bhassa, although a delay has arisen, in consequence of the distance of brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

In the Kurnata, we have finished Mark, and are proceeding with Luke; while, in the Kunkuna, the Mooltanee, the Sindhee, the Kashmere, the Bikaneer, the Nepal, the Ooduypore, the Marwar, the Juypore, and the Khassee, not much progress in the printing has been made since the last Report, access to them, in many cases, being difficult, and their prosecution interfering with the supply of countries more extensive and more easy of approach. As soon, however, as the Hindee and Sungskrit versions are completed, it is the intention of the brethren to proceed with them; while the return of brother Carapeit, as hereafter mentioned, afforded a most favourable opportunity of distributing the gospel of St. Matthew, already printed, in four of these languages.

Although the printing of the Serampore translations has been in some degree retarded, by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian Bibles, for the Calcutta Auxiliary Bible Society (a cause not much to be regretted), you will be pleased *to hear*, that they were never proceeding with more rapidity than at present. The office now furnishes our venerable editor, Dr. Carey, independently of the Chinese proofs it forwards to Dr. Marshman, with twelve proofs per week, on an average.

You will be gratified to hear, that our opportunities of distributing the scriptures, when printed, are becoming more extensive. Our much esteemed brother, C. C. Aratoon, being desirous to return to Surat, to fetch his family, left us in November last, intending to proceed up the river as far as Agra (four months journey), to supply the different stations in his way, with scriptures and tracts, and then to cross the country to his late station. The last letter we received from him was dated Benares, and he had then, in his journey, distributed himself, or left for distribution, at the different stations through which he passed (including Cutwa, Berhampore, Moorshedabad, Monghir, Patna, Digah, and Benares), no less than 10,250 books or pamphlets, of which a large proportion were volumes of the scriptures, in Bengalee, Persian, Hindee, Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochee, Bruj Bhassa, and Chinese. The brethren wish him to proceed, overland, to Surat,

* Dr. Marshman has it in contemplation, I believe, to carry on the printing of the Psalms and New Testament together; and we have lately increased our *supply of* men in this department.

ing in his way the gospels they
inted in the Jypore, Oodipore,
r, and Marwar languages. The
s in which these are spoken,
ıt be traversed by an European
fety; though we hope that our
being an Armenian, may pass
them without much difficulty;
ersal engagement of his country-
commerce being his passport.
chiefly deficient in means of cir-
; the Ooriya, Kurnata, Telinga,
hratta scriptures, and anxiously
that you could send out one or
ithren, to occupy a station near
e or Cuttack; by means of whose
the scriptures, in these languages,
inting or printed, may obtain an
ve circulation.

respect to the distribution of the
, we have lately sent a box of
es to Java: and hope, that we
able to distribute, with advan-
any more than we have yet done
island, as brother Robinson com-
that our supply has been, hitherto,
nty. The late unsettled state of
na has prevented our supplying
Carey with any, very lately; but,
quillity is now nearly restored, we
ot neglect that quarter. We ex-
kewise, every day, two American
aries, proceeding to Rangoon, to
or brethren there. By them, we
kewise send a supply of Chinese,
hope that, independent of the Chi-
ho visit Rangoon and its neigh-
od, one of our brethren may be
d in one of the Chinese provinces
Burman empire, in which case a
r supply will be indispensably ne-
y.

certain great hopes, that the re-
of the mission will reach you in
nd shall therefore say very little
subject. We heard yesterday the
holy intelligence, that Mrs.
, of Digah, was dead. Brother
, with whom we affectionately
shire, being unwell, was gone to
for advice, and had not returned
the event happened. At Benares,
r Smith is successful. He has bap-
a Brahman, and hopes, very short-
baptise three more enquirers. At
, this year, brother W. Carey has
ed four; and in Bheerbhoom,
Mr. Hart is now stationed, to su-
and schools, three more. The Ben-
schools prosper,—no less than
children were under instruction, at
ose of the year, in schools superin-
d by the brethren, and 5000 more
ools, supported by Government,
the Church Missionary Society.
machinery is in operation to de-
stroy the outward obstacles to the spread of the gospel; but we want, too, those influences of the Spirit of God, which shall effectually convince "the world of sin," and incline them heartily to embrace the Saviour, as the only "hope set before them."

As to myself, I have abundance of employment, and that of the most useful kind. Alas! that it is so often engaged in with so little desire after the divine approbation, and concern for the divine glory. I can claim no merit for coming here. I hope to be kindly treated, and to have food and raiment, with an employment more agreeable to that desire of being useful, which God in mercy had given me. I have found them all. Freed from embarrassment in temporal affairs, with a snug habitation and affectionate wife, surrounded by, and engaged with, the most devoted of men, in the best of causes. What sacrifices have I made? I recollect the privations with which those who preceded me had to struggle, and trace in them the operations of that simple love to the Saviour's cause, of which I have given no pledge. Pray for me, that I may possess the spirit of a missionary and a martyr.

I am advancing, though not rapidly, in the knowledge of Bengalee, which I very much like, and in which I hope, ere long, to talk to the Hindoos, with fluency, of the holy Saviour.

Brother Judson is, we understand, gone to Chittagong, to obtain a Mug Christian as an itinerant. He will be grieved to find poor De Bruyn in the silent tomb. Mr. Ward intends, next month, to take a tour to visit the different stations, and ascertain their wants and prospects. He will, probably, be absent two months. We anticipate much good as likely to result from his visit.

Your truly and affectionate friend,
W. H. PEARCE.

P. S. I hope this will reach you, by the annual meeting in London, in June.

BAPTIST IRISH SOCIETY.

This Society held its Annual Meeting on Friday morning, the 26th inst. at the City of London Tavern, at 7 o'clock. Mr. Butterworth being prevented from being present, the chair was taken by Mr. William Burls, the treasurer, and an interesting Report read by the secretary, Mr. Ivimey. From this it appeared, that the number of schools had been more than doubled since the last Anniversary—they now amount to 65, and contain 3680 children. Fifty-seven of

these have been lately established, at the small expense of £8 per annum; the other eight being provided by resident gentlemen, who recommend the master, and inspect the schools. There are four readers of the Irish scriptures, and five itinerant preachers, The affairs of the society are very encouraging; and the funds have been so liberally supplied, that there is enough in hand to meet the expenses of the current quarter. The annual expenditure is about £1200. The serious and animated, and, in some instances, eloquent speeches, which were delivered, cannot now be given, but may be expected through the medium of the Philanthropic Gazette of next week. The speakers were, Messrs. Winterbotham, Ballintine, Bowles (Independent minister of Edmonton), Wilkinson, Saffery, Dr. Newman, Pritchard, Anderson, Finch, Saunders, and Cox. Mr. M'Carthy, one of the itinerants from Ireland, and Mr. Dobney, who has lately returned from *visiting* and *inspecting* the schools, related many pleasing anecdotes of the good that had been communicated to Ireland, through the exertions of the institution.

It was suggested to the consideration of tradesmen, both in England and in Ireland, whether it was not a desirable and practicable measure to establish a manufactory of hosiery in the province of Connaught, for the employment of the children now receiving instruction in the schools of the Baptist and Hibernian Societies: the cheapness of provisions, and the destitute state of the inhabitants for want of employment, rendered such a measure extremely important. Indeed, affectionate solicitude for the welfare of our *fellow-countrymen* in Ireland, mingled with expressions of deep regret, that she had been suffered to sink so low in the scale of nations since her connection with England, were the burden of all that was said on this memorable occasion. The meeting was begun by singing the 117th Psalm, "From all that dwell below the skies," &c. Mr. Pilkington implored the divine blessing: and instead of its concluding, as usual in such meetings, with thanks to the Chairman for his excellent conduct in the chair, &c. it ended by ascribing "Praise to God from whom all blessings flow," both of a temporal and spiritual kind.

It is truly gratifying to find, that the interest which has been excited among the churches in our denomination, by these Annual Meetings, has, by no means, diminished. The present year *has witnessed* congregations as large, as *devotional*, and as liberal as on former occasions of this kind. We understand, that about £500 were collected for the different institutions. The Baptists are under great obligations to the Christian brethren of other denominations, for the affection they have shewn towards them by lending their places of worship for these services: but is it not a little extraordinary, that a denomination of 600 churches in England and Wales, and upwards of 30 of these in London, should have no place of worship of its own in the metropolis of the British empire, sufficiently large to contain those who wish to attend an Annual Missionary Prayer Meeting? Paul would, probably, have said, "*Shall I praise you for these things? I praise you not!*" We hope the time will yet arrive, when the Baptists will not be compelled to apply for the use of the chapels of others: but, till then, we trust, they will still be as affectionately accommodated as they have hitherto been.

DUTCH BAPTISTS.

Extract of a Letter from the Rev. T. Roberts of Bristol, to Mr. Ivimey.

Hague, Holland, June, 1818.

My dear sir,

I preached in Rotterdam twice, on the Lord's day, in the Scotch church which Mr. Angus procured for me, by introducing me to the clergyman. The congregations were small, but very attentive. I have made particular inquiries concerning our denomination in this country. I am perfectly astonished at the indifference of the English Baptists to this body of people—they are upwards of 30,000 in number, very rich, and powerful; their ministers very learned, of various sentiments—some evangelical, others sadly degenerated. I have no doubt but much good might be done, at a little expense, if our denomination would exert themselves. I feel persuaded, that, by prudent management, under a divine blessing, this immense body of Dutch Baptists might be brought into the field of missionary exertions; might again have the ordinance of baptism restored to its original purity, and eventually, be evangelised to the profession of the truth, as it is in Jesus.

Remember me affectionately to the committee. I remain, my dear friend,

Yours, very sincerely,

T. ROBERTS

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THE

Baptist Magazine.

AUGUST, 1818.

MEMOIR OF THE REV. EDWARD STENNETT.

EDWARD STENNETT was pastor of a Sabbatarian Baptist church, at Wallingford, Berks, in 1686; how much earlier we have not been able to ascertain. The following account is extracted from the life of his son Joseph, prefixed to his works:—

"The part Mr. Edward Stennett took in the civil wars, being on the side of the parliament, exposed him to the neglect of his relations, and afterwards to many difficulties. He was a faithful and laborious minister, but his dissent from the established church, depriving him of the means whereby to maintain his family, which was large, he applied himself to the study of physic; by the practice of which, he was enabled to bring up his children, and to give them a good education, notwithstanding he bore a considerable share of the persecutions which the Dissenters underwent at that time. While I speak of his sufferings, it may not be amiss to preserve an account of one very extraordinary deliverance he met with, and which I have heard his son relate in the following manner:—

"He dwelt in the castle, at Wallingford, a place where no warrant could make a forcible entrance, but that of a Lord Chief Justice; and the house is so situated, that assemblies could meet, and every part of religious worship be exercised in it, without any danger of a legal conviction, unless informers were admitted, which care was taken to prevent; so that for a long time he kept a constant and undisturbed meeting in his hall. A gentleman who was in the commission of the peace, and his very near neighbour, being highly incensed at an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries admitted into the house, in order to a conviction, in the rage of disappointment, resolved, together with a neighbouring clergyman, to do it by subornation of witnesses. They accordingly hired some persons fit for their purpose, to swear they had been at those assemblies, and heard praying and preaching there, though they had never been in the house on those occasions. The clergyman's conduct in this affair was the more censured, because he had professed a great esteem for Mr. Stennett, and was under considerable obligations to him, having often had his assistance, in the way of his profession, as a physician for his family, without

any reward, Mr. Stennett, finding an indictment was laid against him, on the Conventicle Act, founded on the oaths of several witnesses, and being well assured that nothing but perjury could support it, was resolved to traverse it, and accordingly did so. The assizes were held at Newbury; and when the time drew near, there was great triumph in the success which these gentlemen proposed to themselves; when on a sudden the scene was changed; news came to the justice, that his son, whom he had lately placed at Oxford, was gone off with a player; the concern whereof, and the riding in search of him, prevented his attendance in the court. The clergyman, a few days before the assizes, boasted much of the service which would be done to the church and neighbourhood by this prosecution, and of his own determination to be at Newbury to carry it on; but to the surprise of many, his design was frustrated by sudden death! One of the witnesses, who lived at Cromish, was also prevented by being seized with a violent and sad disease, of which he died. Another of them fell down and broke his leg, and so was hindered. In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing; he was a gardener, who had been frequently employed by Mr. Stennett, as day-labourer, but never lodged in his house, nor was admitted to the religious assemblies held there. They thought to make him, as he was a servant to the family, a very material evidence, and kept him in liquor for several days for that purpose. But coming to his reason, just as the assizes drew on, he went about the town exclaiming against himself for his ingratitude and perjury, as well as against those who had employed him, and absolutely refused to go; so that when Mr. Stennett came to Newbury, neither prosecutor, nor witness, appearing against him, he was, of course, dismissed. His wife was Mrs. Mary Quelch, whose parents were of good repute in the city of Oxford. By her he had several sons, and one daughter. His eldest son, Jehudah, afterwards an eminent physician at Henley-upon-Thames, wrote an Hebrew Grammar, at nineteen years of age, which was printed, and well received by the public. Another son, Benjamin, was a valuable and useful minister, but died young. His daughter, chiefly by the instructions of her brother Joseph, acquired such skill in the Greek and Hebrew languages, as to consult the scriptures in their originals, with ease and pleasure. She was an excellent woman, and was married to a worthy gentleman, Mr. William Merton, of Knaphill, in the county of Bucks."

From the church-book of the celebrated Francis Bampfield, of London, we find that Mr. Jehudah Stennett resided in London, in the year 1686, and was one of the members of the church, at Pinner's Hall. Mr. Joseph Stennett joined it soon after. A memoir of this celebrated man will appear in our next number.

Mr. Edward Stennett and his wife died at Wallingford, and the following epitaph, written by their son Joseph, is inscribed on the tomb erected for them:—

"Here lies an holy and an happy pair;
As once in grace, they now in glory shine:
They dar'd to suffer, but they fear'd to sin;
And meekly bore the cross, the crown to win:
So liv'd, as not to be afraid to die;
So dy'd, as heirs of immortality.
Reader, attend: though dead, they speak to thee;
Tread the same path, that same thine end shall be."

ON CHRISTIAN FORGIVENESS.

THE nature of Christian forgiveness is a subject of the highest importance. Life or death, heaven or hell, are attached to the exercise or the neglect of it. Though the pardoning love of God, through the Lord Jesus Christ, is the only *source* of a sinner's salvation, yet the forgiveness which we are required to exercise towards each other, is explicitly stated to be a *term* of that salvation. "If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

In a brief discussion of this interesting subject, three questions present themselves for our consideration:—What is Christian forgiveness?—What are its pre-requisites?—and, In what manner, and to what extent, is it to be exercised?

I. WHAT IS CHRISTIAN FORGIVENESS? *Forgiveness* is an exercise of benevolence towards an offender, wherein the punishment strictly applicable to his crime is remitted: in order to constitute it *Christian* forgiveness, the motives inducing its performance must be drawn from the forgiving love of God, as communicated through Jesus Christ. "Be ye kind one to another, forgiving one another, even as God, for Christ's sake, hath forgiven you."

It does not appear certain, however, that the forgiveness which "belongeth to God," is to be considered as *an exact pattern* of that forgiveness which we are called upon to exercise towards each other; or, that similar accompaniments and consequences attend them both. It may not be unprofitable to notice, in this place, those circumstances of *disagreement* which exist between *Divine* and *Christian* forgiveness.

1. Divine forgiveness is *sovereign*. "He hath mercy *on whom he will* have mercy." On the contrary, we are *commanded* to forgive, under a penalty of receiving "judgment without mercy." And our obligation is as *universal* as it is peremptory: "If *any one* have a quarrel against *any*."

2. Divine forgiveness is *the spontaneous effusion of love to man*. "God so loved *the world* that he sent his only-begotten Son," &c. The essential happiness of God would not have been disturbed, had man been consigned to merited perdition; nor is the communication of pardon beneficial to any but the unworthy objects of it. On the contrary, while Christian forgiveness is our duty, it is also *highly advantageous to ourselves*. Its exercise is a *luxury*, which none but those who feel it can appreciate. "It is a man's *glory* to pass over a transgression" *Present peace of mind* and *Divine forgiveness* are its inseparable attendants. "The merciful man doth good *to his own soul*." Hence it is evident, *self-interest*, though not the ruling motive of a Christian, in the exercise of this grace, is essentially promoted by it.

3. Divine forgiveness is *invariably accompanied by reconciliation, and a restoration to former friendship*. It is the prerogative of Deity to change the heart, to convert the adversary to a friend, the sinner to a saint. God is not

described as being reconciled to man, but as reconciling man to himself. (Rom. v. 10. 2 Cor. v. 18.) This, however, is not in our power; and cases requiring our forgiveness will occur, wherein reconciliation would be totally *impracticable*. For example:—Two friends gradually, though almost imperceptibly, lose their esteem for each other. Circumstances occur, which eventually occasion an entire separation. Thus situated, one openly abuses the other. On reflection, he is grieved for what he has done; and (though not, as formerly, on terms of friendship, neither *can* be, owing to other circumstances,) thinks it his duty to acknowledge his offence, and to express his sorrow on account of it. On this acknowledgment, forgiveness ought to be exercised; yet no one will plead, that, in order to constitute it genuine forgiveness, it must be accompanied with reconciliation.

Again: As, in some cases requiring forgiveness, reconciliation would be impracticable; so, in others, a restoration to former friendship would be equally *unsafe*. *Treachery*, for instance, especially if repeated, renders it necessary for the injured party to stand aloof. Forgiveness must certainly be exercised with reference to the particular offence which is acknowledged and deplored; but we are not required, after the discovery of repeated instances of treachery, or, indeed, of a single instance, to renew former familiarity: this would be nothing less than to re-admit into our bosoms one who had betrayed the most sacred trust; one who could give no security that, at some future period, when the first strong feelings of compunction had subsided, and another opportunity presented itself, he should not repeat the offence. The rejection of such a proposal as this, would be fully compatible with the exercise of Christian forgiveness. It would resemble the conduct of a judicious bystander, who would naturally and justly reason, "If this man is capable of betraying his friend, I will not be his friend." And it would be preposterous to require more confidence and familiarity (which are included in reconciliation) from one whose friendship had been abused, than from an indifferent and uninjured person. We ought rather to profit by experience, and, while we must not withhold our forgiveness, cautiously *avoid* the pit into which we have fallen. This is a maxim of prudence, inculcated by the wisest of men: "He that goeth about as a tale-bearer, revealeth secrets: *therefore meddle not* with him that flattereth with his lips."

If these remarks are correct, it will follow, that Christian forgiveness is a remission of punishment due to an offence, including, where it is practicable and safe, a renewal of former friendship between the offender and the party against whom the offence has been committed.

These observations, while they prove our obligation to exercise Christian forgiveness towards those who have offended us, are also calculated, it is hoped, to console the minds of many conscientious Christians, who, because they cannot at all times feel at liberty to renew former familiarity, are fearful lest they should be defective in the exercise of that important grace; but who, nevertheless, could they ascertain that forgiveness and reconciliation were distinct graces,

could, with holy confidence, appeal to the Searcher of hearts, "Lord, thou knowest all things: thou knowest that I forgive!"

It may be necessary, however, to observe, that though forgiveness and reconciliation are distinct graces, yet they are not *so* distinct, but that the latter may, in many cases, and in some instances *must*, accompany the former. Like two amiable sisters, they *generally* go hand in hand, and he who entertains one, loves the other: but they are not inseparable.

Having stated my ideas on the nature of Christian forgiveness, I proceed to inquire,

II. WHAT IS REQUIRED FROM THE OFFENDER BEFORE FORGIVENESS CAN BE CONSISTENTLY COMMUNICATED TO HIM?

It may be remarked, generally, that this will materially depend upon the degree of turpitude attached to the offence, or the peculiar circumstances attending it. Our code of laws justly suppose different degrees of guilt to exist in *accidentally* killing a man, and *murder*. And, in contemplating offences between men, we are not to look so much at the effect, as the *intention*. Some offences may be committed *inadvertently*, others *designedly*: some may be the effect of *folly* and *indiscretion*, others of *malice*: some, through an unforeseen failure, may have existed only in intention, and, consequently, produced *no actual injury*; while others, having been acted out, have produced consequences *irreparable*. It requires no very great penetration to perceive, that the requisitions previously to the communication of forgiveness must, in each of these cases, be different. As, however, it would be a difficult task to enumerate every offence, or, indeed, every kind of offence, daily occurring between man and man, so it must be equally difficult to assign to every species of offence its appropriate treatment.* But it may be remarked,

1. It is necessary that the offender exercise *repentance*. The exhortation of Peter to Simon Magus, proves the necessity of repentance before the communication of *Divine* forgiveness. "*Repent*," says he, "and pray God, if, perhaps, the thought of thine heart may be forgiven thee." This is also applicable to *Christian* forgiveness. Our Lord says, "If thy brother trespass against *thee*, rebuke him; and *if he repent*, forgive him." At the same time, as we cannot penetrate the heart, we must be satisfied with a *profession* of repentance, unless circumstances clearly evince it to be insincere.

2. It is necessary, and naturally arises out of repentance, that the offence be *acknowledged*. If men refuse to acknowledge their faults, it would be preposterous in them to profess their repentance. We are informed in the page of inspiration, "He that *covereth* his sin shall not prosper." "I *acknowledged* my sin unto thee," says David, "and mine iniquity have I *not hid*. I said, I will *confess* my transgressions, and thou forgavest the iniquity of my sin." And this is applicable to the offences between men; since without it there can be no evidence of repentance,

* Doubtless there are offences hourly occurring, either through inadvertence or inattention, to which no importance can be attached. These cannot be included in this inquiry; and, for the most part, ought to be *passed by*, without any formality, or, at most, with an intimation that they were not unobserved.

and, consequently, no claim to forgiveness.* The acknowledgment here intended, must *exclude all reserves*, or even attempts to *palliate* or *extenuate* the fault. A *frank* acknowledgment is absolutely necessary to prove our repentance. DUPLEX had long accustomed himself to betray the confidence reposed in him, supplying any deficiency of materials from the repository of his own malevolence. At length, a discovery threatened a complete exposure of his character. He denied — hesitated — extenuated — blundered an acknowledgment — retracted — confessed partially — recriminated — apologized — and, at length, through dint of threatening, acknowledged all that had been discovered, and hoped he should not be exposed. INGENUOUS had also committed a great sin against God and man, though not very extensive in its consequences. It burdened his mind—it was insupportable. At length, with a heart ready to burst, he frankly acknowledged what, in all probability, would never have been discovered; evinced genuine contrition, and implored the forgiveness he scarcly presumed to expect. The reader will easily determine which acknowledgment was expressive of repentance.

3. In order to constitute our repentance genuine, it must be accompanied by a determination to *abandon* the offensive conduct. The gracious declarations of Jehovah are accompanied with this condition, "If my people shall *turn from* their wicked ways, then will I hear from heaven, and forgive their sin." "Let the wicked *forsake* his way, and the unrighteous man his thoughts," &c. "Whoso confesseth and *forsaketh* his sins shall find mercy." And though no man can guarantee, that at some future period he shall not be guilty of a repetition of the offence, it is but just that he should manifest, at least, an *intention to forsake* what is offensive, otherwise he is again deficient in evidence of his repentance.

4. In cases where it is applicable and practicable, *restitution* ought to be made. By this was the sincerity of Zacchæus's conversion manifested: he restored four-fold.

5. In cases where *character* is injured, it is required that the offender *counteract* the evil. Unless he is willing to *contradict* the slander he has uttered, however painful it may be, he has yet to prove the sincerity of his repentance, and his reluctance would justify the suspicion, that his apparent compunction is merely on account of consequences.

To some these will be *hard sayings*, especially as the terms of *human* forgiveness. They would have no objection to confess to *God*; but they cannot see the fitness of *stooping* and *cringing* to *men*, perhaps no better than themselves. They cannot endure that *so much* should be made of *a few* rash words, of *no consequence* whatever. No, indeed, they cannot see so much *harm* in what they have done; and if it was not *exactly* the thing, *allowances* ought to be made—no one is *infallible!* Thus it is that thousands manifest that they have not a single feeling of contrition *for what they have done*. Who does not perceive, that in

* "*Claim* to forgiveness." This expression is used merely with reference to *human* forgiveness; as it is not to be imagined, that the most sincere and complete repentance constitutes for a sinner any *claim* upon *Divine* forgiveness.

all this there is not the least approach to any thing like genuine repentance?

But a serious and candid reader may also here be disposed to ask, 'And *is* all this required before we ought to exercise forgiveness? *Must* we restrain our feelings of pity and affection? *Must* we appear resentful and so tenacious of injury, as to retain a sense of it in all our future dealings towards the offender? Or ought we not rather to remember who hath said, "Vengeance is *mine*, and *I* will repay?"'

To this amiable and plausible protest it is replied: There are duties which we owe to our enemies—we are commanded to *love* them, but we are not commanded to *forgive* an offence *unrepented* and *unacknowledged*. Doubtless we ought, *even previously to any confession*, to cherish *pity*, and a disposition to exercise *kindness* towards the offender. We ought to *pray* for him, that he may receive *Divine* forgiveness; and we ought to remove every impediment to a frank acknowledgment of his offence; especially if we perceive symptoms of a returning mind, we ought to encourage them, to meet them, to make it manifest that we stand ready to forgive. But all this is not forgiveness. To exercise forgiveness of *injuries unlamented*, is to abandon justice and sanction crime. Mercy is an amiable feeling; but mercy at the expense of justice, is no longer mercy, but sinful connivance.

"*If* he repent, *forgive* him," is, however, a command emanating from the highest authority, the neglect of which involves the most tremendous consequences. It remains, therefore, now to inquire,

III. IN WHAT MANNER, AND TO WHAT EXTENT, IS THIS FORGIVENESS TO BE EXERCISED? To which it is replied,

1. *Instantaneously*. The Father of mercies is represented as *waiting* to be gracious, as *ready* to *forgive*. In like manner, we should manifest that we *stood prepared*, with the blessing in our hand, as it were, which we were anxious to communicate, and impatient of every delay. Upon repentance, forgiveness is our *instant* duty: there must be no hesitation, no intervening considerations. Repentance and forgiveness, though the duties of different individuals, are intimately and invariably united in the word of God; and "what God has joined together, let no man put asunder," *even for a moment*.

2. It must be communicated *cheerfully*. "He that showeth mercy, let him do it *with cheerfulness*." Forgiveness is a duty, but it must not be communicated *merely* as a duty. We must show that we esteem it a *privilege*—a *luxury*. "Forgiving iniquity, transgression, and sin," is the grand characteristic of Jehovah. Let us, then, by the cheerfulness with which we exercise this grace, show that it constitutes a prominent feature in our characters; that instead of an awkward, uneasy, unusual act, it is that without which we cannot feel *happy*.

3. It must be exercised *fully* and *universally*. The magnitude of the offence must not be any obstacle. The greatest offence against us will not bear a comparison with the least of our sins against God. Yet he hath said, "Though your sins be as *scarlet*, they shall be *white as snow*; though they be red like crimson,

they shall be as *wool.*" Jehovah is represented as *rich* in mercy, and *plenteous* in redemption. And our forgiveness should be *full, without any reserves.*

4. Our forgiveness must be *final.* To adopt a common adage, we must forgive and *forget.* Respecting his people, the Lord says, "I will forgive their iniquity, *and their sins will I remember no more.*" A recurrence to past offences, indicates that we have never yet fully forgiven them. Genuine forgiveness includes a *blotting-out,* an *erasure,* an *entire cancel,*—that shall preclude a re-appearance at any future time, when some new offence presents itself to our notice.

5. Our forgiveness must be exercised *frequently.* "To the Lord our God belong *mercies* and *forgivenesses.*" He is represented not only as forgiving, but as *multiplying pardons.** Indeed, were it not so, what would become of *us?* Shall we then be weary in this good work? Shall we, who have received ten thousand pardons, refuse to forgive the comparatively few offences that are committed against us? Our Lord said to his disciples, "If thy brother trespass against thee *seven times in a day,* and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until *seventy times seven.*"

The parable of the unforgiving servant, who had received mercy, is very striking, and will form an appropriate conclusion to these remarks. "His Lord called him, and said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. *So likewise* (adds the compassionate Saviour to the disciples) *shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses.*"

Christian readers! We have all sinned, and have each need daily and hourly to cry, "God, be merciful to me, a sinner!" Well: through Christ, mercy can be communicated: he is the source of communication; but do not forget the *condition.* "Blessed are the merciful; *for they shall obtain mercy.*"

PETER.

* This, the writer is informed, is a *correct translation* of Isaiah, lv. 7.

DIRECTIONS
FOR
READING THE SCRIPTURES
WITH PROFIT,

Of all the books which have engaged the attention of the human mind, there is no point of view in which the Bible is not pre-eminent. If we understand its doctrines, exemplify its precepts, and find spiritual enjoyment in reading it, we shall adore its author for condescending to give such a revelation to fallen man, and causing it to be translated into our native language, and circulated throughout our happy land.

In the days of Henry V. it was

enacted, "that whosoever they were, that should read the scripture in the mother tongue, they should forfeit land, cattle, life, and goods, from their heirs for ever, and be condemned as hereics to religion, enemies to the crown, and arrant traitors to the and." A glorious revolution has aken place since that period; and we have reason to believe the ime not far distant, when every people upon earth shall read in heir own language the wonderful works of God. The generality of their expressions form no objection against the scriptures themselves, for how could every man's case have a particular revelation? We ought wisely to consider how far their cautions, instructions, and promises, are applicable to our individual cases. God has dealt with us as we deal with our children: in things of inconsiderable importance, we give them general directions; but those, upon the knowledge of which their happiness depends, we endeavour to impress deeply on their minds, by frequent repetition. In the Word of God, things of minor importance are so connected with what is of greater, as to form a beautiful and useful *whole:* yet truths, a knowledge of which is inseparable from our present and future felicity, sometimes occur repeatedly in the same chapter. Happy are they, who, by Divine grace, possess a sincere desire to be instructed by them, and who submit their sentiments and practice to the control only of their influence.

We intend, in this paper, to give our readers a few directions for reading the sacred oracles with advantage; which, properly followed, under the blessing of heaven, will put them in possession of the pearl of great price, which the Bible contains.

1. Always remembering that the scriptures are the words of God, let that reverence and esteem be cultivated for them which their high authority and excellence demand. Without the sacred volume, darkness and uncertainty would fill our minds in reference to a future state. Without light to our feet, or lamp to our path, we should stumble on the obscure mountains of ancient heathenism; but from the Bible, a child may, in a few hours, learn more of a future state, than ancient philosophy ascertained without it in thousands of years. We can never be sufficiently thankful, that God, in various ways, and with gradually increasing clearness, continued to reveal eternal things, till at length life and immortality were fully made known by the gospel, and the message of salvation from sin and misery was sent by Him, whose dignity gives importance to his injunctions, and certainty to his promises. To read the scriptures therefore with inattention, must be highly offensive to him. Many, into whose hands they come, scarcely ever meditate on their interesting contents, but satisfy themselves with that, as a service to God, which only increases their guilt; and hence, instead of being benefitted by the reading of the scriptures, these only prove to them a savour of death unto death. The man of piety, however, while he reveres the authority of the sacred volume, and esteems its contents better than thousands of gold and silver, feels that it instructs him in what belongs to his everlasting peace. He finds himself full of darkness, and the world full of contradic-

tions: but from the Bible, light and truth break forth, whose cheering beams shine on the wilderness, and turn it into a fruitful field. Here we learn the character of God, and the nature of his law; that we have transgressed from the womb, and that infinite love hath provided a Saviour for the guilty, able to save, to the uttermost, all that come unto God, by him. The cross of Christ is discovered, in which the perfections of the Deity harmonize, mercy and truth meet together, righteousness and peace embrace each other, the dreadful malignity of sin is depicted, the worth of the soul displayed, the vanity of the world, and the exceeding riches of divine grace, are illustrated. Beholding the "Lamb of God, who taketh away the sin of the world," and possessing eternal life through him, afford more joy than the increase of corn and wine can possibly excite; discerning the glory and grandeur of the gospel, we say with David, "O how I love thy law! it is my meditation all the day!" The man who thus knows the value of the Bible, esteems it as the best article of furniture in his house, and if put to his choice, would rather be deprived of all his goods and chattels, than part with that. Learn, readers, if you would gain improvement from this book, to revere its authority as divine, and its communications as more valuable than all that earth contains.

2. In reading the scriptures, never lose sight of the ends they were designed to answer. "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope." The Old Testament was intended by the Holy Spirit to administer comfort to the saints of the former dispensation, and to give support to the first Christians under their trials and afflictions for Christ's sake; it should answer similar purposes to us, that our faith being strengthened by the illustration and confirmation of the New Testament, we might have hope full of immortality and eternal life: yet the light of the former economy was in comparison of the present, only as the rays of the moon to the mid-day's sun. Revelation is now completed, "that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name." The benevolence which runs through the sacred writings, properly considered, will endear them to our minds, and incline us to read them with more than ordinary interest. On the contrary, if this be lost sight of, our reading will be a mere matter of course, and these lively oracles will produce in us no good effect. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." If this be your case, your condition is far worse than the heathen, to whom the glad tidings of salvation were never sent. While, therefore, you rejoice that the providence of God hath placed you in a land of Bibles, rejoice with trembling, lest you be found among those, who, for the abuse of so distinguished a privilege, will be plunged into everlasting misery. The positions of human authors you may doubt; their conclusions you may question; and their reasonings you may, if you please, reject, without

dangerous consequences; but the Word of God demands your full belief and obedience. If you reject it, you have nothing left that can do you any good, no refuge in the storms of life, nor source of happiness in the hour of death. "He that believeth not shall be damned." Let us intreat you to read the holy scriptures, as one who considers them able to make him "wise unto salvation, by faith, which is in Christ Jesus," and as intended by their Divine Author for that very purpose.

3. Read the Word of God frequently, and by no means suffer your minds to be diverted from a constant attention to it. You will meet with temptations to neglect it, particularly if you are placed in business, which requires persevering diligence. If Satan cannot prevail with you entirely to omit this duty, he will try to persuade you to read but little, and to drive that little into a corner. When you are weary in body, and when your spirits are exhausted, by application to the world, he will permit you to hurry through a short chapter, or a *shorter psalm*, to quiet your consciences. But you must guard against this, by redeeming time, for the perusal of the sacred volume, for deliberation on what you have read, and for prayer, that a divine blessing may attend you in reading the scriptures. If you are not exposed to the continual run of business, other temptations will be tried to prevent your attention to the Word of God. The dulness and stupidity of your minds, will sometimes be such as to induce you to say, "Of what avail is it that I study the Bible; I have often read it to no purpose; I am so insensible as to understand nothing." Such ideas may arise partly from the state of your animal spirits, and partly from the influence the enemy of your souls has obtained over you, they require that you should rouse yourself to activity. Perhaps you can call to your recollection seasons of similar distress, from which you have been delivered by the blessing of God, applying some promise of his word to your minds; let such recollections have their proper influence. When, by sinning against God, you have brought darkness over your souls, it will be difficult for you to read what brings condemnation to your consciences, and you will be strongly tempted to forbear this exercise, especially in private. The longer this temptation is effectual, the more palpable will be your darkness, and heavier your distress. "Take with you words, and turn to the Lord, say unto him, take away all iniquity and receive us graciously, so will we render the calves of our lips."

It is not an uncommon thing for Satan to assault the people of God, by telling them that the scriptures are a "cunningly devised fable;" that to read them, persuaded they are divinely inspired, is the greatest weakness. This is a trying temptation, but genuine faith will overcome it. "He that believeth hath the witness in himself." What he has experienced he knows is of God, and finding the counterpart of his own feelings in the sacred writings, he can no more be argued out of their inspiration than of his own existence. When thus attacked, let the believer remember what God has wrought in him, and hold fast the word of truth. This "sword of the Spirit" must eventually overcome the adversary.

4. Never forget to accompany

your reading with prayer, for the teachings of the Divine Spirit of promise. David was not unacquainted with the contents of the Bible, and had experienced the effects they produced when he wrote the 119th Psalm; yet in the 18th verse he prays, "Open thou mine eyes that I may behold wondrous things out of thy law." The scripture is not to be understood by a careless survey; it must be a *search*, a humble, diligent, sincere, and persevering enquiry, attended by the blessing of God, or nothing can be understood to purpose. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." Past light will not do for future guidance; you must be continually looking to him who makes his word a lamp to guide to a city of habitation. It is not always necessary, on this occasion, to go into your closet, or to fall upon your knees; an ejaculatory petition offered to God, when you peruse his word, may be of great use to bring light into your mind. If you feel your ignorance, your need of perpetual instruction, and come to the fountain of knowledge with godly sincerity, it will not be in vain. "A very extraordinary thing," said one, "if I, who have read the Bible over and over in the original languages, have written criticisms and comments upon it,—a very extraordinary thing, that I should not be able to discover that meaning in the scriptures, which is said to be so plain, that '*a way-faring man, though a fool, shall not err in discovering.*'" And so it is extraordinary till we open this Bible, and then we see the fact explained. "The man who approaches the Word of God, in his own wisdom, shall not find what the fool shall discover, under the teaching of Divine wisdom." (Cecil's Works, vol. iii. p. 483.) One reason why Christians do not understand the truth, as it is in Jesus, with greater clearness, and enjoy more comfort from it, is a secret dependance on their own wisdom; they do not sufficiently consider the native blindness of the mind, and the *absolute necessity of divine illumination*. God hath said, "them that honour me, I will honour;" from which maxim he never departs; you must, therefore, honour him by seeking his assistance, in understanding his word, and he will honour you by "enlightening the eyes of your understanding, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power?"

Denham. G.

HISTORY

OF THE

BAPTIST CHURCH

AT

ALCESTER,

WARWICKSHIRE.

We regret that the earliest records of this church seem to be lost; but, amongst its law papers, is a transaction relative to the ground on which the present meeting-house stands, bearing date 1640, in the 16th year of Charles I.; at which time, it is evident, that a Baptist church ex-

ted at Alcester. One of the embers living in 1712, was bap-ted at Alcester, as early as 1655, id stands at the head of a list, ken in the former year, as the dest member.

About that time, seven of the in-nd Baptist churches "agreed to old fellowship together, for their utual comfort and edification;" id after agreeing on certain ar-cles of faith, as their bond of nion, which were sent to each hurch for approbation, their first eeting was held at *Morton-in-Marsh*, on June 26, 1655. Two ears afterwards, this association as held at Alcester; namely, on ie 15th, 16th, and 17th of Sep-mber, 1657, at which meeting, ie circumstances of the church t Leominster, formed the pre-eding year, were canvassed, it as acknowledged as properly onstituted, and received into the ssociation.

The ministers and officers of he church, at this period, are ntirely unknown; but when the eneral assembly of the Baptist enomination was held in Lon-lon, September, 1689, the church t Alcester sent, as messengers, ohn Willis, their minister, and private brother, John Higgins, whose name appears in the list of nembers, as baptized ten years efore this appointment.

The present church book com-nences in 1712, with a list of nembers, at that time, in the and-writing of the celebrated Bernard Foskett, who was re-eived, by letter, from Mr. Pig-ot's church, London, April 29, 1711, and who probably officiated s pastor, or elder, of the church. The members, in this list, amount o upwards of *one hundred*, mong which are the names of he grandfather, and great grand-ather of the present Dr. Ryland, who were baptized at Alcester; and of John Beddome, received, by letter, from Mr. Keach's church, in London, September 19, 1697. In the same year as the above list, we find that brethren Beddome, Foskett, and John Ryland, sen. were appointed messengers to the association, held at Leominster; and on the following year, 1713, the former two were messengers to the association at Bromsgrove. From the change of hand in the church-book, after this, it should seem that Bernard Foskett, removed about the year 1714.

From the minutes of 1712, we find it was agreed to break bread at Bengworth, and Henley-in-Arden, the two branches of this church, every two months; and, agreed further, to introduce singing of the praises of God, into public worship. The following year, "as a means of keeping up communion with one another, and demonstrating to the world our union and peace;" it was resolved, that once in the year, as many members, at Alcester, as possible, should visit Bengworth and Henley branches, to commune with them at the Lord's Supper; and that there should be annually a general meeting of the whole church, at Alcester, at which its most distant members were expected to attend.

From this time to 1724, the minutes of the church are of a private nature; but on the 30th of May, in this year, four deacons were ordained, by the laying on of the hands of their elders, Mr. Beddome and Mr. How. The following day, Mr. Beddome was dismissed to the church in the Pithay, Bristol, and it seems Mr. How was removed, by some means, soon after; for in 1726, while destitute of a pastor, it was

resolved that Robert Dorsett should be authorized to administer the Lord's Supper to either of the branches as often as required, till they obtained a proper officer for that service.

Soon after this, Mr. John Overbury, received by letter, from Tetbury, Oct. 20, 1729, became pastor of the church at Alcester; and in 1731, brother Belcher was allowed to administer the Supper at Henley. On April 30, 1732, brethren living in and about Evesham, were dismissed to form a separate church, at Bengworth, having Mr. Jacob Mower for their minister. About the same time, the three persons last mentioned, assisted at the formation of the church, in Cannon-street, Birmingham.

After a long and respectable service of the church, Mr. Overbury died at Alcester, May 28, 1764, and lies buried under a stone, in the middle of the meeting-house. In December, 1766, Mr. Thomas Skinner was received into the church, and ordained pastor, September 7, 1768. He remained highly esteemed among them till his death, February 15, 1782. A large marble tablet, in the meeting-house, records his memory and worth. Mr. Benjamin Spencer, a member of the church in Grafton-street, London, then a student at Bristol, was invited to visit Alcester, and was ordained in August, 1785. But soon afterwards, he gradually manifested his having embraced certain sentiments, contrary to those which are believed by this society, to be scriptural. His ministry was therefore no longer acceptable, and a separation took place.

The greater part of the following year, the church was served by Mr. William Pendred; and after that by Mr. J. Biggs, now of Devizes, until March, 1796. In the same month, 1797, Mr. Sprague, of Tiverton, came among this people; but being dissatisfied with the situation, he returned to Tiverton the following November. In March, 1798, Mr. James Smith, minister of the first church at Pershore, came on invitation, and remained as pastor until 1812.

In the spring of 1803, the members of this church living at Henley, were dismissed to form a separate body, and their present pastor, Mr. Stephen Barker, was ordained in the September following.

In the month of August, 1787, a place of worship was opened at Astwood, Worcestershire, about five miles distant, and regularly supplied by the Alcester minister. Mr. Smith residing at Astwood, and finding the labours of both congregations too much for his health, resigned the pastorship of Alcester, in 1812, with a view of presiding over the people in his own neighbourhood. A friendly dismissal was therefore given to the late pastor, and twenty-five members, to form a separate church, in September, 1813. This is the third church that has happily arisen from Alcester, over which Mr. Smith is still their valued and excellent minister.

In consequence of these changes, Joseph Price, a member of Cannon-street, Birmingham, then assisting at Oxford, was invited to Alcester, and ordained pastor, September 15, 1813, (see Baptist Magazine, Vol. VI. p. 85.) Since that time, a large and promising Sunday-school, of nearly 200 children, has occupied the attention of the congregation. Last year, a small piece of ground joining the meeting-house, was

based by voluntary subscrip-
; and this year, two school-
is, opening into the meeting-
e, have been erected, which
ver the double purpose of
ging the place of worship,
affording very comfortable
mmodations for instructing
children, both in public and
ate. The meeting-house was
ened, after this addition, on
9, 1817. "Let thy work
ear unto thy servants, and thy
y unto their children; and
the beauty of the Lord our
be upon us: and establish
the work of our hands upon

HISTORY
OF THE
BAPTIST CHURCH
AT
SHIPLEY.

JOSEPH GAWKRODGER was
tized at Rawden, by the Rev.
athan Brown, 1750; began to
ch in a private house, at the
t, in Windhill, 1752. A Bap-
church was formed in 1758,
hipley, composed of members
n the Baptist church at Raw-
, and persons baptized at
ley.

round was bought and a
pel built at Shipley, October,
8. In this chapel Mr. Gawk-
ger preached till 1767, and
removed to Bridlington.
church did not increase
h during his ministry.

pril 21, 1769. After the
rch here had been destitute
pastor about two years, Mr.
e Collinge was settled here:
Rev. James Hartley, of Ha-
th; William Crabtree, of
dford; John Oulton, of Raw-
; and John Fawcett, of Wainsgate, assisting. Mr. Collinge was originally a member of the Baptist church at Bacup, whose pastor was the Rev. Joseph Piccop. Mr. Collinge abode at Shipley not more than two years —changed his views—became an Independent minister—settled at Kendal, and died there a few years since.

In 1774, the church at Shipley was favoured in Providence to receive Mr. George Haines as its pastor. He was previously a member under the Rev. B. Francis, of Horsley, and dismissed from that church to Shipley, July 10, 1774. He was a man eminent for godly simplicity in his manners, and in all his conduct. It pleased God abundantly to bless his labours—many were added to the Lord—the congregation grew rapidly, and great grace was upon them all. Though this good man has been dead thirty-eight years, his name and memory are still precious to many. After Mr. Haines, Mr. Robert Gaze. Previously to his coming to Shipley, Mr. Gaze was settled at Dunstable, Bedfordshire. He removed from thence to Shipley, in Nov. 1781, and in May, 1782, took the small-pox and died. Mr. Gaze gave every evidence of sterling talent and piety; but "his sun went down while it was yet day." It is believed that he was originally a native of Norwich.

December 22, 1782, the Rev. John Bowser was settled at Shipley: a native of Sunderland. He had been preaching for some time at Sunderland, Whitehaven, and at Bolton, in Lancashire, previous to his removal to Shipley. At his coming, he was necessitated to follow his former business to support his family; the congregation, however, in-

creased, galleries were put up, and some years afterwards a side wall was taken down, and the chapel enlarged to its present size, 13 yards by 14 inside, and galleried on three sides. Mr. Bowser laboured here, with various success, till May, 1812, when he quitted his situation. He still remains an inhabitant of the village, but has not been able to preach for some time.

August 13, 1814, J. Mann, the present pastor at Shipley, removed from Benslem to Shipley. On his taking the oversight of the church, its number was 56; at present, March 30, 1818, its number is 103, although he has had to follow eight members to the grave.

The church at Shipley has, since its formation, sent out three ministers:

Ebenezer Cook, dismissed to the church at Dunstable, July, 1786. Died there.

Miles Oddy, to Haworth, June, 1787. Yet labouring there.

William Wade, to Ogden. Now living at Hull.

Shipley. J. M.

HISTORY
OF THE
BAPTIST CHURCH
AT
BRADFORD.

1751 and 1752.—A number of persons met for divine worship in the house of Elizabeth Frankland, at Maningham, near Bradford. In 1752, this people invited Mr. James Hartley, of Haworth; Mr. Richard Smith, of Wainsgate; and Mr. Henry Lord, of Bacup, to preach to them. Mr. Hartley baptized eight. Some from the church at Rawden united with *the eight* above, and they all moved to Bradford: took a place which had been used as a cock-pit, in 1753.

December 4, 1753, a church was formed at Bradford, consisting of 23 members; the day following, Mr. Crabtree was ordained over them: Messrs. Smith, Hartley, and Lord, assisting. Mr. Crabtree had been a member under Mr. Smith, at Wainsgate, and dismissed thence to Bradford.

1755.—Left the cock-pit, and built a chapel capable of holding 400 or 500 hearers. Ministry very much blessed: 60 joined in two years, and soon grew in number to 130.

1770.—Thirty members were dismissed to Farsley, a village five miles distant from Bradford, and a church formed there.

1782.—A new chapel built, to contain about 700.

1803.—Resigned his charge, after labouring at Bradford more than 50 years.

1805.—The Rev. Wm. Steadman, D.D. settled at Bradford in November; first year of his settlement at Bradford, added by baptism 46 to the church; and between November, 1805, and February, 1818, added 217.

1817.—Enlarged the chapel, to seat 900, and accommodate 300 Sunday-school children.—Cost £1000,—collected it all among themselves within a year.

Sent out to the ministry:

Mr. John Beatson, Hull, 1770; who had previously been among the Independents.

Mr. William Rowe, about the same time. Died at Farsley.

1807.—Mr. John Shepherd. Now at Upton on the Severn.

1810.—Mr. Thomas Wilcocks. Now at Plymouth Dock.

1816.—Mr. William Copley. Now at the Academy.

Shipley. J. M.

Juvenile Department.

VALUABLE DISCOVERIES.

E are commanded to give unto Lord the glory due unto his e, both in the natural and moral l. I propose, in the following , to pay a tribute of veneration e Divine wisdom and goodness od, who has caused the most able discoveries to be made, at ent periods of time, for the be- of mankind; and, no doubt, iately to promote his designs of y to a lost and ignorant world.

MAGNET.

HE Magnet, commonly called mariner's compass, is not amongst least favours of Providence to kind; so great is its use in na- ion.

is probable, that the Chinese acquainted with it many cen- s before the western nations. It less now to attempt to settle the ute between the Venetians and politans, as to the discovery: ormer claim the honour, in Eu- about 1260, and the latter, t 1302; but though so benefi- n its application to the purposes vigation, as to facilitate the in- urse of nations, the most dis- as well as the various islands e ocean, yet this public blessing ted the ruin of Egypt, as a com- ial nation, which, till then, was rand emporium of the East and t; where the merchants of Asia Europe brought their natural manufactured productions; and, arter, accommodated their re- ive countries; but which ceas- be the case after the passage dia, by the Cape of Good Hope, known. How unstable are all n plans and arrangements!

Three centuries before the Christian era, the conquests of Alexander produced a greater revolution in the commercial channels of the world: the successive events which effected it, were the taking of Tyre,—the conquest of Egypt,—the subjugation of India,—and, the discovery of the sea, south of that country

No person of serious and reflecting mind can contemplate the discovery of the Magnet, without admiring and adoring a wise and beneficent Providence; who, in the creation of our globe, has not omitted any thing necessary to the well-being of society; and when the time shall come, that the population of the world shall require more room, the intercourse of the different nations of men will be such, as to exchange the produce of their climes and industry, that a considerable part of the human race will be found living on the sea; which occupying, as it is known to do, two-thirds of the surface of our planet, is sufficiently extensive to accommodate and enrich a large portion of the human race.

PRINTING.

THE next and most valuable discovery, was that of Printing, which began to appear between three and four centuries ago; and which an all-wise Providence caused to come forth, in due time, to be ready to serve the cause of the Reformation. The observation of Dr. Knox, in one of his essays, is too pertinent to be omitted here: "To the art of Printing, it is acknowledged, we owe the Reformation. It has been justly remarked, that if the books of Luther had been multiplied, only by the slow process of the hand writing, they must have been few, and would have been easily suppressed by the combination of wealth and power: but, poured forth in abundance from

the press, they spread over the land with the rapidity of an inundation, which acquires additional force, from the efforts used, to obstruct its progress. He who undertook to prevent the dispersion of the books, once issued from the press, attempted a task no less arduous than the hydra. Resistance was vain, and religion was reformed: and we, who are chiefly interested in this happy revolution, must remember, amid the praises bestowed on Luther, that his endeavours had been ineffectual, unassisted by the invention of Faustus."

Besides, the important services which it has rendered to the arts and sciences, and to every species of useful knowledge, places it in the rank of an ally to the universal diffusion of improvements and happiness; so that, excepting the articles oratory and poetry, the last three centuries have witnessed improvements equal to three thousand years previous.

VACCINATION.

VACCINATION appears to have the next claim on universal admiration. The name of Dr. Jenner will be ranked, by the historian, amongst the greatest friends to humanity; and if a fair estimate could be made of the prevention of misery, and of the saving of human lives, to the end of time, though we could not strictly call him another Noah, the parent of a world, yet perhaps the majority of human beings would be found to have advanced to the full age of man, in consequence of the expulsion or eradication of the small pox.

We are taught, in Holy Writ, to look forward to a state of things so different from what the history of the world presents, that the various inventions, and important discoveries, which have been made in theoretical and practical science, appear to be approaching, in their mutual and dependent operations, to contribute, as far as they go, to the happiness of the world: and as it is probable, that in the latter ages of time, the curse will have been entirely taken off, then universal temperance, health, and longevity of mankind, will usher in the glorious appearing of the Son of God, to consummate the work of redemption in the midst of the paradise above.

EDUCATION OF THE POOR.

FINALLY, the modern invention of the popular Education of the Poor must be regarded as a blessing of the most extensive kind. Seeing that the poor form the great majority of mankind, among whom a melancholy and shocking reign of ignorance has hitherto prevailed, and who, from their poverty and the bad state of political society in the world, generally speaking, misery, servility, and vice, are the deformities of history, from the earliest periods of authentic document. The only radical and legitimate way to make the political institutions and governments of all the nations of the earth good, is to make mankind good. Now, universal education, and equal access to the holy Scriptures, and that which we may fairly expect to accompany such a diffusion of divine knowledge, the gracious effusion of the Spirit of the living God, to render his own word effectual, opens such prospects to our hopes, as have been reserved, by the Providence that rules the world, for our age. These are not the dreams of false philosophy, nor the reveries of superstition or enthusiasm. It is a fact, that we live in a middle state of the world, between the ignorance and wretched state of human society, that is past, and passing away, and the glorious and approaching state of all that is good: the past, we roll up as the parchment of sad, but salutary history; the future, Providence is unrolling to us, partly in the prophecies, and in the moral change which the world is now undergoing: and though we shall not see more than the dawn of this day, yet we will hail its approach; and, when our time of departure is come, leave the world, saying, We die, but God will visit you. AWAKE.

Leighton, Bedfordshire.

THE

ARENTAL AND FILIAL AFFECTION

OF

UINTUS AND HIS SON.

A ROMAN STORY.

AMONG the number of persons were proscribed under the sc- l triumvirate of Rome, were the brated orator Cicero, and his her Quintus. When the news ie proscription was brought to a, they endeavoured to make r escape to Brutus, in Macedon. y travelled together some time, nally condoling their bad for- ; but as their departure had a very precipitate, and they e not furnished with money, and r necessaries for the voyage, it agreed that Cicero should e what haste he could to the side, to secure their passage, Quintus return home to make e ample provision. But, as in t houses, there were as many rmers as domestics, his return immediately known; and the se, of course, filled with soldiers assassins. Quintus concealed self so effectually, that the sol- s could not find him; enraged at r disappointment, they put his to the torture, in order to make discover the place of his father's cealment; but filial affection was of, in the young Roman, against most exquisite torments. An luntary sigh, and sometimes a p groan, was all that could be orted from the generous youth. agonies were increased, but, h amazing fortitude, he still per- ed in the resolution not to betray father. Quintus was not far off; and the reader may imagine better than can be expressed, how the heart of a father must have been affected with the sighs and groans of a son expiring in torture to save his life. He could bear it no longer; but quitting the place of his concealment, he presented himself to the assassins, begging, with a flood of tears, to put him to death, and dismiss the innocent child, whose generous behaviour the triumvirs themselves, if informed of the fact, would judge worthy of the highest approbation and reward. But the inhuman monsters, without being the least affected with the tears of either the father or the son, answered, 'that they both must die; the father, because he was proscribed, and the son, because he had concealed his father.' Then a new contest of tenderness arose, who should die first; but this the assassins soon decided, by beheading them both at the same time."

From this short and affecting story, much may be learned:

When the Divine Spirit does not influence the heart, and the sacred oracles regulate the conduct of man, how covetous, ambitious, false, and savage, he becomes? Reader! fervently pray that the Purifier may live in thy soul, and cease not to study the law of God.

How great are the wisdom and goodness of God, in planting the paternal and filial affections in the human breast! May parents and children cherish and exhibit these generous tempers!

God is the universal Creator, and, through the mediation of Jesus Christ, he adopts believing sinners into his family. Now, if a Roman youth would endure torture and death to express his love to an imperfect, earthly parent, what devotedness to the service and glory of God should not creatures and Christians be willing to manifest?

T. G.

Obituary.

MISS BUCKLEY.

ELIZABETH BUCKLEY was born at Shelton, near Newcastle, in Staffordshire, February 23, 1798. From her earliest years she had a very delicate constitution, but more especially from the age of seven or eight she was severely afflicted with an asthma, which the best medical assistance failed to remove. As she advanced in years, she made many resolutions to serve God; which, but too frequently, were abandoned on a partial recovery from her disorder. On this account, she had afterwards much sorrow, and cast many bitter reproaches on herself during her last affliction, In the early stages of her affliction, her mind was much agitated and distressed; and the tears of holy contrition were frequently observed chasing each other down her pale cheeks. In the month of January, 1817, she caught a violent cold; from this she so far recovered as to be able to leave her room, and walk out a few times: but she soon relapsed, never more to return to health. Her distress of mind, however, in a little time, in a great measure, subsided. Her faith was directed to the Lamb of God; and, as a poor sinner, she sought and obtained mercy. Our adorable Redeemer has said, "Ask, and ye shall receive." He heard the sincere requests of her soul, and granted those happy assurances of his pardoning love, which alone can cheer the dying Christian, and afford those consolations to bereaved friends, which nothing else can bestow. The Rev. Mr. Newland, of the Tabernacle at Hanley, frequently waited on this dying Christian, to speak to her of the things of God, and to offer up prayer on her behalf. On one of these interesting visits, he asked her, "What she wished him to ask of her Lord?" She replied, "That I may depart, and be with Christ, which is far better." Her eldest sister, who was truly endeared to her, by her most tender concern for her welfare, was also frequently employed in reading to her. The last verse of Hymn lxxv. Book ii. Dr. Watts's, was very precious to her:

"Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God."

The fifty-fifth chapter of Isaiah also afforded much support to her mind; but some papers found since her removal will best describe the state of her mind. On one of these papers, without date, she thus writes:—"I am just awoke from a comfortable sleep, and feel myself very much refreshed. I feel better than I have done for some time past. If it be the will of God, may I continue to get better; but 'not my will, but thine be done.' How thankful ought I to be that I am still in the land of the living, that I am still on praying ground! Had I been dealt with as my sins deserve, I should this night have been where hope never comes. O distressing, yet delightful thought! Distressing, to think that I deserve to be lost for ever; and yet delightful, to think that God has been merciful to me, and that there is a Saviour who says, 'He will in no wise cast out him that comes unto him.' Oh! may I be enabled to humble myself in dust and ashes, relying entirely on the merits of a CRUCIFIED REDEEMER! My dear friend B*** has lent me the life of Mrs. Newell; I have read part of it this day. How meanly do I think of myself on reading the life of such a woman! When will the time come for me to put off this earthly tabernacle? May my merciful Father take me to himself, to join that immortal throng who sing praises to God and the Lamb for ever." In a paper, written afterwards, she thus speaks: "O, may

my last affliction make a suitable impression on my mind! May I be enabled to see the hand of God, and with resignation submit to all his will. 'Tis true, I have richly deserved all I endure. How ungrateful have I been to the Father of all mercies, for his great love towards me, when in his infinite mercy and goodness towards me, he raised me from a bed of affliction, and enabled me, in a great measure, to perform the common duties that fell to my lot! Did I then, as a creature dependent on his goodness and grace, fall down upon my knees, and return thanks to my great Preserver, for his unbounded goodness towards me? To my shame I confess, that instead of doing this, I went carelessly about, and never thought of the hand that preserved me, or the infinite goodness which raised me up. How often have I arose in the morning, spent the day in thoughtlessness, and returned in the evening to my rest, without returning thanks to the most high God. I truly returned thanks with my lips, but how far was my heart from thee. Oh! what a vile creature have I been! I have, surely, been worse than any of my neighbours. I sometimes look upon myself with horror, as one not fit to live: even the very kindness of my friends to so unworthy a creature, is a source of grief to me. With what anxiety do my ever-dear father and mother (and they seem more dear to me now than ever,) inquire more times a day than I can enumerate, 'Are you any better?' And shall I say less of my dear sisters? By no means—they are kind to me beyond all my desires." * * *

The paper above seems to be the last Miss Buckley ever wrote. Soon after this, her weakness became extreme, and death rapidly approached. Her resignation to the Divine will was entire, and her longings after the enjoyment of Christ were ardent. At length it pleased God to release her spirit from its confinement in its house of clay, and receive it to himself, on the first day of August, 1817. Her mortal remains were laid in the grave-yard belonging to the tabernacle at Hanley: the Rev. Mr. Newland officiated at her funeral. On the Lord's day following, Mr. Taylor addressed a funeral discourse, from Phil. i. 21, "For me to live is Christ, and to die is gain," to a crowded congregation, in the Baptist meeting-house at Newcastle-under-Line.

Youthful reader! suffer the concerns of your immortal soul to arrest your attention in your early days. God commands you to remember him in the days of your youth. You must die: and you MAY DIE YOUNG! If your hearts are not renewed, if you possess not the grace of God, you are lost for ever. If you fear and love the Lord, if you trust in the Redeemer, and walk in his ways, whether you die young or old, your end will be everlasting peace.

Shipley. J. M.

MARY ANN JELLYMAN.

MRS. MARY ANN JELLYMAN, wife of Mr. Joseph Jellyman, of Downton, died October 9, 1817, aged 31 years.

While, beneath the cypress shade, we mourn the loss of beloved friends, it must yield a kind of melancholy pleasure to trace the excellencies of their character, and those virtues which marked their path while passing through this vale of tears: and may we not hope that the heart thus affected will receive the impress of their virtues. Mrs. Jellyman possessed, in no ordinary degree, the things which are lovely and of good report; the remembrance of which will be long cherished in the minds of her friends, for their own solace and profit. And may they not be spoken of for the benefit of others? I might be content to leave her virtues, to sink silently with her into the tomb, until they appear openly, when her Father and her Judge shall make up his jewels, were it not for the hope that the mention of those amiable graces which adorned her character may excite emulation in the mind.

However highly I might extol her character, she stands still higher in the esteem of all who knew her. In

her mind there seemed a perpetual calm, and her words and actions united in expressing *good will to mankind*. She was benevolent and kind to the poor. How many are now ready to shed a tear at the recollection of her kindness. The favours she bestowed did not come from the ostentatious, or the disdainful hand; but, in the bestowment, conveyed to the heart of the receiver an idea of true disinterested benevolence; and what she gave was rendered of double value by the discretion she manifested in suiting favours to necessities. It was not lavished with a careless hand; but while her hand was moved by kindness, it was directed by prudence. Her own hands ministered to the necessities of others; and, like Dorcas, she was often employed in making garments for the poor.

She was constant in her friendship: it excluded guile, selfishness, and capriciousness. She was a *friend*, and therefore she had *friends;* and, I apprehend, if ever there was sincerity in tears, it was to be found in those shed on her account.

She loved the house of God, and the place where his honour dwells: not forsaking the assembly of the saints, as the manner of some is. It must be admitted, that there was in her an unjustifiable indecision of religious character, (at least with respect to the public profession of it,) but her attendance was constant; she heard the word with fixed attention, frequented prayer-meetings, and was often an humble spectator at the administration of the Lord's supper.

She was patient in affliction, and grateful to the God of her mercies amidst all her sufferings. Very protracted, and very severe was the affliction she endured, (a dropsy,) but, like the pliant reed that yields to every storm, she meekly bowed to her Father's will, and her peace remained unbroken. Under the severest pains, nothing was heard from her lips but the language of gratitude and kindness.

She depended for acceptance with God on the alone merits of the Lord Jesus Christ, committing her soul to him as the author of eternal life, "who is able to save to the uttermost all that come unto God by him."

It appears she had early in life convictions of her lost estate, which never entirely forsook her, but, we trust, led her to a true reliance on the Saviour.

She proved, however, that sin is deceitful, that the world is ensnaring, and that it is not easy work, amidst the fascinating scenes of time, to keep the heart, and walk humbly with God; and the undue influence of earthly objects on the mind she lamented. It remained for her last illness to perfect her religious character: "A death-bed is a detector of the heart." Here she saw and lamented the vanity of worldly enjoyments. Here she saw and felt more of her unworthiness and depravity; and with these views and feelings, she saw more of the preciousness and sufficiency of the Saviour, and dismissed those fears to which she was before subject, and rejoiced in hope of the glory of God.

The following are a few of the sentences which dropped from her lips, at different times, during the period of her long illness.

March 1.—On being asked, whether she felt comfortable in her mind, under her affliction? she said, "Yes, pretty comfortable in general, though at times my mind has been gloomy and dark. I trust I have found affliction profitable—in consequence of it I have been more alone, and freed from interruption, and those things which before too much engaged my attention, and have enjoyed a considerable degree of composure and serenity of mind."

The next day, being rather worse, she said, "Were it not for the encouraging promises of the word, I do not know what I should do in my affliction; but God afflicts for wise ends, and there is every reason why we should be submissive to his will. When we consider our sinfulness, *his strokes are lighter than our sins*, and lighter than what Christ suffered; and it is a great mercy to have peace of mind. When I think of some afflicted in mind, my affliction seems nothing."

March 4.—It was observed to her,

hat it was a great thing, in trying nd afflictive circumstances, to say, The will of the Lord be done.' 'Yes," said she, "but I hope I can ay so. I wish my affliction to be nore sanctified to me. I have, I rust, a greater desire that it may e sanctified, than removed." It as remarked, when every earthly ource of happiness fails, there is very thing in God, and we may ncourage ourselves in him. "Yes," aid she, "there is no happiness in he world—all is momentary and nsatisfying, and will not bear re-lection. That hymn in Dr. Rippon's lelection, (276th,) seems very suit-ble to me, and is continually com-ng into my mind:

'My times of sorrow and of joy,
Great God! are in thy hand.'" &c.

March 24.—She said to a friend, he thought her afflictions did her ood, as they led her to pray more, nd took off that attachment to the orld and its vanities she once ad. It was observed to her, that a eath-bed, with the supports and onsolations some have experienced, ust be an enviable situation. She aid, "she had not arrived at that— he could not say she had full as-urance; she knew it was promised *as thy days thy strength shall be,* nd she hoped it would be so in her ase. I have had more comfort since have been confined up-stairs, as I m more free from interruption, and ave more time for reflection." Her riend said to her, "I am glad to ee you so resigned, and enabled to ear your affliction so patiently." he said, "Under my pains I feel hat I should be sometimes fretful, f I were to give way to it; but I ave so many mercies and comforts, nd so much attention from my riends and domestics, that instead f being peevish and repining, I feel hat I have abundant cause to be hankful." She expressed an aver-ion to frivolous conversation, and ished the conversation of those who visited her to be spiritual. She xpressed a concern for the welfare f others, and wished, were it pos-ible, to see a neighbour, apparently n dying circumstances, to talk to er on the concerns of her soul. She was now removed, for several weeks, to the Isle of Wight. In a letter, dated June 13th, expecting the repetition of a painful operation, she thus writes to her aunt:—"I dread it more than ever—but why should I? The same everlasting arms which have upheld me are sufficient; and I hope I shall be enabled to look for comfort and sup-port to that source from whence alone it can be derived."

To a friend, then at Hammer-smith, she writes thus: "What the Lord is about to do with me, or for me, I know not: all my desire is to be resigned to his will, whatever may be the event. Since I left home, my spirits have not been so good, and I have had many dark and gloomy seasons; but we are lodging near the meeting, where a young man is about to be settled, and a sermon I heard him preach has proved a source of comfort to me. It was on Mary's having chosen that good part, which can never be taken away. O my dear friend, if we, like Mary, have chosen the *one thing needful,* what reason have we to rejoice, even in the midst of the most painful afflictions?"

August 22.—Being returned from the island, she said, "she had been very ill a day or two before, and her death had been every moment ex-pected; but, in the prospect of death, her mind had been very com-fortable; though it was but a hope, it was such a hope that she would not lose for all the world could afford. She could not apply the promises as she could wish, but those words had afforded her consolation, *a broken and a contrite heart, O God, thou wilt not despise.* She hoped she had that contrite heart, and she thought she could say, she had rather continue in her present state of affliction, than give up her hopes and pros-pects."

August 23.—Said, "She was very comfortable in her mind, ex-pected she should have died, but the Lord was better than her fears. She was more comfortable than she had been before, and enabled more than ever to trust in, and rely upon, the Saviour."

August 26.—She said, "She was

very composed and comfortable in her mind—saw and felt her unworthiness and sinfulness more than ever; but was, notwithstanding, very happy. Many precious promises were brought to her mind—Jesus was her only hope—(there was nothing in herself)—no other source of happiness or hope. She had need of patience, and she hoped she should be enabled to endure all the Divine will without murmuring; —she had much reason to be thankful for the hope and comfort she experienced."

From this time to the hour of her death she seemed to enjoy uninterrupted peace, amidst the severest sufferings; waiting her dismission, with a joyful hope of eternal blessedness; frequently saying, "The Lord hath taken away all my fears." The thirty-fourth Psalm afforded her much encouragement; and her death was improved, to a numerous and attentive audience, from the 4th verse: *I sought the Lord, and he heard me, and delivered me from all my fears.*

Downton, Wilts. J.C.

Review.

The British Officer: a Narrative of the Character and Death of Mr. Tucker Meuds, who was killed at the Siege of Algiers, with some Letters of his, which, from a Presentiment of his Death, were described by him as dated from Eternity. By the Rev. John Griffin, Portsea.—London, Williams and Co. 18mo. pp. 106.

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It is not necessary to compliment the author, for the manner in which he has made use of the very scanty materials which he possessed, for making this book. Many pious and useful sentiments are interspersed, which are likely to produce a good effect, in recommending religion to the young and the inconsiderate, as the only preparative for death and judgment.

We were rather disappointed not to find some strong sentiments of disapprobation expressed concerning the practice of war. Christian ministers should never speak of the destruction of human life, without "lifting up their voice like a trumpet," to warn the nations against the indulgence of those evil passions "from whence come wars and fightings:" nor without beseeching parents not to bring up their children in such a way as to "learn" this horrid trade of death.

Lieutenant Meuds was a *volunteer* at Algiers: this was certainly more than *Christian* duty. Surely, if Christians "have their liberty" to keep out of battle, they should use it.

Essays on the Wisdom of God; by the Rev. Daniel Tyerman.

LIKE the sun that rules the day, giving light and heat to the earth, clothing it with grass, beautifying it with flowers, blessing it with fruits, in his influences essential to the existence and comfort of man, is God the universal Creator;—he, at once, communicates blessedness and reveals his own glory.

When the universe was formed, there was an eye that saw every part of it perfectly, and what that eye beheld, the lip of truth has proclaimed, in the sacred volume. "And God saw every thing that he

had made, and behold, it was very good." All the works of God praise him, and, in wisdom, he has made them all. The scriptures, we are willing to concede, afford the clearest, most perfect, and impressive representation of the eternal God; but who that is wise, will refuse to see him in his works, since these so often meet our eye, when the heavenly oracles are not before us, afford a variety of representation, pleasing to the mind, and adapted to excite attention and impress the soul, while we are left in entire possession of all the advantages of the written manifestation.

Our author has divided his work into three parts, and he opens the book of the creation, as well as the volume of inspiration, calling upon us all to behold the glory of the Lord, that we may be, as far as this is possible, changed into the same image. The first essay is on Creation; the second is on Providence; and the third is on Redemption.

In allusion to the first of these essays, Mr. Tyerman observes, that "Many pious persons, not distinguishing between real philosophy, and the wicked designs which some propose to accomplish, by assuming the title of philosophers, have imagined that philosophy tends to skepticism, infidelity, and atheism." We recollect to have known a public teacher, at least by profession, who was perpetually abusing reason, as if she were a perfect demon; to be sure he was a very unreasonable man, and, in a similar way, philosophy has been proscribed; in both cases, the abuse of things has not been distinguished from their use. Our author has certainly accomplished, in this essay, what he proposed to himself, and that in a creditable manner: it was, "to introduce into his work, such facts and principles as he thought would, at the same time, interest the understandings, and benefit the hearts of his readers." In the anatomical parts, we think plates should have been employed, as it is next to impossible to represent, successfully, subjects of this nature, by mere verbal description; and perhaps, even after the commendable pains which have been used in avoiding them, there are, for general readers, still too many technical words.

Those, however, who desire to obtain information respecting inorganic matter, organized nature, (as it respects the structure, &c. of shells, the constituent principles, &c. of vegetables, the faculties and instinct of animals, including the structure of the human frame,) and the nature, powers, and passions of intellectual beings, cannot read this first part of the present work without much advantage; and if, in doing this, they do not become devout philosophers, or, if this were their previous character, they do not find the sacred and eternal fire increased in ardour, it will not be so much the fault of their author as of their hearts.

The second part, on Providence, contains an explanation of the laws of nature, which were impressed, and are continued and superintended in operation, by the Almighty Creator; the nature, sanctions, and general excellence of his moral government; and, what the author styles, the government of God presiding over events.

The third part, on Redemption, represents the condition of man, which made this grandest of all the Divine works necessary, exhibits the person, and explains the satisfaction of Christ, in which his Deity is well established, and the fruits of his atonement justly represented. Salvation is traced up to the grace of God; the means of communicating its blessings are given, and here, the Deity of the Holy Spirit, whose agency is essential to the successful application of the means of human emancipation from the domination of sin, is fully proved, the character and experience of the Christian are delineated, and the work concludes with a scriptural, and consequently, highly interesting description of the celestial paradise, in which the ransomed of the Lord will for ever reside.

Dr. Franklin was certainly right in regarding utility, as the *summum bonum*, in reference to human conduct; and we only do justice to Mr. Tyerman, as the writer of the volume before us, in saying, that

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he has produced a very useful book.

This is the highest kind of commendation; and, when the most erudite and splendid writers, who have aimed more at the display of their astonishing endowments and mental wealth, than to exhibit God in his works, his glory, and his claims on the heart and obedience of mankind, shall suffer a total and endless eclipse, the class, in which we have placed our author, shall shine with imperishable lustre.

Memoir of Mowhee, a young New-Zealander, who died at Paddington, on Saturday, December 28, 1816; *in a Letter addressed to the Rev. Josiah Pratt, B. D. By the Rev. Basil Wood, A. M.*

"MOWHEE was a relation of Terra, a head chief, and a man of considerable influence, on the south side of the Bay of Islands."

The captain of a ship, that visited New Zealand, having frequently conversed with Mowhee's father, and endeavoured to impress on his conscience the value of his soul, the importance of eternity, and the leading truths of the Christian religion, so far gained his affections and confidence, that, when the vessel was preparing to quit New Zealand, he earnestly entreated the captain to take his son a voyage with him. At this time, he was about 10 years of age.

He came to England in May, 1816, or near that time, and the captain of the ship, not knowing how to provide for him, availed himself of the circumstance of Mowhee's having mentioned Mr. Kendall, as connected with the Church Missionary Society; and, under this impression, took him to the Society's house, in Salisbury-square.

The memoir represents him as having "discovered great tenderness and humility of mind, an ardent thirst for all useful knowledge, a perfect readiness of compliance with the advice of his instructors, and a devout ambition to qualify himself to be useful, in his native country. *He took* great delight in attending the house of God, in hearing religious conversation, in reading profitable books, and in frequenting the schools." His advancement, as might be expected with such dispositions, in useful knowledge, was very rapid.

When asked, one day, whether he would like to continue in England? he instantly replied, with much feeling, "Oh, no! I can do no good here; but I may do some good in my own country." A collection of Indian idols was shewn to him, on which occasion, he exclaimed, "Oh! what a blessing it is to be delivered from these vanities, to serve the living and true God!"

In this amiable stranger, there was a peculiarity, which it would be well if many a London professor would imitate. "When informed, on the 9th of November, that the Lord Mayor of London would pass through the streets, in grand procession, attended with men in armour, music, flags, &c. and that it was such a sight as he might never see, but at this time; he could not be prevailed on to walk to Westminster, to witness it: but if invited to go and see a new school, an examination of children, a meeting of a society for Christian benevolence, the distribution of Bibles, or the support of a mission to the heathen, he was all life and attention."

His conversation was distinguished, by great care, to speak truth with much simplicity. Although he had been a sailor, at least, in his voyage to England, none of the ordinary profane language of sailors ever escaped his lips, and the name of God he never mentioned without awe, and reverence. In his seasons for devotion, he was very constant and regular, and used his own expressions in prayer; in which, all Christians will do well to act like him.

Mowhee died of a most malignant fever; his blood was seen oozing from every pore; the mouth, nose, ears, and eyes, exhibited this awful spectacle. The minister who attended him, in his last moments, the Rev. Basil Wood, said, "Mowhee, you seem very ill; life is always uncertain; if it be the will of God, I pray that you may recover; but, if

not, I trust you have got good by coming to England." He lifted up his bleeding eyes, and said, "I trust, Sir, I got good to my soul before I came to England; when I was at Norfolk Island, and in New Holland." Also, since I have attended the school [he meant in Paddington] here. By a Mr. Hazard, the scriptures were read and explained to him. "I trust," said the gospel minister, to this dear youth, "you are sensible of your state, as a sinner before God." He shook his head, and replied, in his usual manner of assent, "Oh, yes! Oh, yes! very sensible of that." It was then said, "I hope all your dependence for pardon and mercy, at the hand of God, is wholly and entirely built on the death and merit of your blessed Saviour." He again shook his head, which was his ordinary custom when any thing interested him, and replied, "Oh, yes! oh, yes! on him alone.—He that believeth on him shall have everlasting salvation."—He expired, on the 28th day of December, 1816.

Those who wish to possess a more detailed account of this interesting foreigner, will purchase the memoir; from which, we have taken the above particulars.

Joseph and his Brethren; a Poem, in four Books. Originally written by a Lady. Abridged and corrected by Joseph Kerby, Minister of the Gospel, Old Chapel, Cliff, Lewes.

THIS poem opens, with a representation of aged Israel, surrounded by his sons, to whom the patriarch gives the very best counsel. He is represented as peculiarly fond of Joseph; and here, as a fair specimen of our author's talents, as a poet, we must give the prayer of Jacob's beloved child:

"Great God! accept my inexperienc'd prayer,
Make Israel's helpless son thy mercy's care;
Behold me prostrate at thy footstool lie,
Humbly imploring grace to keep me nigh;
Jehovah! hear, from realms of bliss above;
Thou God of promise, and thou God of love.
Be thine almighty arm, my constant guide;
O'er all the motions of my soul preside;
Endue with radiant truth, with grace inspire,
And keep my heart from each impure desire;
To please thee only, every thought incline;
Throughout my life, my father's God be mine,
And everlasting portion of my soul,
Whilst endless years in bliss perpetual roll."

In smooth and pleasing verse, but too equable, the poem advances, with the incidents of the very instructive and affecting story, it professes to relate. Some passages are written with considerable spirit; and the whole is much adapted to enkindle in the soul, kind and pious emotions, with powerful abhorrence of envy, injustice, and cruelty.

LITERARY INTELLIGENCE.

Lately Published.

A Reply to a Letter, written by the Rev. John Simons, Rector of Paul's Cray, purporting to be on the Subject of certain Errors of the Antinomian kind, which have lately sprung up in the West of England. By Thomas Snow, Seceder, from the National Religious Establishment.

The Second Volume of the Rev. A. Fuller's Works. Volume I. is in the Press, and may be expected shortly.

In the Press.

A Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament, in one Volume 12mo. In which all the Words of the Four leading Parts of Speech, in the New Testament, are arranged under their respective Heads, and the Explanations given in as simple, clear, and concise a manner as possible.

The Rev. Dr. Winter has been requested to publish the Sermon preached May 19, 1818, at the Annual Meeting of Ministers, educated at Homerton Academy, which will appear in the course of the month.

A small Volume will soon appear, entitled Nugæ Modernæ; or, Morning Thoughts and Midnight Musings. By Mr. Park, Editor of Nugæ Antiguæ, &c. &c.

Designed for the Young.—The Mighty Conflict; with an engraved Title-page. By the Author of the "Shepherd and his Flock."

Also, new and revised Editions of the Shepherd and his Flock; and the Twinkling Star.

Missionary Retrospect and Foreign Intelligence.

AMERICA.

Our brethren in America are exerting themselves with laudable zeal, to send the gospel to the Indians, beyond the frontiers of the United States; and have appointed two ministers, brethren John M. Peck and James E. Welch, to visit the Aborigines of which we used to call the new world. Oh, that many of these wretched outcasts may be made new creatures, by faith in Christ Jesus. Our readers, who have read the life of the celebrated David Brainerd, and his labours among the American Indians, will be pleased with any accounts which relate to the work of God among that degraded class of our fellow-creatures. We copy the following from a new American magazine, entitled, "*The Latter Day Luminary.*"

"Letters have been received from brethren Peck and Welch, since their arrival at St. Louis, dated October, 1817; from which it appears, that a merciful Providence had preserved them in the way to the scene of their labours, and raised up for them friends of the Redeemer, who 'helped them forward on their journey after a godly sort.'"

We are sorry to find, that brother Peck had been incapacitated by illness from commencing his labours; but they say, "Brother Welch has commenced his endeavours as a herald of truth. He expected, at the beginning of 1818, to open a school, which, before the expiration of the first quarter, he anticipated will be as large as he can, with convenience, manage. Rent, living, and wood, at St. Louis, are high. Our brother says, with that decision and glow of heart, in which we cannot but rejoice, '*Under a full conviction that I am in the path of duty, I am determined to live and die in the cause of God and missions.*'"

From New Orleans, brother Ranaldson writes, September 2, 1817:

"I returned to New Orleans the last of July, to remove my suffering family. I there received your interesting letter of the 11th of June, informing me of my appointment from the Board to labour in New Orleans and its vicinity. This appointment I accept with great pleasure and satisfaction, being unwilling to relinquish this important field of exertion.

"Finding it expedient, and even necessary, to take my family out of the city, I thought proper to retire to the next most important missionary ground, which is considered to be the parish of Feliciana. This station is rendered highly important from its local advantages, its proximity to New Orleans, and its immense population of Americans, wholly *destitute* of the gospel! Schools and Bibles are wanting in every part of Florida. Ignorance and vice prevail, and 'darkness visible on all sides around.' Yet present indications in Divine Providence encourage the hope, that 'the Spirit of the Lord' will, ere long, 'lift up a standard' in Louisiana, where 'the enemy' has 'come in like a flood.'"

Another letter, from the Rev. David Cooper, dated Woodville, Mississippi, October 24, 1817, says:

"My very dear Brother,—Last spring I spent a few weeks in the city of New Orleans, where I had the pleasure of an acquaintance with brother Ranaldson. It was my opinion that it was the duty of brother Ranaldson to remove his family from Orleans. I advised him to turn his attention to the parish of Feliciana; he has done so, and will, I have no doubt, be well received. It is a large and populous settlement, almost entirely destitute of the gospel, except the little attention they have received from your unworthy servant, and is, of course, good missionary ground. Your sincere friend and humble servant,

D. Cooper."

In a general circular letter, addressed to the Baptist Associations throughout the Union, speaking of the American Indians, our brethren say, "But it was never contemplated by the Convention and Board, that their endeavours should be circumscribed by *eastern* lines. The west has lain with weight on their minds. Nor have they been backward at expressing their feelings. They need appeal only to the several 'Reports' of the Board, and to the 'Proceedings of the Convention,' for confirmation. Five missionaries are already under their patronage in the western and south-western sections of the country; all of whom have ultimate reference to the savage

es. Ranges of destitute frontier are
t in view, but they are regarded as
ts to Indian wigwams and Indian
s. The missionaries are instructed,
t merely to make inquiries respecting
aborigines, but to plunge into the
pths of their superstitions, and to di-
t their views to the 'GREAT FATHER,'
o receives, with expanded arms, the
nitent prodigal.

"The Board are solemnly impressed
ith the high advantage that must result
om imparting education, particularly
the English (or French) language, to
e children of the natives. They pur-
ose making application to Congress,
ould it be found advisable, for a site
r sites, where seminaries may be esta-
lished with the hope of success, and
here the arts of civilized life—agricul-
re, domestic economy, &c. in conjunc-
on with the doctrines and duties of the
ospel, may be inculcated. The states
f Louisiana, Mississippi, Indiana, and
hio, together with the territories of Mis-
ouri, Illinois, Alabama, and Michigan,
xhibit plains for spiritual culture, that
he eye of pious sympathy can never
urvey without the tear of pity, and a
eart prepared for exertion. Efforts
or the salvation of the Indians have
itherto been of a character too solitary.
Elliot, Brainerd, Edwards, and others,
aboured too much alone. It is no more
he design of heaven in Christian mis-
ions, than in the toils of the rustic, that
orests should be prostrated by the
trokes of an individual."

Further extracts respecting the In-
ians:

"The Chickasaw Indians, when the
ircular from the Kentucky Mission So-
iety was presented to them, suggested
he idea of a school of the kind with
hat contemplated by the Board, and
xpressed their wish for such a school in
heir neighbourhood, at which their
hildren might receive education. Ac-
ordingly, the Board has resolved on
ommencing an establishment there, as
oon as, in Divine Providence, it shall
e found practicable. Other tribes, as
ppears by the following communica-
ions, possess similar views.

"Mr. M'Koy says, writing from
Maria, January 14, 1818, Since my
ast, the situation of the Wea and Kick-
apoo Indians has attracted my attention
aterially. They have heard the pro-
osals of the Kentucky Missionary So-
iety, 'to take some of the children of
each tribe to Kentucky to be educated
at a school instituted for that purpose.'
These proposals were made to the Weas,
through the agent. After several weeks'
deliberation on the subject, they returned
for answer, that 'they were unwilling
to send their children to Kentucky to be
educated, because, that, in obtaining an
English education, they would lose their
mother tongue, and if they had learned
any thing profitable, they would be un-
able to communicate it to their friends at
home; but if schools could be establish-
ed in their neighbourhood, where their
children could get an English education,
it would be agreeable to their wishes.'
This answer might have been antici-
pated. They will always be alarmed by
so great an innovation as seemed to be
threatened by the proposals above men-
tioned.

"I have made known to his excel-
lency Thomas Posey, who has the
agency of the Weas and Kickapoos, the
wish of the Board to introduce the gos-
pel to the Indians, and my plan for ef-
fecting it amongst these two nations.

"Governor Posey is not only philan-
thropic, but religious. He is of opinion
that a school establishment may be
made; and has promised all the assist-
ance in his power, in the accomplish-
ment of this undertaking. The plan
contemplated is, to propose to these
tribes, at their next meeting, which will
probably be in March, to open a school
convenient to them, say, a little above
Fort Harrison, where they will not be
subjected to the inconvenience of losing
their mother tongue. They will, at the
same time, be assured, that their present
scattered situation will be no objection
to the establishment, as their children
will be supported at the expense of the
Board; and, provided a few children
can be obtained, the institution to go
immediately into operation.

"Should it be thought necessary at
the time, they may be assured that their
children will be instructed by an Indian.
There is a Brothertown Indian, now in
the neighbourhood of Fort Harrison,
who is a Baptist, and has an English
education, who may be hired at a rea-
sonable rate; yet I would choose to take
the oversight of the Institution myself,
until the Board could make other ar-
rangements. As it is probable the In-
dian school would not at first be nume-
rous, it is presumed that a number of
white children might be educated at the
expense of their parents. I hope the
Board will not delay to give me more
particular instructions on this subject
than I have yet received.

"Should we make an agreement with
the Indians, the least failure on our part
would be attended with injurious conse-

quences. *What shall I do?* The subject is now agitated amongst them. There is at least some prospect of success. Dare I let the opportunity pass unimproved?

"I wish you to be apprised, however, that there are serious difficulties attending our scheme, which, to the eye of human reason, may seem to threaten its very existence. Amongst these, the capricious disposition of the Indians, and the interest of traders, are not the least. But, although we are not sure of success, there appears sufficient reason to hope for it to justify the making of an effort; even should matters assume quite another aspect by the time I write again, let us not too soon be discouraged.

"I am happy to find that a missionary spirit is spreading beyond my expectations."

NORTH AMERICA.

We are truly happy to learn, that the Protestant Episcopal Church of Virginia has given its opinion, in a public resolution, dated May 22, 1818, "That gaming, attending on theatres, public balls, and horse racing, should be relinquished by all the communicants of that church, as staining the purity of the Christian character."

BAPTIST MISSION.

FROM THE REV. DR. CAREY.

(Extracted from an American Magazine.)

"Calcutta, June 30, 1817.

"My dear Brother,—I wrote to you about three weeks ago, but having just received a note from the supercargo of the William Savery, that the ship is on the point of sailing, I cannot persuade myself to let the opportunity slip, though I can command only a few minutes. This is the day for our public disputations at the college, in the oriental languages; and upon these occasions I have always a post of importance to maintain, being moderator of the disputations in two languages, and having a public speech to deliver in both. This year we have no Sungskrit disputation, which has eased me of one half of my burden; but to me the day is always a day of care *and anxiety.*

"The cause of our glorious Redeemer, I believe, is gaining ground in this country in a variety of ways, and in none, perhaps, more than in the entire revolution which has taken place in the sentiments of Europeans respecting the utility of missions. Schools for the instruction of youth, upon the plans of Lancaster and Bell, are now originating in almost every direction, and proper persons to superintend them are much more difficult to procure than funds for their support. A society for the purpose of translating, or composing, and publishing books on education, in the different languages of the east, has lately been formed, which promises to be of great utility. Several additional attempts to spread abroad the light of truth have been lately made, and are making.

"Two missionaries from the London Missionary Society have recently arrived. They are, I believe, men of God, and will be useful. Two from the Church Society are here also. Their sphere of activity will be greatly circumscribed, but I think they will ultimately be of great advantage to the cause. We are all well, and are carrying on our plans as usual. I rejoice at all the good that is going forward in America. May the Lord prosper all our and your undertakings, that they may end in his glory, and the advancement of the honour of his name.

"I am,
"Very affectionately, yours,
WM. CAREY."

FROM MR. WARD TO DR. STAUGHTON.

"Serampore, July 3, 1817.

"My dear Brother,—I now send some more of the circular letters, as they will supply you with the principal articles of news respecting us and our work.

"Brother Carey is now firmly recovered from a long sickness, in which his life appeared to be threatened, sometimes by the violence of the disorder, and at other times by its obstinate continuance and lingering nature. Blessed be God, he is now, I think, as well as he has been for several years.—Blessed, blessed be God! he survives, and the most precious life on earth is still spared!

"I rejoice, and so do we all, in the great things God is doing for Zion in your happy country. Our affairs here are making that progress which might

an expected after ages of universal impenetrable darkness, and an institution like the east to overcome. You have two blessed men at Rangoon. We gave them a press and types, and it was at work in the porch of their house in a few hours after its arrival. A wonderful work is going on among the Mugs on the borders of the Burman empire and these people talk the Burman. This may encourage you.

"I am, my dear Sir, ever thine,
W. WARD."

FROM THE REV. MR. MORRISON TO DR. STAUGHTON.

"Canton, China, Feb. 25, 1817.

"My dear Sir,—Your kind letter of December, 1814, I did not receive till January last, after my return from Peking. I am happy to have the pleasure of hearing again from you and your family.

"The liberty which you enjoy, and which is enjoyed in my native country, to preach and to teach the doctrines of Jesus, is a blessing for which none can be sufficiently thankful. The rulers of this land are hostile to the name of Jesus. My original object was the acquisition of the language, for the purpose of rendering into it the sacred scriptures. To that object I have constantly adhered, and still adhere. My labours are in my study.

"My brother Milne, at Malacca, is better situated. He teaches, or rather superintends a large free school, for Chinese children, and publishes, in Chinese, a small magazine, containing religious papers, monthly. He has baptized the person who prints his magazine.

"I rejoice in the success of your zealous endeavours to diffuse the knowledge and love of our Saviour. May every scriptural means be abundantly blessed.

"With Christian regard to Mrs. Staughton, and the other members of your family,

"I remain affectionately yours in the faith of our Lord,
ROBERT MORRISON."

The following is from an excellent female missionary, who accompanied Mr. and Mrs. Hough to India, and who married one of our missionaries, Mr. Rowe, of Digah. It is addressed to Mrs. Staughton.

"Digah, Hindosthan,
April 13, 817

"My ever dear Friend and Sister,—I feel as if I wanted to answer every item of your letter, but what would be the use of it! Let me feast on it, and give you something in return. The Lord's work goes on gradually in India. Mr. Rowe lately baptized six persons belonging to the 24th regiment of his Majesty's army in India; and sixteen candidates are expected to join at the next baptismal season. There are four native inquirers who attend morning daily worship at our house in Hindee, together with about six native brethren, and a few others. There are only two native sisters here, one of whom now lies very ill. I went to see her this evening, and sent her some comforts when I returned. All the native Christians, and inquiring natives, that appertain to this station, live on our premises.

"I have one native scholar, a little girl, whose parents brought her to me, requesting that I would teach her to work and read Hindee. The father is an inquirer, and therefore associates with the Christian brethren, and lives at our expense. I keep the child close to me, and do every thing for her myself, lest the parents of the fair children should become dissatisfied with her being in the school. If I had more o this kind of scholars, I would teach them at a separate house; I cannot, however, expect any but the children of Christian natives.

"This mission is very prosperous, through God's mercy. I want nothing but more grace to enable me to fill my station better. Pray for me.

"Mr. and Mrs. Hough are comfortably situated at Rangoon. The government is relaxing in its rigour, and already the condition of our friends there is meliorated. See God's grace! Our sister Judson shines like a star of primal magnitude in the east. She has translated into Burman, and brother Hough has printed, a tract; while brother Judson has something else in readiness for the press.

"There has lately been a tract on the subject of public schools published by the brethren at Serampore, which has so taken with all denominations, that many persons, unsolicited, have sent large donations.

"This morning another little native girl came to learn with the former. As there are now two, I must keep them separate from the English school, so that I have three separate schools to conduct, in three different apartments,

the boys' English school being in a separate Bungalow. This anecdote may please you: Two natives were talking about religion, one, who was a Christian, asked the other, who was a heathen, how he thought the spirit of goodness, or religion, manifested itself? He answered, 'In clothing the naked, feeding the hungry, and doing good to the needy.'

"How then does it become missionaries to magnify the religion of Christ, and win souls to it, by such works!

"Your ever affectionate friend and sister,

CHARLOTTE H. ROWE."

FRANCE.

A SAD accident is said to have occurred very lately, at the Montagnes Beaujon. M. Dufresne went in the morning, accompanied by his sister and nephew, the latter aged seven years, to the garden Beaujon; the party having got into one of the cars, it upset in its descent, and the child was thrown out, and expired the same evening; the following, the uncle closed his eyes in death, leaving a widow and thirteen children. Oh, how constantly are the most distressing consequences produced by the folly of mankind! Than this it is still more grievous to remark, the levity and unconcern with which the most instructive events are passed over by those who beheld them.

Thousands of persons had witnessed the above accident, but so feverish was their childish thirst for pleasure, that the other vehicles which descend the Montagnes were immediately filled by ladies and fathers of families. So inconsiderate man, intent on present pleasures, disregards the remonstrances of conscience, and the warnings of revelation, till inexorable death drags him into the eternal fires. Instead of this, immortal creatures should sacrifice the poor, fleeting enjoyments of a transitory life of sin, and study the pages of eternal truth, and ask of God heavenly wisdom, that an interminable existence may be a constant enjoyment of the paradise of God. To be wise for a moment, (even if unholy pleasures were more delightful than those of a pious life, which we do not allow,) and then to be a fool for ever, is the utmost want of wisdom. And to be amused through the course of a short life, and then to have nothing left but existence and agonies through a cheerless, hopeless, torturing, and eternal residence in hell, as a just punishment for all this unutterable stupidity and wickedness, is to be unhappy indeed!

T. G.

Domestic Religious Intelligence.

BRITISH AND FOREIGN SCHOOL SOCIETY.

AT the fifteenth anniversary of this Society, which was held in Freemasons'-hall, a most respectable body of its friends and subscribers assembled.

At this meeting, His Royal Highness the Duke of Sussex presided, and introduced the business of the day, by congratulating the meeting, that they were assembled to celebrate the fifteenth anniversary of one of the noblest institutions which adorned this country. The Report, which was read by Mr. Foster, contained a very cheering outline of their progress. It stated, as it *well might*, that the Society owed much of its success to the liberality of its fundamental principles, in embracing all denominations, without any exclusive creed, and admitting the reading of the scriptures only, without note or comment. How much offended at this the Church of Rome would be, as she believes that it is her high prerogative to give the right meaning to the divine word!! Protestant churches better understand these things. We are truly glad, however, to be informed, that, even among the Catholics, the schools of this noble Institution are, in some instances, favourably regarded.

In the Jewish school in Houndsditch, under the patronage of gentlemen of that persuasion, by means of this system, within twelve months, a number of

Boys have been taught to read the Bible, both in Hebrew and in English. The rapidity with which they have learned, and the accuracy of their reading, have excited much admiration. In Ireland, the cause is prosperous; the Hibernian Society have, in that country, 400 schools, containing not less than 30,000 children.

It is delightful to know, that the influence of this Society is rapidly spreading throughout the continent. Through various parts of the Russian empire, the blessings of education are diffused; and, in France, a school has been established for the education of the Russian soldiers, which has so succeeded, that 300 have learned to read and write within a few months. A Greek is now studying at Paris, intending to introduce the British system of education into his own country. This is one of the wise men of Greece. In France, the progress has been great. A numerous and respectable meeting has been lately held in Paris, when it was found that there were as many as 400 schools in that country, upon the British system. Even in Madrid, a school has been opened; and, in other parts of Spain, others are in contemplation. In America, the knowledge of the system has been extensively spread, and a bill has been introduced into the legislature of Pennsylvania, for establishing it by law. From Hayti, encouraging accounts have been received In one school, at Cape Henry, 200 boys are instructed. In Africa, and India, the British system of education is rapidly advancing. The Baptist missionaries, at Serampore, have formed schools, in which 6,000 children are taught to read the Word of God, in the Bengalee language. Among these, are the children of Bramins, and of rich parents. Many appropriate and excellent speeches were delivered on this occasion; and the short one of Luke Howard, Esq. merits particular attention: he said, "He trusted the meeting, in now retiring, would not forget their Treasurer, nor leave him in the unpleasant situation of putting his hand in his purse, and feeling the *bottom*—but not the *money*."

ABERGAVENNY ACADEMY.

The following Address will appear prefixed to the new Report of the Baptist Education *Society at Abergavenny*; the anniversary of which was held May 27, 1818.

"Having reached the eleventh anniversary of this Institution, we have briefly to review past labours, the situation in which we now stand, and implore the continued and extended aid of our patrons and friends.

"Thirty-one students from the Principality have been introduced to the grammatical knowledge and use of the English language; and, hereby, to treasures of divinity and other sciences, which, but for such means, must have remained 'springs shut up, and fountains sealed.' Many of these are become the respectable pastors of churches in England and Wales; others are the assistants of pastors; others again, are active itinerants; and, by some, new interests are likely to be raised. Thus, by the operation of means comparatively small, something has been done, and is still doing, for that kingdom which is not of this world. Nevertheless, we must devoutly recollect, that the glorious Head of that kingdom, according to his usual plan, wisely chooses, and efficiently directs the operation of feeble means, so as to produce such benefits as we have noticed; that the excellency of the power may appear visibly to be from him; and that the glory may be rendered to his name.

"Our Society has *no fund:* it casts itself, from year to year, on the lap of an all-bounteous Providence. Hitherto it has acted within a very limited circle; and, even there, has made no extraordinary effort to raise contributions. A few steady friends have, by their annual gatherings, furnished a bare subsistence to our little cause, and still it lives. From these observations, however, we deduce no argument for a supine inactivity; nor can there be any reason whatever, why we should not amplify our means, if, by augmenting them, greater good can be done, by opening a wider door for the admission of students; and by sending a greater number of prepared labourers into the vineyard.

"From the scanty receipts of the present year, we have been able to maintain *three scholars only;* at the same time it must be made known, that *six candidates,* duly recommended, have petitioned to be received; but that four of them, at least, must be denied the privilege, for the space of another year, unless an *immediate effort* be made to increase the income, so as to meet the enlarged expenditure which the reception of them would incur. Must they, then, remain

uninstructed another twelvemonth; or be sent to England, to acquire an elementary knowledge of her language? Probably, these worthy young men may stand on the same level, in regard to knowledge, with the majority of our students, at the season of their admission; and, what is the common ground they occupy? We answer, neither capable of reading or speaking English, in *any manner*. Does it fall, then, within the province or design of the highly respectable establishments at *Bristol*, *Bradford*, or *Stepney*, to teach Welshmen the English tongue? Certainly not. But was not this the principle thing—the precise object—the leading design—the characteristic feature—the expediency of which being made to appear, before a large assembly, twelve years ago, gave birth to our Cambro-Anglian Institution? Yes, truly. Then, can our appeal be in vain? We want help—these young ministers want immediate assistance. Friends of religion and benevolence, make yourselves acquainted with their situation. Should we not blush there is an existing impediment, though no sea divide us: the separating wall between Welshmen and Englishmen is not yet taken down; though we inhabit the same isle, are fellow-subjects of the same government, and fellow-believers of the same gospel, yet even the teachers of our common religion amongst the former, are, down to the present period, ignorant of the *speech of the latter*.

"In our country, the chief depository of learning is the English language. It is become, indeed, a very capacious storehouse, of universal knowledge; but an access to which cannot, on any rational ground, be denied to any, much less to those whose special office it is to instruct others in the purest and most important science. The circumstances of the times, however, supply us with a very cogent argument. How truly cheering! What a bright lustre of glory is shed on the present generation! The national impetus is directed to inform youthful minds of all capacities, ranks, and sizes. Knowledge is running to and fro, fulfilling prophetic writ; and behold the march of wisdom is becoming very rapid. Suffer not, then, any department to be neglected—any corner to be passed by. Look to the Principality, and its wants, and say, "shall *these be last of all regarded?*" No, no: let the sons of Albion, *without delay*, unite with the sons of Cambria, to remove every material of the separating wall, and assist in conducting such of the latter as thirst for knowledge to the *nearest stream*. The spot is well known, it is aptly situated, the way is short and plain, and to attain the object is far from being expensive. We are much obliged by the steady assistance afforded us, now for many years, from a few of our brethren in London, Birmingham, Middleton Chiney, and other places: nor must we forget to acknowledge the contributions from Oxford and Norwich, the last year, which were so seasonably forwarded: yet the paucity of our friends is a theme of regret. Whilst, then, we feel grateful to you for past favours, and hope for a continuance of them, allow us to prevail on you to recommend, in *your* respective circles, the object which *you* have learned correctly to appreciate. It is a pleasing feature in the character of the present age, that makes a delightful impression on every mind improved by religious virtue, that although the claims on Christian benevolence are so multifarious, Christian benevolence, with daily renewed strength, at all times unimpaired and unexhausted, keeps pace with those claims. It resembles the sun, which daily ministers its blessings, and yet wastes none of its vigour. And, again, like that bright orb of day, whose rays are divergent and diffusive, it enlivens and refreshes every spot within its sphere. Such considerations, while they prove its nature to be divine, encourage us with cheerful boldness, to solicit an *integral portion* of its offerings. But there are some professionally incorporated amongst the friends of Christ, whose character is not here delineated. They possess no grace that impels them to communicate; although Providence, of its ample stores, might have distributed *sufficiently* to them. What the apostle gave in counsel to his son Timothy, wherewithal to address persons of the same description of character in that day, may now apply:—'Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that *they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store* for themselves a good foundation against the time to come, that they may lay hold on eternal life.' Brethren of England and Wales, we commend you all to God, and to the word of his grace, which is able to build you up, and give you an inheritance amongst all them who are sanctified."

BAPTIST IRISH SOCIETY.

Extract from the Journal of Mr. J. M'Carthey.

Lord's Day, Feb. 1, 1818. When my congregation were collected, I mounted on a chair, when a gentleman said, "As the day is so inclement, you may come into my house, and I will accommodate your hearers in the best manner I can." We had the place soon filled, and had a memorable time. In the evening, I preached at Mr. F.—'s, near the Poor Man's Bridge, in the county of Tipperary. The next evening, Monday, I preached at Mr. C—.'s, at the Island, where people came for two and three miles round to hear the Word of God. On the 4th, I baptised a young woman, R. S. in the river, and though the snow was several inches deep, yet there were crowds who were anxious to hear and see, as the ordinance of Baptism had never been administered in that part of the country. As there were many Roman Catholics, I considered it necessary to set Christ before them as the only hope of the sinner; and endeavoured to convince them, that we did not place our dependance on baptism for salvation, but alone upon the righteousness of Jesus. I afterwards preached within doors, from Acts, ii. 41, 42, and discoursed on the nature and constitution of a Christian church: though a large place, it was filled; the people seemed astonished, and many were bathed in tears.

Thursday, 5. I baptised Mrs. D. F. who has a large family, of 10 or 12 children, one of whom I had previously baptised. I had a very numerous congregation upon the banks of the river, most of them Roman Catholics. O what a fine opportunity to preach Christ to poor perishing sinners. I then formed the three persons into a church, and administered to them the Lord's Supper.—The house was so full that it could scarce contain the hearers; I never remember a more vivifying time in my life. The hearts of the people were softened under the sermon, and not one went away until all was over. We cannot expect this to be a large church, as the field for cultivation, in this part of the country, is not very extensive; nevertheless, there is reason to expect, more will be added to it shortly, and the things which may seem unlikely to men, are possible to God. Friday, 6. Preached at Templemore, and had more to hear than usual. Saturday, 7. Preached at Castleotway; most extensive mountains, surrounded by the *towns of Roscrea, Thurles, Templemore,* and Nenagh. Lord's-day, 8. Preached to the poor mountaineers, and have reason to believe that good was done. A young woman, after sermon, wished to be baptized; and while I sat by the fire, reading the Word of God, she was shedding tears all the time. For about an hour I aimed to point them to the Lord Jesus; but though the young woman was very anxious for baptism, I deferred it till my next visit.

ASSOCIATIONS.

ALCESTER.

Breviates of the Association of Baptist Congregational Churches, in Oxfordshire, and the adjacent Counties, assembled at Alcester, Warwickshire, on the 12th and 13 of May, 1818.

Alcester, Tuesday afternoon, 3 o'clock.—Mr. J. Smith read the scriptures, and prayed. The letters from the churches were read. The contents of these letters were calculated to inspire gratitude and hope, as to most of the Societies united in the Association; there were, however, two or three painful exceptions. The ministers and messengers cannot omit the opportunity, of expressing their earnest request to all the members of the general body, that they would set apart some special seasons for more immediately addressing the throne of grace for the spiritual welfare, prosperity, and enlargement of that portion of Zion, in which the great Head of the church has placed them. Mr. Gray suggested the improvement of the contents of the letters, and concluded in prayer.

Evening, quarter before 7.—Mr. S. Taylor prayed. Mr. Walton preached from Luke xii. 31, and closed the service.

Half past 8.—The ministers and messengers met in the vestry. The circular letter, written by Mr. Price, was submitted to the consideration of the brethren, and approved.

Wednesday morning, half-past 6.—Mr. G. M. Smith, of Chipping Norton; Patrick, of Sibford: Beetham, and Cook, led the devotional exercises of the morning; on which, there was a pleasing attendance, notwithstanding very unfavourable weather.

Eight o'clock.—The ministers and messengers settled the accounts of the Association fund, and distributed the sums voted to the several applications; so as to leave no balance in the Treasurer's hands. They beg leave to recommend the fund, with renewed energy, to the attention of all the churches, as

possessing powerful claims on their most liberal support and encouragement.

Eleven o'clock.—Mr. E. Smith began the service, by reading the scriptures and prayer. Mr. Howlett preached from Titus, ii. 14. Mr. Hinton preached from Ephes. iv. 21; and concluded in prayer.

Quarter before 6.—Mr. Gray commenced the service by prayer; Mr. Coles preached from Romans, x. 4; and Mr. Price concluded.

Thursday morning, 7 o'clock.—Such of the associated brethren, as were able to stay, communicated to each other some of the principal events of the past year, in their respective connections; and engaged in affectionate intercession for each other, for all their brethren, and for the whole Israel of God.

The next circular letter to be written by Mr. Howlett, *on the best Means of recommending Religion to those around us.*

The Auxiliary Missionary Society will be held at Campden, in the autumn; of which due notice will be given. The double lecture to be at Hook Norton, on Easter Tuesday, 1819. It is expected that application be made to the ministers, who are requested to preach, one month before the time.

The next Association to be held at Bourton-on-the-Water, on Tuesday and Wednesday in the Whitsun-week, 1819. Mr. James Smith to preach; and, in case of failure, Mr. S. Taylor. The second preacher is chosen by the church, where the Association is held.

STATE OF THE CHURCHES.

Received, on a profession of faith	43	Dismissed	2
Received, by letter.....	7	Dead.....	16
Restored.....	1	Excluded	6
	51		24

Increase ..... 27.

Thomas Coles, Secretary.

Subscriptions to the Widow, and Family, of the late Rev. W. Bradley, continued.

	£	s.	d.
The Friends at Hackney.....	74	0	0
Rev. John Forster, Downend.	5	0	0
Mr. S. Fisher, Winchcomb...	1	1	0
From Stretton on Fosse	1	0	0
Mr. Wylie, Broadway	1	0	0
Rev. Henry Page, Worcester	2	0	0
A Lady	1	0	0
Anonymous	2	2	0

NORTHERN ASSOCIATION.

The ministers and messengers of this *Association, held* their annual meeting, at North Shields, Northumberland, May 12 and 13, 1818. Met at 7 o'clock, the preceding evening, when the Rev. Mr. Fisher, Rev. R. Pengilly, and Rev. C. Whitfield, prayed.

Tuesday morning, May 12.—Met at 7 o'clock, when Mr. Lightfoot, messenger, from Stockton; W. Hartly, jun. and Rev. W. Hartly, sen. prayed.

Met again, quarter-past 10 o'clock.—Rev. C. Whitfield prayed; after which, the letters were read from the different churches, the state of which is the following: Cold Rowley, none added, one dead; 29 members. Hamsterly, four added, one dead; 90 members. Newcastle, 13 added, one dead; 90 members. North Shields, 19 added, one excluded, one dead; 60 members. Stockton, one added, one excluded; 24 members; in all 37 added, two excluded, and four dead, leaving an increase of 31; number of members, 293. It was then unanimously agreed, that the next Association be held at Hamsterly, Durham, on Tuesday and Wednesday in Whitsun-week, 1819. The Report of the Northern Baptist Itinerant Society, was then read by the Secretary, Rev. C. Whitfield, when it was resolved unanimously:—

1. That the proceedings of the Itinerant Society have the decided approbation of this meeting.

2. That the officers of the Society be requested to continue their services another year; which was agreed to, with the exception of the assistant Secretary, who was under the necessity of declining the office, in consequence of other engagements, of a public nature, pressing upon his time and attention.

3. That the Rev. J. Williamson be requested to take the office of Assistant Secretary; which he accepted.

4. That this meeting do request the Secretary, to apply to Dr. Steadman, of Bradford, for one of his pupils to spend the approaching vacation in South Shields, and its neighbourhood; and if there be any prospect of raising a congregation there, that the ministers and messengers present, will do all that lies in their power to forward the object beyond that time.

5. That each congregation make a collection for the Northern Baptist Itinerant Society, to defray the expenses that may be incurred by the foregoing resolution; and that the amount, so collected, be transmitted to the Treasurer forthwith.

Rev. R. Pengilly concluded the meeting by prayer. Met again at a quarter-past 2 o'clock, when one of the members of the church was ordained to the office of deacon. Rev. C. Whitfield prayed,

and read 1 Tim. iii. Rev. W. Hartly prayed the ordination prayer, with laying on of hands. Rev. C. Whitfield gave the charge from Rom. xii. 6, 7, and concluded by prayer.

Met again at 6 o'clock in the evening. Rev. Mr. Fisher prayed, and preached from 2 Cor. viii. 9; and Rev. R. Pengilly concluded by prayer.

Wednesday morning, met at 7 o'clock. Mr. Jopling, messenger, from Hamsterly; Mr. Hallowell, messenger, from Shields; and Rev. C. Whitfield prayed.

Met again, at 10 o'clock.—Rev. W. Hartly prayed; Rev. Mr. Pengilly preached, from Luke, xi. 2; and Rev. W. Hartly, from Heb. xiii. 14. Rev. J. Williamson delivered a short address to the ministers and messengers present, and concluded by prayer. The Divine presence was manifest in all these meetings, which, we trust, will leave a lasting impression on all our hearts.

NORFOLK.

On Wednesday, the 13th of May, 1818, the ministers of the Baptist churches in the central part of the county of Norfolk, held their annual meeting at East Dereham. The Rev. Jonathan Carver, of Necton, preached in the morning; the Rev. Charles Hatcher, of Great Ellingham, in the afternoon. The Rev. —— Middleditch, of Rattlesdon, Suffolk, being on a visit in the neighbourhood, very kindly complied with an invitation to preach in the evening.

The next annual meeting to be held at Wymondham, on Wednesday in Whitsun-week. Put up at the White Hart.

NEW MEETINGS OPENED.

WELLS.

On Wednesday, December 3, 1817, a new Baptist Meeting was opened in the city of Wells. The Rev. S. Saunders, of Frome, preached in the morning, from Deut. xxxiii. 3; the Rev. J. Holloway, of Bristol, in the afternoon, from Exod. xx. 24; and the Rev. T. Gough, of Westbury Leigh, in the evening, from Hebrews, ii. 3. The devotional exercises were conducted by Messrs. Burnett, Chandler, Williams, Seabrook, and Cantle.

For several years past, there have been a few Baptists in this city, and their number increasing, it was considered advisable to *form themselves* into a church, in the year 1815. They were principally supplied by the students from the Bristol Academy, till November 10, 1816, when they obtained a minister, who has since been ordained over them.

From the commencement, they have been necessitated to worship in a small room, till the month of July last, when a freehold house and garden were purchased at a public sale, by one of their members, which is now converted into a very neat place of worship, capable of containing nearly 400 persons; and having studied the most rigid economy, the whole expense of purchase and alteration amounts to about 450*l*. More than a fifth part of this sum has been already collected in Wells, and its immediate vicinity; for the remainder it will be necessary to appeal to the well-known benevolence of the religious public.

WALSHAM-LE-WILLOWS.

On Tuesday, May 5, 1818, a new Meeting was opened at Walsham-le-Willows, in the county of Suffolk, for the Baptist denomination. On this occasion, Mr. Cowell, of Ipswich, preached, from Acts, xx. 24; Mr. Paine, of Ipswich, from Psalm lxxxix. 15; Mr. Cole, of Otley, from Zech. xiv. 8, 9; Mr. Ward, of Diss; Mr. Garthwaite, (Independent,) of Wattisfield; Mr. Middleditch, of Rattlesden; Mr. Catton, of Bury St. Edmunds; and Mr. Cooper, of Stoke Ash, assisted in the devotional services. There is a pleasing prospect for raising a cause to the Redeemer's honour in this place.

SOUTHAMPTON.

On Wednesday, the 27th of May, 1818, at Southampton, was opened, in East-street, a neat and commodious place of worship, belonging to the Baptist denomination; when appropriate sermons were delivered on the occasion: that in the morning, by the Rev. John Ryland, D.D. of Bristol, from 2 Cor. xiii. 14; and that in the evening, by the Rev. T. Griffin, of London, from Phil. ii. 16. The devotional services were conducted by Messrs. Saffery, of Salisbury; Atkins, (Independent,) Southampton; Miall, of Portsea; and Yarnold, of Romsey. The hymns were given out by Messrs. Clare, Clarke, Shoveller, and R. Owers, the pastor of the church. The blessing of him, whose favour is

better than life, was largely felt. The Rev. J. Saffery, of Salisbury, preached the last sermon in the old place, the preceding evening, from Exod. xxxiii. 14, 15. The whole of the services were numerously attended.

ROWBOROUGH, SOMERSET.

On Wednesday, July 15, 1818, a neat and commodious Baptist Meeting was opened, at Rowborough, Somerset. Three sermons were preached on the occasion. In the morning, by Dr. Ryland, from Luke, i. 17; in the afternoon, by Mr. Williams, of Huntspill, from Psalm cii. 16; and, in the evening, by Mr. Seabrooks, of Glastonbury, from Luke, xv. 10. Several other ministers assisted in the devotional exercises. The services, throughout the day, were very interesting, and the attendance and spirit, for hearing, highly encouraging.

PERRITON.

On April 4, 1817, a new Meeting-house, for the use of the Baptists, was opened at Perriton, near Minehead, Somerset.

Mr. Tyso preached in the morning, from Psalm xxvii. 4; and in the evening, from Mal. iii. 10. Mr. Cave, (Independent,) of Stone, preached in the afternoon, from Psalm cxviii. 25.

The people had been accustomed to meet in private houses for years past, and by the labours of our brethren Humphry and Tyso, and others, several persons were brought to the knowledge of the truth; some of whom joined the church at Stokegomer, and others the church at Watchet.

Many attempts had been made at various periods to obtain an eligible spot of ground, but without success, till at length application was made to Lord King, who, in his reply, spoke of the Baptists, as a body, in the most respectful terms, and added, "He had no objection to a colony of them being planted on his estate;" and, as a token of his good wishes, he *gave the ground* for the erection of the new place, and *timber* for the roof.

On the 18th of May following, a new church of the Particular Baptist denomination was formed by Mr. Tyso; consisting principally of persons dismissed from the church at Watchet, and that of Stokegomer. Mr. Samuel Gill, late student at Bristol, is their present minister, and the sphere of usefulness is very extensive.

NEW CHURCH FORMED.

WAKEFIELD.

About the month of November, 1816, the itinerant preachers employed by the Baptist Itinerant Society, for the counties of York and Lancaster, visited Wakefield. They found a Baptist or two in the town ready to encourage them in their work. In January, 1817, they engaged a school, in which divine worship has been regularly carried on; but, as the situation was inconvenient, and too small, a place of worship, occupied previously by the Methodists, in connection with the late Mr. Kilham, who had then abandoned it, was rented. In this place, on October 22, 1817, public worship was attended to. Mr. Scarlet, of Gildersome, prayed; Dr. Steadman, of Bradford, preached, from John, i. 25, and concluded in prayer: after which, three persons were baptized in the river below the town, by Dr. Steadman, attended by 5,000 spectators. In the afternoon, Mr. Trickett, of Bramley, prayed: Mr. Aston, of Lockwood, preached, from Ephes. v. 2; in the evening, Mr. Hughes, a student from Bradford, prayed; and Mr. Hargreaves, of Ogden, preached, from Mark, xii. 37. Since then, preaching has been regularly continued.

On April 21, in the evening, Mr. Bottomley, a student from Bradford, prayed; Mr. Mann, from Shipley, preached, from Acts, xi. 23, and concluded.

April 27, 10 A. M.—Mr. Sample prayed; Mr. Mann preached, from Rom. vi. 4, and after the sermon baptized two persons. In the afternoon, Mr. Sample preached, from Psalm cxxxiii. 1, and concluded. Immediately, five persons were formed into a church of the Particular Baptist denomination, and the Lord's Supper administered, in which service Mr. Mann presided: two* or three more are expected very soon to unite with this small band.

Seven in the evening.—Mr. Sample prayed; Mr. Scarlett preached, from Psalm xvi. 11, and concluded.

The services excited considerable interest. A little one is formed in this large town, which, we hope, by the blessing of God, will soon become a thousand.

* Two persons, previously baptized, and members elsewhere, have applied for a dismission, to unite with them.

ORDINATIONS.

LEWES, SUSSEX.

Wednesday, May 13, 1818, Mr. Pewtress was ordained pastor over Baptist church, at Lewes, Sussex. Rev. Mr. Packer commenced the in service of the day, by reading the psalm, and praying. The Rev. Mr. er, of Uckfield, described the na- of the service, asked the usual ques- and received the confession of The Rev. Mr. Edwards, of Little e-street, offered up the ordination er, with the imposition of hands, and ise gave the charge from Col. i. 27, The Rev. Mr. Kirby concluded this of the service by prayer.

et again in the evening, the Rev. Kirby began the service by reading prayer; the Rev. Mr. Dicker, pastor e Baptist church, at Hailsham, deli- l a salutary address to the church, 1 Thess. v. 12, 13. Mr. Pewtress luded in prayer.

pleasing revival has taken place in church within these last six months; al additions have been made to it, the present prospect is very encou- g.

B. The Rev. Mr. Cox, M. A. of rney, was to have delivered the ge, (having been the late pastor of nd Mrs. Pewtress,) but owing to a severe affliction in his family, was prevented.

YORKSHIRE.

On Wednesday, June 3d, 1818, Mr. Joseph Gaunt was ordained as pastor over the Baptist church, at Sutton in Craven, Yorkshire. The crowd was so great that the services were conducted in a neighbouring field.

Half-past 10, A. M.—Mr. Nathan Smith, of Barnoldswick, read 1 Tim. iii. and part of Ezek. iii. and prayed. Mr. Oddy, of Haworth, discoursed on the nature of a gospel church, from Psalm cxxxiii. 1; asked the usual questions of the church, and the minister. Dr. Steadman, (Mr. Gaunt's tutor,) offered up the ordination prayer, accompanied with laying on of hands. Mr. Trickett, of Bramley, (Mr. Gaunt's pastor,) gave a very serious and impressive charge, from 2 Chron. xxix. 11; and Mr. Jackson, of Ackrington, concluded with prayer.

Three o'clock, P. M.—Mr. Allison, of Idle, prayed; Dr. Steadman preached to the church from 1 Cor. xvi. 10; and, Mr. Scott, a student at Bradford, concluded with prayer.

Quarter before 7, in the evening.—Mr. Mann, of Shipley, prayed, and preached from Gen. xvii. 1; and Mr. Winter, a student from Bradford, concluded with prayer.

Poetry.

TO ANTINOMIANS.

"And he which is filthy, let him be filthy still."

What! say th' "unclean spirits" hous'd in clay,
That "sin can do the Christian soul no harm?"
That they may wander, "sound in faith," astray?
For this, let Zion's watchmen sound alarm—
Tear off the mask that hides a devil's face,
Thus trampling under foot redeeming grace.

What! sin can do no harm?—What has it done?
What gave to earth her pestilence and storms?
What made the flood, the lake of Sodom run?
What now makes horror stalk in frightful forms?
And may the Christian in the scene be gay,
And with the scorpion innocently play?

What made the couch of David flow with tears,
When he perceiv'd "his foot had nearly slipt?"
What gave the bold apostle sudden fears,
When he went out in bitterness and wept?
When the cock sounded on his ear alarm,
Did he believe that sin could do no harm?

What brought the harmless martyrs to the stake?
Rome was, we know, the guilty cause of all—
But hail'd they not the flames for conscience'-sake?
And death prefer'd to Rome's licentious thrall?
When Cranmer to the fire stretch'd out his arm,
Did he conceive that sin had done no harm?

What was it wrung a Spira's soul in death?
Apostate, let thy conscience here reply:—
'Twas sin that troubl'd his departing breath,
And gave thy cursed axiom the lie.
"The sting of death is sin," if in thy heart
It hold a place, thy doom is seal'd "depart!"

O, "worse for mending, wash'd to fouler stains!"
Thus doing despite to the grace of God;
No pleading sacrifice for you remains,
You turn his sceptre to a venging rod.
Who scorns alike the loyal who aspire,
Or the wash'd swine who wallow in the mire.

Go to!—if sin can do your soul no harm,
Trust on your bladder-creed the raging deep,
Walk on the burning fire without alarm,
Upon your precipice securely sleep;
But far from you may I still trembling dwell,
A stranger to your secret dark of hell!

R. THOMSON.

AN HYMN.

As thorns the lily do invest,
So sorrows pierce the pilgrim's breast,
A wand'rer in a vale of care,
With sin and death for ever near.

He lifts his eyes to view on high
The joys of blest eternity;
And wipes the tear of grief away,
While hope reveals a future day.

With holiness as bright as light,
And all that gives the soul delight;
A heart that mourn'd in wo before,
Shall lose its sting, and weep no more.

While Christ who purchas'd heaven with blood,
And by his death led us to God;
Though earth, and sea, and skies remove,
For ever will his children love.

O God! my Father, Saviour, King,
To future bliss my spirit bring;
And through eternity I'll bless,
The Lord who sav'd me by his grace.

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THE

Baptist Magazine.

SEPTEMBER, 1818.

MEMOIR OF THE REV. JOSEPH STENNETT.*

JOSEPH STENNETT was the son Edward Stennett, of whom a ief account was given in our umber for the last month. He s born in the year 1663, at ingdon, in the county of Berks.

an early age he gave satisfac- y proof of a serious regard to igion, and made great profi- ency in literature. Being ined up in a family where ere was so much genuine and dissembled piety, with the essing of God upon his father's nistry, he became a happy tance of that early conversion, ich, in some of his printed courses, he has so well recom- ended to others.

What an early and just sense had of the advantages of such education, appears from the lowing passage, written when was very young, and found ong his papers since his death: O God of my salvation, how undant was thy goodness! O aluable mercy! Thou didst son my tender years with a igious education; so that I ked in the rudiments of Chris- nity, as it were, with my mo- r's milk, by the gracious ad- nitions and holy discipline of godly parents. This was an tidote sent from heaven against e corroding poison of sin: this made conscience speak, while my childish tongue could but stammer: this is a branch of thy Divine bounty and goodness, for which my soul shall for ever bless thee."

Having finished his grammar learning at the public school in Wallingford, he soon mastered the French and Italian languages; became a critic in the Hebrew, and other oriental tongues; successfully studied the liberal sciences, and made a considerable proficiency in philosophy. And it was with an early view to usefulness in the character of a divine, that all his diligent application to his studies tended. As to divinity, though he carefully read the Fathers of the first ages, and impartially examined and considered the most celebrated schemes which later times have produced: though he paid a due deference to the works of those, who have learnedly and judiciously laboured to remove the difficulties objected to our holy religion: and though he was willing to receive light wherever it was to be found; being fond of no opinion, either for its novelty or antiquity, if it did not appear to be true; nor ashamed of any notion in religion, because it was grown out of fashion: yet

* *Printed from the Life of Mr. Stennett, prefixed to his Works.*

I have often heard him say with pleasure, that he was the better satisfied with his principles, because they were formed on a diligent and impartial study of the holy scriptures themselves. These, indeed, were his constant study from a child; and how he profited in them, sufficiently appears by his works.

He came to London in the year 1685, and, for the first five years, employed himself in the instruction and education of youth. And being now sensible that it was time to study men as well as books, he endeavoured to cultivate an acquaintance with several persons eminent for their piety, good sense, and learning: and nature had so well furnished him with a capacity of pleasing in conversation, that he seldom failed of recommending himself to men of that character.

He was bred up with a true sense of the value of English liberty, and had very early felt the smart of persecution; having, in the reign of King Charles II. attended his father a considerable time in prison for the cause of conscience and religion. About this time, therefore, he wrote several witty pieces, especially in poetry, which were published, and tended to encourage the spirit of liberty in the people. They were much taken notice of, but never wore his name. It is well known, that by the artful management of the court, several well-meaning persons among the Baptists, as well as of the other denominations of dissenters, were prevailed on to compliment King James, on his declaration for liberty of conscience. Mr. Stennett, young as he was, understood the lure; and was greatly concerned for those who were led *into the snare*, but most of all for the danger this compliance threatened to our constitution. On this occasion, therefore, he rallied the conduct of his honest, though beguiled friends, in a very keen and witty copy of verses; which he took care should be dropt amongst them, where they usually met, so as to come safe to their hands, and theirs only: and it was not without its effect. He is said, likewise, to have been the author of some of the *Poems on state affairs*, which had been printed privately, and were collected together just after the Revolution, but which they were is uncertain.

In the year 1688, he was married to Mrs. Susanna Gill, daughter of George Gill, Esq. an eminent French merchant, who, at the time of the revocation of the edict of Nantz, had left his native country, and a very considerable estate there, for the sake of religion. Mr. Gill's elder daughter was married to the Rev. Mr. Daniel Williams, afterwards Dr. Williams, who proved a generous friend to Mr. Stennett.

By the earnest solicitations of his friends, being about this time prevailed on to appear in the pulpit, he was soon taken notice of, especially at an evening-lecture which he preached in Devonshire-square. The congregation, which observed the seventh-day, meeting then at that place, and afterwards at Pinner's-hall, had been for some time deprived of their worthy pastor, the pious and learned Mr. Francis Bampfield; who, after various sufferings, and many years' confinement, died a prisoner for the sake of a good conscience. This people soon fixed their eyes upon Mr. Stennett, as a proper successor to so excellent a person. Another situation might have been more to

his temporal advantage, and there were not wanting offers of that kind; yet he preferred the invitation of this small people, by reason of his agreement with them in principles; accordingly he was ordained their pastor, the 4th of March, 1690; and though they were able to do but little towards the support of his family, which proved numerous, yet no temptation could ever prevail on him to leave them, but he continued their faithful and most affectionate pastor to his dying day. His public labours amongst them were, as has been said, on the seventh day; but he preached to divers other congregations constantly on the first day.

The manner in which his ministry was conducted, sufficiently discovered that he pursued the true ends of it; to convince men of sin, and lead them to Christ for life and salvation; to make them truly wise, and good, and happy. He laboured industriously to answer these great and good ends, by the diligent preparations of his study: and yet those who were nearest him knew how humbly he would express his sense of the necessity of the Divine assistance; and with what holy warmth he would plead with God for the help of his Spirit. The subjects of his discourses were well chosen; and the skill he shewed in handling them will best appear from those which are published. He used to bring nothing with him into the pulpit, except some short hints of the heads of his discourse, and references to texts of scripture; so that he committed things only, and not words, to memory: but though his diction was extemporary, yet it was very easy and natural, for he had a great *command of the English* language. His voice was low, but sweet and musical; and as he spoke the true sense of his own heart and experience, so the suitable air of his countenance, and the agreeableness of his address, seldom failed of recommending what he said to the attention of judicious hearers. If he entered into a description of the felicity of the heavenly state, such a sweet smile would dwell upon his face, while his melodious tongue gave the beautiful representation, as charmed and captivated the hearts of his audience. And when, at the close of a discourse, he came to reason with sinners about their unhappy condition, and to set before them the generous proposals of the gospel, together with the fatal consequences of their impenitency, he would so mix his tears with his expostulations, as the affections of but few in the assembly could remain unmoved.

His judgment in casuistical divinity, and his large acquaintance with experimental religion, were attended with such a sweetness and tenderness of spirit, as invited many persons of afflicted minds and doubting consciences to apply to him for advice; who always met with a hearty welcome, and seldom went away without relief.

His endeavours to restore any of his flock, who wandered out of the ways of religion, were indefatigable: and those labours were managed with such a zeal for God's glory, and so apparent a view to their truest interest, the dignity of his office being always maintained with a most affectionate tenderness, to the souls of men, that it must be a hardened mind indeed which could continue insensible under his reproofs.

He paid a strict regard to the ordinances of the New Testament, being solicitously careful therein to keep close to what he believed was the original institution. And as he was well qualified for every part of his office, so he shined very much in this. Particularly in the administration of the Lord's Supper, he seldom failed to awaken the most proper sentiments in the minds of the communicants, and to command the attention of every spectator. His mind was remarkably engaged in that ordinance; which occasioned the *Hymns* he composed for the celebration of it, and which he solemnly dedicated to the great Redeemer. In that dedication he spoke his very soul; and some of his friends have heard him say more than once, that though he found it very hard to please himself in any thing he did, yet that composition was his favourite song.

Some of his leisure hours were filled up in translating useful books out of French into our own language: among which were the Bishop of Chiapa's *Account of the Cruelties of the Spaniards in America;* and *Dacier's Plato*, &c. At other times he diverted himself in exercising his poetical genuis; and, as his friend Mr. Tate, the Poet-laureat, justly said of him, *He had the happiness to be a good poet, without being a slave to the Muses.* Though he sometimes employed himself, and entertained his friends, with poems of a pleasant and facetious nature; yet he would never let any thing go into the world under his name, but what was of a serious kind.

His *Version of the Canticles* appeared pretty early; which, with his *Sacramental Hymns*, *raised his* reputation for divine poesy, and occasioned his being applied to some few years after, to revise the *Version of David's Psalms*, made by that celebrated poet Sir John Denham. This is the rather mentioned, because when the gentleman who managed that affair acquainted Dr. Sharpe, then Archbishop of York, with his intention, his Grace was pleased to say, "He had heard such a character of Mr. Stennett, that he thought no man more fit for that work than he, not only for his skill in poetry, but likewise in the Hebrew tongue."

In the reign of King William, the dissenting ministers of the different denominations in and about London, addressed the throne on several occasions separately. And when the nation congratulated his Majesty on his deliverance from the Assassination plot, Mr. Stennett was fixed on by the Baptists to draw up their address, which accordingly he did, and presented it the 9th of April, 1696, being introduced by the Right Honourable the Earl of Monmouth, afterwards Earl of Peterborough. This address was at that time much taken notice of.

In the year 1700, being at Tunbridge, for the use of the waters, after his recovery from a dangerous illness, he preached there during the greatest part of the season, to the general satisfaction of the audience; which, together with his great intimacy with Mordecai Abbott, Esq. Receiver-general of the Customs, very much enlarged his acquaintance. That great and good man, who passed with so much reputation through several considerable posts; and was so highly esteemed by King William, continued in them all a strict Non-

conformist; and was so far from being ashamed to own those with whom in religious matters he agreed, that he took all opportunities, even before persons of superior rank, to give Mr. Stennett such marks of his respect, as rendered him uneasy; till he was convinced that Mr. Abbott did it designedly, to manifest the regard he had for his character. The death of that excellent person in the prime of his days, together with the loss of his own eldest daughter at the age of twelve years, whose great virtues and understanding had much endeared her to him, were so severe an affliction to Mr. Stennett, as had like to have proved fatal to him.

It is no wonder that a person of Mr. Stennett's learning and known character had so large a share in the management of affairs among the dissenters of his own denomination; and that cases of difficulty, relating to that interest, from all parts of the kingdom, and some from remoter climates, came under his care.

About the year 1702, when Mr. David Russen published his book, intitled, *Fundamentals without a Foundation, or a True Picture of the Anabaptists*, Mr. Stennett was prevailed on to answer him; which he soon did with so much learning and solid reasoning, that his antagonist never thought fit to make any reply. In this performance he shewed himself a thorough master of the controversy; and though he had to do with an adversary, whose plain design was to reproach the primitive mode of baptism, and to expose the characters of those who adhered to it, as well as their principles, and who had shewn as little *regard to truth* as common decency, yet he conducted his answer in such a manner as not to discover the least appearance of anger or resentment throughout the whole work, but all along maintained that easy and pleasant temper, mixed with fine turns of wit, which was so natural to him. The character he gained by this piece, put his friends on soliciting him to undertake a greater work, which had been long wished for, namely, a complete History of Baptism. This he intended to have performed, and was for some years collecting materials for it; but the ill state of his health prevented his making any considerable progress in it. The large extent and great usefulness of this design may, in some measure, appear by the following scheme, taken from a draught yet remaining in the hands of a friend of Mr. Stennett.

"It was proposed, that next to the scripture account, a particular collection should be made out of the authentic writers of the first, second, and third centuries, of every thing material relating to baptism; and a like collection from the authors of the following centuries, down to the time of the Reformation; particular care being taken to examine the books which relate to the ancient Petrobusians, Albigenses, and Waldenses; that all those rabbinical books should be searched, which give any account of the baptism of proselytes among the Jews; as also such Christian writers who argue for or against it: that all Christian liturgies and councils, ancient or modern, should be examined with relation both to the mode and subjects of baptism: that enquiry should be made into the different sentiments of Protest-

ants about baptism at the time of the Reformation, and particularly for a just account of the circumstances of the German and Hungarian Antipædobaptists: that all the English books which have controverted these points, since the Reformation, should be consulted, the arguments on both sides drawn out, and remarks made how the writers of the church of England, and those of the dissenters, militate with respect to pædobaptism: that a correspondence should be settled with persons of approved integrity and learning, in different parts beyond the seas, to furnish such books and accounts as might give a just idea of the state of the Antipædobaptists abroad; that assistance should be given to the author of the intended History, from enquiries made by others in the several periods of it; but that whatever materials were collected by other hands, he should himself examine all the citations, and digest them into such order as he thought fit, making proper reflections throughout the whole work." Such a plan, well and judiciously executed, would, doubtless, have set this subject in a very full and just light, and contributed not a little to the removal of those heats and prejudices for the future, which formerly have too often appeared in discourses concerning baptism; so that it may well be esteemed an unhappiness to the public, that he did not live to finish it.

Though he was naturally averse to disputation, yet he was several times engaged in it, and more than once in a public manner: on which occasions he seldom failed to gain the esteem *even of his opponents.* Instances of this might be given in his dispute with Mr. Penn the Quaker, Capt Hedworth and Mr. Emms on the Unitarian points, Mr. Lesley the Nonjuror, and some among the Romanists themselves. The Rev. Mr. W. Wall, who had the thanks of the Convocation for his *History of Infant Baptism*, (which was afterwards so well and learnedly answered by Dr. John Gale,) conversed with Mr. Stennett several times on the point of baptism; and in a letter he wrote to him, speaking of some alterations which, after a conversation with him, he had made in the second edition of that History: "Upon reading over the sheets," says he, "I could wish I had revised another place or two, where I mention you; I would, how much soever we differ, have expressed something more of respect."

When he published his Thanksgiving sermon for the victory at Hochstedt, in 1704, it was presented to Queen Anne, by some noble hand, without his knowledge. Her Majesty having read it over, was highly pleased with the performance, and ordered him a gratuity out of the privy purse, with her thanks to him. But so far was he from affecting popularity, that he concealed this from many of his near friends; and, perhaps, if it had not been first made known by the gentleman who was sent on the royal message, very few would ever have heard of it.

When committees of the whole body of the dissenting ministers in London were appointed, he usually was one; and it is well known how far his judgment was regarded among them. He had commonly a considerable hand in the addresses they made to the government. One which he

up met with the general
bation of the body, and
presented to the Queen at
sor, June 17, 1706, by the
Mr. John Spademan, intro-
l by the Lord Treasurer
lphin. It had the honour
highly commended by the
Chancellor Cowper.

. Stennett's character being
so well known, he wanted
for such temptations, as,
dering he had a large family,
little to support it, might
been thought capable of
iling, if he had not been
steady to the principles he
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ible offers made him in the
lished church, if he would
conformed; and a late
ent prelate once said to an
ate friend of Mr. Stennett,
at if he could but be recon-
to the church, not many
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d be thought above his me-
But how little impression
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f those occasions to a friend
yet alive: "That he blessed
he could hardly allow these
s to be called temptations,
use he never felt in his mind
east disposition to enter into
treaty with them."

a critical juncture of pub-
fairs, when the Parliament
called, in the year 1708, it
he opinion of many eminent
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al noble and zealous asser-
of the English liberties, that
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sentatives, would be very
nable. Mr. Stennett's pen
made choice of for this ser-
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t so becoming the persons in
e *names it was written*, and
with so decent a regard to the characters of those gentlemen to whom it was directed, as was greatly commended; but for some reasons it was not presented.

When the scene of affairs altered towards the latter end of the reign of Queen Anne, it happened that a noble friend of Mr. Stennett fell in with the change; and as many addresses waited on her Majesty with congratulations on the peace concluded with France, so great endeavours were used to engage the dissenters to compliment the Queen and her ministers on this occasion; and when they could not, in their united circumstances, be prevailed on, it was thought proper to try if any of the denominations singly could be brought into those measures.

That noble lord, with the assistance of another noble peer, was employed to try what could be done with the Baptists. Mr. Stennett was presently sent for; and it was presumed that if they gained him, a considerable step would be made towards effecting the design. Some things were insinuated to him, which tended to create a diffidence between the Baptists and the other bodies of dissenters; and he was assured, at the same time, that such an acceptable compliance as this with the expectations of the court, from him and his brethren, would bring them highly into the royal esteem, and secure them any favour they could reasonably expect. But he assured their lordships, that neither himself nor his brethren could ever be brought to justify with their hands, what their hearts disapproved; and that no particular advantages to themselves could ever counterbalance their regards to their country.

Robert Harley, Esq. afterwards Earl of Oxford, attempted at the same time, with powerful insinuations, to influence Dr. Williams; but met with a brave and steady repulse. And the Whig lords deputed a noble earl, who then bore a principal figure among them, to make due acknowledgments for this seasonable stand of the dissenters.

Mr. Stennett had indeed a truly public spirit, and was not only continually engaged in promoting the interests of religion and the good of his country in his own time, but likewise solicitously concerned for future generations. With this view he industriously endeavoured to promote such measures as he thought most likely to supply the churches with a succession of useful ministers. It was greatly wished by many, that he could have had leisure and health enough to employ some part of his time in fitting young persons for this work; for which his piety, learning, and excellent temper, so abundantly qualified him. But his other public engagements were more than his bodily strength could well bear, and would not admit of his undertaking such an affair as this. For his constitution was naturally weak, and the extraordinary application of his mind to study in his younger years, is thought to have laid the foundation of those disorders which attended him all the after-part of his life, and deprived the world so soon of such a valuable blessing. However, towards the latter part of his time, several young gentlemen, who were designed for the ministry, boarded at his house, for the advantage of his conversation and direction in their studies; and he failed not, in the midst of all his other engagements, to afford them very considerable assistance.

Many young ministers likewise resorted to him, for his advice; and his judgment, as a divine, was so considerable, such his knowledge of mankind, and serious concern about religion, and such the candour with which he treated them, that it is easy to judge of the profit and pleasure they received by consulting him. To give one instance of his many prudent counsels: he advised, that when they proposed to discourse upon any text of scripture, they should, after seeking the Divine assistance, first consult their own unbiassed thoughts, by a close study of the text itself, compared with what goes before or follows after, and with other parts of scripture relating to it, before they looked into any commentator. By this means, he observed, confusion of thoughts would be avoided, and their minds prepared to judge of the propriety of those explications or illustrations which they should afterwards meet with in the works of learned men; but without such a conduct they would seldom be able to say or write any thing which they could justly call their own.

In the beginning of the year 1713, his health apparently declined. Many heavy afflictions at that time crowded upon him, which affected him more than ordinary, though he had been used to various trials during the whole course of his life, and had a temper of mind fitted for such exercises. During his illness he lost his dear friend, the Rev. Mr. John Piggott, with whom he had lived in a constant and most intimate friendship for many years. His Funeral sermon, which his

een highly esteemed by the est judges, was the last Mr. tennett preached; in which he as given a just character of that aluable person. He intended a poem likewise to his memory, nd made some progress in it; but his weakness, which was followed by his death, prevented his completing it. This piece, unfinished as it was, would, probably have been acceptable to the public: but it is unhappily lost, except a small fragment, printed among his poems.

Being advised by his physicians to remove into the air, he went to Knaphill, in Buckinghamshire, the house of his brother-in-law, Mr. Morton. Here he declined apace; and his honoured friend, Dr. Mead, being consulted, who had formerly been exceeding kind and serviceable to him in a dangerous disorder, he soon discovered by the account sent him, that he was past hope of recovery; which soon after proved to be fatally true.

When he drew near his dissolution, he called his children about him, and in a particular manner gave his dying advice to his eldest son, with respect to the management of his studies, nd the conduct of his future ife; and having charged upon hem all due obedience to their nother, he pressed them, in a pecial manner, to a proper concern for their souls; declaring to hem, with the greatest assurance, nd a pleasant smile in his counenance, "That if they were ound walking in the ways of rue religion, his God would be heir God, to whose providence ie could in faith commit them." Ie likewise signified to several bout him, in a calm and sedate manner, a firm and well-grounded hope of a blessed condition in the eternal world; and to one, in particular, who asked him in what disposition his mind was, under his low state of body, and in the prospect of his great change, "I rejoice," said he, "in the God of my salvation, who is my strength and my God." Thus he gradually sunk away; and slept in the Lord on the 11th of July, 1713, and in the forty-ninth year of his age.

His active mind was indeed removed out of a weak and crazy tabernacle, from which it had often groaned for a release; and he left a world of labours, cares, and many sorrows. But the loss of a person endowed with such valuable accomplishments, and so useful to the world, just in the maturity of his years, was an unspeakable affliction to his friends, and greatly lamented by all the lovers of learning and virtue who were acquainted with him; several of whom came from London, and other parts, to attend his body to the churchyard of Hitchenden, in the county of Bucks, where it waits for the resurrection of the just.

Dr. Joseph Stennett, who became the pastor of the church, in Little Wild-street, London, was his son; and Dr. Samuel Stennett, his grandson. The Rev. Joseph Stennett, now pastor of the church at Calne, is the great grandson of this truly eminent minister, whose name is still fragrant among the members of the Baptist denomination, of which he was, probably, the brightest ornament.

A friend of Mr. Stennett drew up a Latin epitaph to his memory, of which the following is a translation:

Sacred to the Memory of
JOSEPH STENNETT,
A very eminent Divine,
Who was adorned with an excellent understanding and extensive learning;
Who was endowed in early life with so great a degree of piety,
That it is difficult to say, whether he was most eminent for religion or learning;
He was very conversant in sacred literature,
And discharged most assiduously every part of the sacred function.
He endeavoured to adorn his Christian profession by an upright life,
With scarcely less diligence in his own example,
Than by study and eloquence to gain the approbation of others,
He studied to recommend, as well in his preaching as in his writings,
The chaste and pious muse.
He employed himself in the praise of divine love, and of the great Redeemer
In the celebration of sacred things, in which he excelled by the rules of art.
But though he devoted his attention principally to heavenly objects,
It was not to the total neglect of things earthly.
At one time he discovered a persuasive elocution in the presence of his prince;
And at other times he vindicated in his writings
The cause of liberty and the public rights.
But he also discovered great modesty in what related to himself,
And embraced in the arms of love all good men.
But he was by no means to be diverted from what he apprehended to be the truth
As contained in the sacred oracles,
Being rather confirmed in them.
He was born A. D. 1663, at Abingdon, in the county of Berks.
He came to London in 1685,
Where, after three years, he married Susanna Gill,
Who was descended from pious and respectable parents,
Her father, a native of France,
Relinquished considerable property on the score of religion.
After this, in 1690, he was chosen to the pastoral office
Over a flock, of sentiments congenial with his own.
He continued with great circumspection to feed and watch over them,
Till at length, being worn out with the weight of cares, studies, and labours,
He bid adieu to life, and slept quietly in Christ,
July 11th, 1713, in the 49th year of his age,
Leaving a widow and four children.

A WORD TO SINGERS.

HAVING been lately on a visit to N*****, I was pained to find the Psalmody of the congregation carried on in a very slovenly and improper manner. On making the observation to a friend, he said, "that they had just formed *a small* choir to correct the evil, and that they would meet on the ensuing evening, to practise some tunes, that they might be better prepared to conduct this most profitable and delightful part of public worship." In my interview with them, I was led to make a few plain remarks, which were certainly designed to do them good; and which, I hope, will

be found to have had that beneficial tendency.

The sentiments advanced on the occasion to which I allude, were nearly as follows:

"I understand that you intend to afford your neighbours and brethren all the aid in your power to render the singing in your congregation pleasing and respectable. In order to accomplish this end, you are now met together. Your design is, in a high degree, praise-worthy, and if you properly carry it into execution, you will merit and receive the thanks of those with whom you usually associate. Every one should aim at being of some use in the house of God. The meanest offices are, in some measure, dignified, which add to the comfort and pleasure of divine worship. I hope I should regard no duty as beneath me, by which I might give the smallest degree of interest to the service of the sanctuary. I think David meant to affirm the same, when he said, that he preferred being a door-keeper in the temple, to the highest post of honour in palaces of ungodliness. I hope you will all be actuated by a similar spirit, and you will not fail being useful, respectable, and happy, in the Christian society to which you belong. And that this may be the case, I would recommend three things to your serious reconsideration. The first is, Decency in your general deportment; the second is, Harmony among yourselves; and the third is, An anxious solicitude to sing with melody in the heart unto the Lord.

"I. *Be decent in your general deportment.* Do not, my good friends, be alarmed; I am not going to charge you with the want of good manners; I hope and believe, on the contrary, that you usually conduct yourselves with propriety. But there are certain practices which, *as singers*, you are in danger of falling into imperceptibly, without watchfulness and care, and which are certainly very reprehensible. I will mention a few of these. A greater solicitude to sing for *your own credit* and reputation, than for the honour and glory of the blessed God;—*whispering and talking*, as though you had no kind of concern in the other most important parts of divine worship;—occasionally *humming the air of some tune*, in a low tone, as if the house of God were designed for a music-school;—*turning over your tune-books*, during prayer or preaching, so that a stranger might readily suppose, you were really examining the different compositions, in order to write a critique on them;—*perpetually introducing new tunes*, evidently intimating your conviction, that the singing was designed for the display of your fine talents, rather than the spiritual edification of a whole people;—*singing so terribly loud*, that one might reasonably imagine there was a serious contest among you, who should make the most noise. I hope you will not misunderstand me. None, but a person whose opinion is of very little consequence, would condemn you, because you sing with much scientific skill; or, because you now and then exchange a word with one of your companions; or turn over a leaf or two of a tune-book; or sometimes sing a new composure; or, because you generally perform the part allotted you with spirit. Yet I do think, that our singing would be more impressive, if there were a large pro-

portion of the *solemn* and the *tender* chords. On a late evening I went into a Moravian congregation; both the preaching and the prayers were such as are exceedingly common among most denominations of Christians; but the singing was so deliciously soft and harmonious, that I am persuaded almost every individual present must have regretted that the hymn was so soon closed. A selection of the hymns and tunes, previous to the commencement of the service, and a little care, will readily guard you from the improprieties I have mentioned. O be concerned to act as those who are evidently conscious that they are engaged in his service, who cannot be deceived by vain professions, and who will not be mocked by 'solemn sounds on thoughtless tongues!'

"II. *Be harmonious among yourselves.* The disagreement of singers is so common, that it is become almost proverbial, that the sons of harmony are really some of the most discordant creatures in the creation. Other persons in our congregations may have differences, but they are too prudent to publish them immediately to all around them; but singers usually leave their seats, and from their appearance in some other part of the place of worship, declare to every one their want of mutual forbearance and harmony. The most inconsiderable and trivial circumstances, (I am really almost ashamed to make the remark,) have too often been sufficient entirely to break up an excellent choir of singers. I have sometimes really thought, that it might be useful to have the celebrated couplet inscribed in a conspicuous place in the singing gallery:

'For ev'ry trifle, scorn to take offence,
It either shows great pride, or little sense.'

I hope that you, my good friends, will be honourable exceptions to the rule which has now become but too general. Cultivate harmony, not only in your performances, but in your tempers, and in your intercourse with each other. Be assured that it will be for your comfort, credit, usefulness, and interest: 'Look not every man on his own things, but on the things of others.' Each of you have your own peculiar gifts and excellencies; if you sing a very excellent base, your neighbour, perhaps, sings a tenor, or some other part, with equal excellence. John has a very superior voice, but David has a judgment much better informed in the grounds of music. Recollect that you are *all important in your places;* none of you of much consequence out of them. 'The hand cannot say to the foot, I have no need of thee.' Take each of you for your motto,

'I'll not willingly offend,
Nor be easily offended;
What's amiss I'll strive to mend,
And endure what can't be mended.'

And I think you will be respectable and useful.

"III. *Sing with melody in your hearts unto the Lord.* Do not forget that real religion has ever to do with the heart; in reality, it is the penitence, the faith, the love, and the obedience, of the heart. To sing with melody, is to sing with emotions of heart in full unison with the sentiments of the song. Is a hymn or psalm given out, descriptive of the sorrows of the penitent? He who utters the words with corresponding emotions of heart, sings with melody. Is the composition expressive of praise to God for his mercies? or of love

to our divine Immanuel? or of devotedness to his honour and glory? or does it anticipate the infinite blessedness in reserve for the people of God? He who sings them with melody, is conscious of a spirit of holy gratitude, and sincere affection, towards the Divine Being; he knows, and, in some happy measure, feels, that it is infinitely reasonable that he should be the Lord's; and, on the wings of faith, he rises above terrestrial things; surveys, and longs to enter on the regions of everlasting bliss. It is, indeed, my very earnest prayer, that you may be inspired with this holy melody of heart. How lamentable is the consideration, that many utter sentiments, which infinitely concern them, of a kind the most delightful and awful, with the most entire indifference. Do not be guilty of this hypocrisy and profanity. Pray God to give you 'a new heart and a right spirit.' You cannot endure discords in music: O that the more direful discords which too commonly subsist between the heart and the tongue, were equally abhorred! Be anxiously concerned, my dear friends, to 'sing with the spirit, and with the understanding also.'

"It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his hearers, occasionally sung some of the finest pieces of composition, in his hearing; and, since he was in raptures himself, he often expressed his astonishment that his minister was not in raptures also. One day, however, Mr. Cadogan said to him, 'Give me leave, my good friend, to be astonished in my turn—I bring forward invitations of mercy, sweeter than the melody of heaven—threatenings unspeakably awful and alarming—I treat constantly of themes which employ the angelic harps in glory—and no sympathy is awakened in *your* bosom.—*You* are unaffected, unalarmed, unconverted:—no raptures of love, gratitude, or admiration are enkindled in *your* bosom. O, have I not reason to be amazed at *your* indifference?' Let your hearts, as well as your voices, be found in tune,—and God will lend a listening ear to your songs of praise, nor will your fellow-creatures withhold their approbation.

"How pleasing the reflection, that if you now thus celebrate the praises of God, the moment is not distant when, after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting loving kindnesses of him who has redeemed you by his own precious blood, and who will present you faultless before the throne with exceeding joy. This is, indeed, the sincere and ardent prayer of your unworthy friend,

Coseley. B. H. D."

LETTERS

FROM THE

LATE REV. A. FULLER,

TO THE

REV. JOHN BIRT, OF HULL.

Kettering, March 7, 1812.

DEAR SIR,

YOURS I duly received, covering a bill of &c. &c.; No. XXII. of the P. A. is out, and you will soon receive them. In addition to what you will see there, recent intelligence is since

arrived. The work is going on gradually, yet gloriously. The undertaking is now so much extended, and the parties concerned so numerous, that some painful, as well as pleasing events, must be expected to attend every communication. But there are no deaths, no dangerous afflictions; and, what is better, no scandals amongst the brethren. All are at work, and God is with them. Scarcely a month without additions, nor a day, without new enquiries after the *new book* and the *new way*.

Within the last two years, I have gone over the Apocalypse, in a way of exposition, on the Lord's-day morning; and the result is, that I am persuaded the seventh trumpet, in chap. xi. has sounded—that the pouring out of the seven vials, (which are subdivisions of that trumpet, as the seven trumpets are of the seventh seal) began at the same time—that being the seven *last plagues*, (chap. xv. i.) their work is to beat down and destroy the antichristian powers—and that while God is doing this, by the pouring out of the vials, "the kingdoms of the world will gradually become the kingdoms of the Lord, and of his Christ." The period of the vials, (which commenced with the sounding of the seventh trumpet, and will terminate in the millenium) will be a period of ardent struggle, successful effort, and glorious victory. It will, I conceive, be that to the millenium, which the reign of David was to that of Solomon. David was engaged in war, and so must we; but the Lord prospered David whithersoever he went, and so he will us, if we engage in faith and love. It is not under the millenium, that Paganism, Mahometism, Judaism, Popery, and Infidelity, are to be conquered; but under the *period of the vials*, preparatory to it. The word of God rides forth at the head of the armies of heaven, prior to the taking of the beast and the false prophet, chap. xix. and, of course, prior to the millenium. We are not likely to live to see the latter: but we have entered, I think, on the former. It is ours to work and war in this glorious cause.

I am,

affectionately yours,

A. FULLER.

FROM THE SAME, TO THE SAME.

Kettering, April 14, 1812.

MY DEAR BROTHER,

I HAVE prepared the MS. of my lectures on the Apocalypse, and may perhaps some time print them. Having just begun the Epistle to the Romans, in the course of exposition, I was struck a few days ago, with the stress that is laid upon *godliness*, or that part of religion which has immediate respect to GOD. The heathen, I observe, are charged with *unrighteousness*, and with holding, or, perhaps *withholding* the *truth* in righteousness, chap. i. 18, and which charges are proved against them, in the following verses; but the origin is UNGODLINESS. All the immorality in the world has its root, as you will see, in reading the chapter, in a dislike of GOD. Of this, the prevalence of all the abominations there enumerated, are represented as a judicial punishment. *Because* of this, they were *given up* to the other. The Lord is jealous of his honour. If his name be dishonoured, (as it must before *idolatry* could be introduced,) he will punish it by giving up the parties to *dishonour their own bodies*, and wallow, like swine, in the mire of their own corruptions.

Some of our men of science would persuade us, that the *idolatry* of the heathens is a very innocent thing, only a mode of worshipping the Supreme Being. Such are the ideas of Pope's Universal Prayer: but if Paul's doctrine be true, it is the root of all other immorality, and the prime ground on which the wrath of God is revealed from heaven against them. I rejoice in the connection of Britain with India, when I view the blessings that we are imparting; but I tremble when I think of the numbers of our youth who go over to acquire fortunes, and return the apologists of idolatry, and but for the custom of their country, would doubtless practise it.

Others of our men of science have been very eager to introduce a system of morals for a country, that should have nothing to do with religion—that is, with GOD. But if Paul's doctrine be true, God will not suffer this. If men think to preserve peace and order among themselves, while they cast off *his* fear, they shall find it to be impossible. Till the world returns to *him*, they shall never be at peace with one another.

"God is jealous, and the Lord avengeth!" We lately excluded one of our members for drunkenness. In a letter that he sent me, after his exclusion, he confessed, that he had lived in *secret wickedness* eight years, and now God had "left him to disgrace himself," in a manner taken away his power of self-government; and he concludes with these words, "The Lord is a jealous God!"

Remember me affectionately to your and my friends, and when you see them, to the brethren and fathers in the ministry.

Affectionately yours,

A. FULLER.

ORIGINAL LETTER

OF THE LATE

MR. ARCHIBALD M'LEAN.

Edinburgh, Dec. 15, 1799.

DEAR MADAM,

BY a line from Mr. S. I am informed that you have met with an afflicting dispensation of Providence, in the loss of your youngest child, by the small-pox. You will, no doubt, feel this the more sensibly, from its being, I suppose, the first affliction of the kind you have experienced, and from the natural tenderness of a mother's affections and feelings. Insensibility, under the hand of God, would be *criminal*, and, in such a case as this, *unnatural*. He hath implanted in us natural affections, and when he deprives us of the objects of them, he wills that we should feel. True, indeed, these objects are his gifts, every thing amiable in them is from him, and he has an undoubted right to recal them at pleasure; yet

> "The God of love will sure indulge
> The flowing tear, the heaving sigh,
> When tender friends and kindred die."

But as, on the one hand, we are not to despise the chastening of the Lord, through a stoical or callous insensibility; so neither ought we, on the other hand, to faint, when rebuked of him, so as to be overset, and sink under the trial. As both these extremes are sinful, as well as hurtful to ourselves, so we may be sure that neither of them corresponds with the designs of a gracious and merciful God in afflicting us.

I might suggest to you, upon this occasion, that all our worldly comforts and enjoyments are from God, and lent us but for a season—that we are unworthy of the

least of his favours—that he has a sovereign right to recal them, when he sees meet—that affliction is the common lot of mankind—that death will undoubtedly, sooner or later, close this transitory scene, with respect to us all—and that impatience, or excessive grief is sinful, unreasonable, unavailing, and only increases our distress. But, though such reflections are just and proper, they are not sufficient, of themselves, to give relief to the mind smarting under affliction. Religion! the Christian religion alone, is calculated to assuage our grief in every trial, and to make us not only submissive and resigned, but even cheerfully to acquiesce in the divine disposals. It assures us that none of our afflictions come by *chance*, but by the *special* appointment of our heavenly Father—that they are under his direction and special management, as to their nature, degree, continuance, and effects, —that he is possessed of infinite wisdom, and knows what is best for us; and also of infinite goodness, whereby he makes all things, even the sharpest afflictions, to work together for good, to them that love him. His chastisements are the effects of his love to his people, and he therein acts the part of a tender-hearted Father; "for whom the Lord loveth he chasteneth and scourgeth, every son whom he receiveth." And though "no affliction for the present seemeth to be joyous, but grievous, yet afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

Had God intended no other happiness for his people, no other portion but the transitory enjoyments of this life, we could not, *indeed*, perceive his love in depriving us of these; but when we consider that God proposes himself as the object of our happiness, who is a satisfying and everlasting portion, and whose favour is better than life; when we think of this world as only a passage to an eternal state of happiness, in the presence and enjoyment of God, where there is fulness of joy and pleasures for evermore; and when we think of the Son of God coming into this world, bleeding, and dying, and rising again from the dead, to procure for us the remission of sins, and eternal life with himself, beyond death and the grave. This will lead us to consider afflictions as but light and momentary, when compared with the glory that shall be revealed—the faith and hope of this will support us under every trial. It is only in this view that we can perceive how chastisements are effects of divine love, and subservient to our true and everlasting interest. They serve, when sanctified, to humble our minds,—teach us submission to, and acquiescence in, the will of God—remind us that we owe all our comforts to, and hold them immediately of, God—discover to us the transitory nature of all earthly enjoyments, and the folly of setting our supreme affections upon them, or of placing our happiness in them —convince us that our true and permanent happiness lies *only* in the enjoyment of God—make us relish the comforts of the gospel, which are suited to a state of affliction in this world—and tend to lead our views and desires forward to that state, where sin and sorrow shall never enter. These, and such like effects, are what God intends by afflicting us, as he has declared in his word. Are they not all conducive to our chief good? and ought it not to

be our main care that these gracious designs of God may be gained upon us by all his chastisements? In proportion as these effects are produced, a sweet and placid serenity overspreads the soul; it recurs to God himself as its chief happiness, and finds rest in him as its portion and satisfying good. How blessed in such a case is the man whom the Lord chasteneth!

When our minds are overcome with an affecting loss, we are apt to forget our remaining mercies. But are there not always great grounds for thankfulness, amidst all our sorrow? Has God taken from us one dear child, and has he not left us another? Nay, has he not left us a husband or wife, the affectionate partners of our joys and griefs? And though he had bereft us of all at once, does not he himself stand instead of all relations? and is he not infinitely better than sons or daughters? We ought, therefore, to reflect upon the grounds of gratitude and thankfulness he affords us, amidst all our afflictions.

You have reason, dear Madam, to believe that your child is happy. The scripture gives us a favourable view of the state of all infants dying in infancy. Our Lord says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." A great part of mankind die in infancy before they have done any good or evil; and our Lord declares, that of such little children the kingdom of God is made up; and, as a token of this, he took the little children that were brought him, up in his arms, and blessed them, Mark, x. They die, by virtue of their connection with Adam, in his first transgression; but, having done neither good nor evil, in their own persons, they will not be judged according to the deeds done in the body, nor fall under the sentence of the second death, which is pronounced *only* upon personal wicked deeds; but being redeemed by the blood of Christ, and written in the Lamb's book of life, they shall be raised up from the first death, which came by Adam, to the enjoyment of eternal life, in the heavenly kingdom. This consideration should dry up your tears. Your child is now with God, infinitely more happy than you could have made her on earth; infinitely more happy than you can conceive; and, if you are a follower of them, who, by faith and patience, inherit the promises, and of Jesus Christ, the author and finisher of faith, you shall one day meet with her amidst the redeemed company, where you shall never more part; and, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi. 4. That this may be the happy issue of all our present afflictions, is the sincere prayer of,

DEAR MADAM,
Your sincere and sympathizing Friend,
ARCHIBALD M'LEAN.

REPLY
TO DR. WILLIAM BROWN.

To the Editors of the Baptist Magazine.

I AM indebted to a friend for pointing me to an article in the last Number of your Magazine, entitled, "Vindication of Dr. Robert Walker," signed WM. BROWN, and dated, *Edinburgh, 46, Hanover-street, 20th May*, 1818.

It is very true that I received three letters, at different times, from *Doctor* Brown, intimating a complaint of something which he had found prejudicial to the character of Dr. Walker, in my Memoir of the late Mr. M'Lean, to whom Dr. Walker for some time stood in the relation of colleague in the pastoral office. But the only thing that Dr. Brown condescends to specify, as the ground of complaint, is the following line: "The production of his opponent shrunk into contempt under his hand." *Memoir*, p. lvii.

Of Dr. Brown I know nothing, except from the three communications with which he has favoured me, and which have been entirely confined to this single ground of complaint. It seems marvellous to him, that I should return no reply to any of his letters, especially, I suppose, as he had been so particular in giving me to understand, that he is a *Doctor*, but whether in divinity or medicine, he omitted to inform me, and I am, to this moment, ignorant! But really, I found nothing in any of his letters to answer. He may, for aught I know, possess a prescriptive right to defend the reputation of Dr. Walker, which he thinks I have assailed; but I think your readers must be aware, that if such be his object, he proceeds very awkwardly about his work. He is pleased to say, that, because I have said, Dr. Walker's defence of the doctrine of Eternal generation "shrunk into contempt under the hand of his opponent," my readers must look on that gentleman as *a very weak man, and a very uncandid man*; whereas he affirms, that he was neither the one nor the other,—for, that "his talents were very respectable, and his literary and professional acquirements very considerable."

Against the character of Dr. Walker I can have no personal animosity. I know him only by his writings, and the report of others; but if Dr. Brown be really the conservator of his reputation, I must beg leave to tell him, that he is acting very indiscreetly in provoking discussions on that topic, on such flimsy pretexts. What Dr. Walker's *literary* and *professional* acquirements were, may be partly learned from the review of his *greatest* work, *viz.* a *Treatise on the Small-pox*, in the MONTHLY REVIEW, Vol. IV. *New Series*, 1791. p. 273—283.* And should you, or any of your readers, be disposed to think that I have exceeded the truth in what I have said of his *Theological* production, and will take the trouble to read it with Mr. M'Lean's review of it, I am quite content to submit the question to that impartial tribunal, and to abide its decision. I appeal, therefore, from the *incompetent* judgment of Dr. Brown, to a higher tribunal, and dismiss the subject for the present with saying, *Quod scripsi, scripsi!*

I am,

Yours respectfully,

WILLIAM JONES.

London, July 20, 1818.

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* "We cannot applaud the *fallacious reasoning*, and the *unfounded assertions*, which fill so large a portion of this book; and by which the author has plunged us into theories that we hoped were forgotten; and *has obscured the science which he professed to elucidate*"!!!

See Monthly Review, *ut supra*, p. 283.

Juvenile Department.*

VISIT TO THE PARISH OF *OLDCASTLE,* IN MONMOUTHSHIRE.

Being a few months since in South Wales, and hearing that the place where the justly-famed ancient Briton, Sir John Oldcastle, formerly resided, was but eight miles from Abergavenny, I went, accompanied by a friend, to the village, which is still known by the name of that distinguished servant of the Lord Jesus Christ; who, nearly one hundred years before the rise of Luther, risisted the encroachments, and exposed the unscriptural pretensions, of the Bishop of Rome.

As we approached this sequestered village, situate under the Black Mountain, and rendered very difficult of access by the lanes having become almost impassable, I felt an unusual gratification from the recollection of what had been there accomplished, for the furtherance of the cause of pure and undefiled religion, by the excellent men whom Sir John Oldcastle employed as transcribers of Wickliffe's Translations of the Bible, when almost all the world were wandering after the Beast, and were exclaiming, "Who is like unto the Beast?"

Looking around the adjacent country, called up to my recollection the circumstance of Sir John being secreted and secured for four years, by his tenantry, after he escaped from the Tower, in 1413. I felt indignant that any base wretches should, for the sake of money, enable Lord Powys, a bigotted Papist, to apprehend, and give up to the cruelty of his persecutors, a nobleman who had deserved so well from his country, and who was so useful in the church of Christ.

We at length entered the farmyard adjoining the parish church of Oldcastle. On the appearing of the farmer, I said, "Can you tell me where it was the mansion of Sir John Oldcastle formerly stood?" "This is the very place—this is Oldcastle Court!" I felt as if standing on consecrated ground. "From this spot," said I, "the light of truth emanated more than 400 years since: that light which is now covering the whole earth." I could easily account for the spirit which impelled superstitious persons to undertake pilgrimages to places considered sacred; and though not conscious of any feeling of a superstitious kind, I was delighted to have the privilege of being where the Lord's hidden ones had been employed in carrying on the holy war against the Prince of Darkness, by *the sword of the Spirit, the word of God.*

The mansion, I understood, had been taken down about forty years, but the site was still visible, and part of the moat, by which it was surrounded, still remaining. It is conjectured, too, by Mr. Griffiths, that the present farm-house is built upon part of the former walls. The church is very small, and the eastern wall, gone to decay, is falling down. The oldest inscription I could find, was not more than 200 years past; but every thing indicates that it stood long before the period of Sir John's death, and was doubtless used by him, his family, and domestics, for the worship of God. This is one of the sacred buildings where God was worshipped in spirit and in truth, when all others of our parish churches, (excepting those where Wickliffe's sentiments were professed,) were desecrated by *abominable idolatries.* Its present meanness is almost indescribable: it is scarcely decent. The *seats* would probably hold twenty persons, and the whole church may be able to contain one hundred; but it is not often there are enough present to

* We are disappointed in our regular Article for the Juvenile Department this month.

fill even the seats. I understood that this was by no means a solitary instance of the parish churches being forsaken: the great bulk of the people, who publicly worship God in Wales, do so among the dissenters; and there are not wanting instances where the clergyman returns without performing duty, because there are none at church but himself and the clerk.

On entering the farmer's house, I was pleased to observe the patriarchal simplicity, and the old English hospitality, which prevailed. The venerable couple, with their children and grand-children, were a family of seventeen persons; and though, I suppose, but in humble circumstances, they pressed us to partake of whatever the house would afford, remarking, "There are none who call here, whether rich or poor, but what they have victuals and drink, if they will accept of it."

Finding that Mr. and Mrs. Griffiths were religious persons, I asked them, if they would object to my preaching in their house to their family and neighbours. They instantly signified their approbation; and the farmer, addressing one of his sons, said, "Go into the field, and tell them to leave off ploughing; and go round the village, and ask all you can find to come in, and hear a sermon." We soon had a congregation, and, after singing and prayer, I addressed them from John, i. 16, *And of his fulness have all we received, and grace for grace.* The sentiment which John the Baptist applied to himself, and all the servants of God, who lived before the coming of Christ, I endeavoured to improve, in reference to Sir John Oldcastle, and the disciples of Wickliffe, who, four centuries before, had received abundance of grace from the fulness of Christ, to enable them to labour, to suffer, and to die in his cause; and that we, who were believers now, were receiving from the same fulness still.—I shall not soon forget how the good old people looked when I said, "That brook of water that is running through your grounds, and which supplies your family every day with the means of purity and refreshment, is the same stream from which Sir John drank, and his numerous family: but it is flowing still, and as plentifully as it did then. So the grace of Christ is a fulness of mercy still, and will continue to supply all his people, to give them strength to live by, and to die by. It was this grace that gave Sir John strength to die a martyr, by being hung and roasted at Tyburn; and that will be sufficient for all who trust in his righteousness, and hope in his mercy." I told the little children not to forget what I had said of the good nobleman who used to inhabit Oldcastle; and, after we had concluded by singing and prayer, the old grandmother, (who had been converted many years since in London, by the ministry of the Rev. Mr. Romaine,) said, "Hear, sir, what one of the little ones is saying:—she says, 'Mother, we must never forget what the gentleman has been saying.'" The energy with which this old pilgrim expressed herself, indicated the desires she felt for the salvation of her descendants, that they also might receive from the fulness of Christ, and grace for grace. May the whole of this hospitable family "find mercy of the Lord in that day!" and may succeeding generations inhabit Oldcastle Court, who shall be like its former illustrious inhabitant, "shining as lights in a dark place," and be indeed "the salt of the earth."

IOTA.

AMERICAN LIBERALITY.

Our readers will recollect, that in the month of November last, the town of St. John's, Newfoundland, was nearly destroyed by two dreadful fires, which occurred in quick succession. The property consumed was estimated at 900,000*l.* sterling; and as this great calamity took place just at the commencement of winter, during which season, the harbours of the island are frozen up, there seemed too much reason to fear that the wretched inhabitants would have to endure all the horrors of famine, in addition to the loss of their property,

) usual rigours of the season. this dreadful prospect, how- they were relieved by the and generous kindness of the of Boston. As soon as the f their distress reached that liberal subscription was set , a quantity of provisions pur- , and a vessel freighted to it, as speedily as possible, to ndland. Such was the ala- splayed, by all ranks, in this ent undertaking, that the was loaded in about *twelve* and the very labourers, who mployed, refused any com- ion for their trouble. The performed the passage, al- become dangerous, with ex- n and safety; and so ample e supply, thus generously fur- , that it was expected each among the numerous suf- would receive from four to t. for its own share.

D.

IMMERSION
Dangerous to Health.

Editors of the Baptist Magazine.

: "remarkable appearance of lence, at Baptism," in the case s. Dechamp's, communicated . Ivimey, and inserted in your lumber, brought to my recol- another case, equally remark- It is related by my old and ted friend, the Rev. Mr. Rich- f Lynn, and may be met with third Reply to Mr. Carter, on bject of Baptism, entitled, *History of Antichrist; or, Free hts on the Corruptions of Chris- , &c.*—Letter 5th, p. 99 to I know of none who have n more ably on the subject of Baptism, than my friend has; f course, I hold his treatises t subject in high estimation, eem them worthy the perusal h of your readers as have not rith them.* If you think the following case possesses sufficient importance and novelty to interest your readers, by giving it an early admission into your Magazine, you will oblige

Yours, very respectfully,
JOSEPH FREESTONE.

Hinckley, July, 1818.

"The opposition, (says Mr. Richards,) to the practice of immersion, is, in a great measure, grounded upon two objections:—1. That it is *indecent;* but this is mere pretence and cant. Immersion is certainly, in itself, no less decent than sprinkling; nor is it conducted, among the Baptists, with less decency than the other rite is among the Independents, and other sprinklers. It must be, surely, very odd, that the wonderfully delicate patrons of this objection, should never find any fault with the Jewish bathings, and circumcision. The other objection I referred to, is,—2. That immersion is *dangerous to health*, especially in cold climates: but this contradicts the express declarations of the most eminent physicians, as well as universal experience. Is not immersion commonly practised throughout the vast Russian empire, which comprehends some of the coldest climates in the world? and is it not practised there too, in the coldest season of the year, and that without any bad consequence at all to the health of the subjects?—In this country also, (which, though

bout the year 1780, or 1781, a con- y commenced, on the subject of Baptism, betwixt Mr. Richards and Mr. Carter, an Independent minister. The latter published a piece, on Infant Baptism. Mr. Richards published a "Review" of it, in three Letters to a friend.—Mr. Carter replied to that "Review," in a pamphlet, entitled "The Reviewer Reviewed." Mr. Richards then published a *second* piece, entitled, "Observations on Infant Sprinkling; or, an Answer, &c." in a series of Letters to the author. This was afterwards succeeded by a *third*, entitled, "The History of Antichrist, &c. in a Series of Letters, to the Author of the Reviewer Reviewed, and other late Publications." Here, I believe, the controversy terminated. Mr. Richards has published other pieces on Baptism, both in Welsh and English; one, on the "Nature and Design of Christian Baptism," in English, is particularly valuable.

not nearly as cold as Russia, is yet, by no means, a warm region,) immersion has been practised in some of the severest winters ever known, and that in large rivers, after the *ice* had been, with much difficulty, broken and removed. All this, I say, has been done in our own country, abundance of times, and always without any injury to the health of the baptized. Nay, many tender and infirm people have declared that their health became much better, after their immersion, than it had been for a long time before.—A remarkable instance of this kind occurred, in this county, some years ago, which I shall take the liberty to mention, for the purpose of corroborating my position, *that immersion is* NOT *dangerous to health, even in cold climates, and in the coldest seasons of the year*; and also, to oblige some of my friends, who have particularly desired me to make it public. The instance I have in view, relates to a Mrs. Temple, who lived in the neighbourhood of North Walsham. She had been convinced, by reading the New Testament, that the Christian ordinance of Baptism, is the immersion in water, in the Name of the Father, Son, and Holy Ghost, of a person professing faith in the Son of God; and she purposed to act soon agreeably to that conviction, but, being shortly after seized with that dreadful, and commonly fatal disorder, the *cancer*, it was thought proper to defer it. During this illness, Mr. Faircloth, surgeon, of North Walsham, attended her for a considerable time; but, all his efforts proving fruitless, he at last pronounced her incurable. Upon this, she sent for Mr. Culley, minister of the Baptist church, at Worstead, where she usually attended, when in health, and requested him to *baptize* her; declaring, at the same time, that she depended not upon that ordinance for salvation, but relied alone upon the merits of Christ.—Mr. Culley told her, that such a step, possibly, might be dangerous in her case; at least, though the surgeon had given her over, yet that the enemies of Baptism would not scruple to say, that it was the cause of her death, &c. &c. But as he could not satisfy her without it, he went to North Walsham, and related the whole affair to the surgeon, who advised him, by all means, to make haste and baptize her, because she had but a very short time to live: 'And as she must soon die,' said he, 'whether she be immersed or not, none can reflect upon you; and I will take care to vindicate your character.' Upon his return, she was carried to the river side, where they usually baptized; and, after the *ice* was broke, (for there had been a great frost for some time before,) they went down both into the water, and he immersed her, in the Name of the Father, and of the Son, and of the Holy Ghost. She was then carried home, and put in bed; where, after ordering the things to be taken away from her *breast*, (that being the part where the disorder lay,) and addressing the Deity in a short prayer, she composed herself to die; but, to the great astonishment of all who knew her case, she had no more pain in her breast, and the part affected got *perfectly well, in two or three days*. This happened in the year 1724.—The good woman continued well till the year 1727, when she died of the *small pox*. Her son, Abraham Temple, is still living, at North Walsham; [1784, the year when this account was published,] upon whose testimony, and that of Mr. Trivett, an ancient worthy minister, and pastor of the Baptist church, at Worstead, I publish this narration."

On this extraordinary case, the truth of which, there appears not the slightest ground to suspect, the reader is left to his own reflections.

J. F.

A REMARKABLE INSTANCE OF THE *POWER OF CONSCIENCE.*

A SERVANT, travelling with his master, a jeweller, in a private place, murdered him, and retired to a considerable distance; and, with his property, entered into business, prospered, was respected, and be-

of Magistrate. Sitting on one day with some of his a criminal was brought n, who was charged with ; his master. When he ave pronounced the sen- condemnation, he was in ation of mind. He quitted n, and went and placed st by the unfortunate man . He made a full confes- is aggravated guilt, and ou see before you a striking of the just awards of hea- ven, which this day, after *thirty* years' concealment, present to you a greater criminal than the man just now found guilty. Nor can I feel any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me, in the most public and solemn manner:" which was done—and, it is added, he died with all the symptoms of a penitent mind.

Encyclopædia Britannica,
Under the word *Conscience.*

Obituary.

A
ORT ACCOUNT
OF
ANN MILEHAM,
suddenly, Thursday, July 2, 1818.

ne midst of life we are in Blessed and happy are attend to our Lord's ex- , " Be ye also ready," and th " oil in their vessels," ps trimmed and bright, ns girded, and themselves a moment's warning, to solemn summons.

ceased was born at New- on-Tyne, and resided there narried and came to Lon- ere she drank deep of the liction, for, in the course years, she had to mourn loss of three children and onate husband. But these re sanctified: they induced end upon a gospel minis- ion Chapel, where she re- he truth as it is in Jesus. lace of worship she attend- ds of six years, walking d — making progress in ge and in holiness, and en- ne comforts which are con- ith a diligent attention to s of religion.

In the latter end of the year 1807, she again entered into the marriage state, with the writer of this article; and, shortly after, she became a member of the church under the care of Mr. Wm. Shenstone. Here she continued until the settlement of her husband as pastor of the church at Highgate, when she was dismissed to that communion. In both societies, her conduct was consistent and exemplary. Her first minister always testified the highest regard for her, and when she had to sustain the important character of a pastor's wife, through divine assistance, she so discharged its duties, as greatly to adorn the doctrine of God her Saviour; most cheerfully making every sacrifice of domestic comfort which the difficulties connected with a newly-raised society demanded.

She was a woman of a very devotional spirit—a diligent reader of the scriptures, and much attached to the public means of grace, as the remarks made in her diary abundantly shew; and although surrounded with a young family, (whose wants demanded, and received her constant attention, and who now very sensibly feel her loss,) yet she was enabled to " set her affections on things above," and to manifest a holy indifference to the world. She felt that she was a

"pilgrim"—that here she "had no continuing city;" hence she was in the habit of looking forward to the period when she should enter the resting place of the just. To it she often referred, and for it she earnestly longed: and "God granted her that which she requested." When she least expected it, the voice said, "Come up hither."

She had uniformly enjoyed a good state of health till within the last few months of her death, when she complained of much inward weakness; but it was only a week previous to her decease, that she found it necessary to have medical advice. Her complaint was pronounced nervous debility, and an intimation given, that there was not any thing serious to be apprehended: she continued discharging her domestic duties as usual. About half an hour before her death, she assured her husband she was much better. He left her, but was almost immediately recalled, to behold her quite insensible! Those eyes which had so often enlivened him, were closing in death, and deprived of all their lustre. In a very few moments after his arrival she expired.

All she uttered, after directing medical assistance to be sent for, was in a tone of sweet surprise, "Can *this* be death!—Oh, my soul, can *this* be death!"

"A soul prepar'd needs no delays,
The summons comes, the saint obeys:
Swift was her flight, and short the road,
She clos'd her eyes, and wak'd with God!"

On the Wednesday following, her remains were deposited in a vault, in Mr. Evans's chapel, Mile End New Town. Dr. Newman gave an address upon the occasion, and on Lord's-day evening, July 19, preached a funeral sermon at Highgate, from Eph. ii. 8, "By grace are ye saved:" a passage chosen by the deceased, some years before her departure, in the prospect of childbirth.

"Until I reach the seats of bliss,
I'll sing no other song but this,
A sinner sav'd by grace."

Highgate. C. T. M.

EXTRACTS
FROM MEMORANDA,
IN THE
Pocket-Books of Mrs. A. Milehan;
ALSO, FROM
LETTERS TO A FRIEND.

1803.

"It is good for me that Christ 'receiveth sinners,' or I must have sunk into eternal misery."

"O Lord, lift up the light of thy countenance upon me: may I not be found a hypocrite in Zion."

"Spent the afternoon with Mr. R——. What a mercy to have a friend travelling the way to the heavenly Canaan."

"Let me be a humble shrub of thy right hand's planting, rather than a tall cedar without root."

"Oh thou dear incarnate God, who bore our sins in thine own body upon the tree, suffer me not to take up my rest here, for it is polluted."

"Lord, keep me near thy blessed self, I too often follow thee afar off."

"Oh that Christ may, at all times, be all in all to me."

"Mr. S—— died, after two days' illness. Lord, make me to number my days, that I may apply my heart unto wisdom."

"Lord's-day.—Dined with Mr. B—— [a worldly man]: had many painful reflections. Lord, help me to walk agreeable to the profession I make."

1805.

"Truly God has been good to me these years past. Thou supplied my wants with a liberal hand: may I be truly thankful for all thy mercies."

"Lord, help me to live daily by faith upon Christ. Feed me with the bread of life."

"Lord, give me grace to persevere, and at last to enter that rest which remains for the people of God."

"It is good to be found in the house of the Lord here below. May I be of that number for whom Christ had prepared a place in his Father's house above."

"Lord, make me more spiritually-minded: my soul cleaveth to the dust, quicken thou me according to thy word."

"Lord, help me to examine myself. May I be ready when the Bridegroom shall appear."

"I trust thou hast made me willing to sit at thy feet. Oh keep me ever in that humble place."

1806.

"Dear Jesus, I would again give myself to thee. Oh take me, and soften this hard heart, and shed thy love abroad in it. Oh, Sun of righteousness, arise, and shine upon my soul."

"Oh, what a deceitful heart is mine."

"I hope I can say, the 'good work is begun.' Lord, enable me to persevere, for without thee I can do nothing. May I feel the work of sanctification in my soul."

"Oh Lord, thou knowest I cannot rejoice in thee; yet I do feel it sweet to mourn after thee."

"Oh thou blessed Spirit, help me to return. Indeed I feel that I am a backslider in heart. Oh apply the precious blood of Christ, that cleanseth from all sin. Draw me with the cords of love, that I may follow thee."

"Here I would raise another Ebenezer; in many dangers thou hast kept me. Lord, impress on my mind what I have heard this morning; it has been as a rich cordial to a fainting soul. Glory to thy name, for the blessings of the gospel."

"Oh draw my affections from all created objects, and fix them on thy self alone. Help me to hold every creature comfort with a loose hand."

"Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and be not forgetful of all his benefits. May I not say, Surely thou hast forgiven all my iniquities, and healed all my diseases. Oh Lord, I trust I can say, the ordinances of thy house have been sweet to my soul."

"In hearing Mr. ——, felt reproved. *Lord help me to be more circumspect in time to come. Make me more holy; may sin be more hateful. I can truly say, I feel it to be my burden.*"

"Lord, help me to examine myself: may I be found ready when the Bridegroom shall appear."

Extracts from Letters to a Friend.

——"I am sorry Mrs. A—. changed her behaviour, but I am not surprised. . . . It is a mercy, that all our happiness does not depend upon the creature, but upon an unchanging friend. Oh that we may know that he is our beloved, and our friend. I rejoiced to hear of dear Mr. B—; if my heart doth not deceive me, I have often been refreshed by his ministry. Long may he be spared to comfort the mourner in Zion. If you should ever be in his company, beg of him to remember the weakest and unworthiest, at the throne of grace; the prayers of a righteous man avail much. Oh that the Lord would pour a spirit of prayer on me; but alas! what will the prayers of good men avail, without the intercession of Christ? if he pleads for me, all will be well, for 'him the Father heareth always.'"

——"You desire me to plead for you, at a throne of grace: you know not how unable I am to perform such a service. I have great reason to lament, that I feel such a backwardness to approach God: it is a source of uneasiness to me, for if it is as impossible for a regenerate soul to live without prayer as for the body to live without food, I have little reason to think I have 'passed from death unto life:' and yet I cannot give up my hope; for if a change had not taken place, why should the preached word be so desirable? That blessed book, which you know once had no charms for me, I can truly say, is precious; and, if my heart does not deceive me, sin is a burden. Happy are they that are assured of an interest in the dear Redeemer. Although we may not find that enjoyment we could wish, yet the soul may be safe; for, when Christ says, he will cast out none that come unto him, his word cannot be broken."

"Oh could I say, I delighted in prayer, as I do in hearing, my soul would be in a more flourishing state; but God is witness, I do long to hold communion with him, in secret.—May the severe reproof I had yesterday, from a dear minister, make me more diligent; for, he that 'cannot lie,' has promised to 'pour out his spirit,' as 'a spirit of grace and supplication' upon his people."

———"I am glad to hear you are better, I hope it continues to be well with your soul. I felt much pleasure from your account of the administering the ordinance of baptism. I hope I do rejoice in the increase of the Redeemer's kingdom. It must have been a very solemn sight, to see so many make an open profession of being on the Lord's side. I could not help weeping to think what the dear old minister must feel, at seeing his children willing to follow his footsteps, in the ways of religion. Oh what pleasure would it give me, to see my dear parents enquiring the way to Sion, with their faces thitherward. But God is a sovereign! he has a right to do with his creatures as seemeth him good. It is my duty to adore that free and sovereign grace, that 'snatched *me* as a brand out of the fire.'

'Oh to grace how great a debtor,
Daily I'm constrain'd to be.'

May my life shew, to those around, that the religion of Jesus is not that dull melancholy thing the world takes it to be; little as I know of it, I would not part with that knowledge, for all the pleasures the world can give. May we be daily growing in grace, and in the knowledge of our Lord Jesus Christ. I hope you had a profitable day yesterday; I cannot say much for myself. I heard Mr. R—, from Eph. ii. 8, 'By grace are ye saved.' I feel, if saved at all, it must be by grace: I find, by daily experience, I can do nothing myself. Oh, that the Lord would set up his throne in my heart, and reign,

'Lord of every motion there.'"

———"I am much obliged to you *for your good wishes*, but must *inform you, that* I have not entered *into that most* important connection in life, which only death can dissolve; but whenever it takes place, I hope it will be to the glory of God, and the good of our immortal souls. Should the Lord see fit, to place me in the situation of a wife and mother, I trust he will enable me to discharge, my duty as such. You say, you hope he is pious; I can truly say, I would not unite with an unbeliever, if he could *make me mistress of the world*; no, believe me, I feel my heart so prone to leave the fountain of living waters, that I need not a partner in life to draw me into the world again. I cannot think there could be much happiness in the marriage state, with a man of the world; for how can two walk together except they be agreed."

———"Am sorry to find you are still so unwell in your body; but I hope the soul is in a prosperous state. I wish you much of the divine presence, which is better than life itself. The crazy tabernacle may be patched and propped, but it must be pulled down; but how sweet to rejoice in the prospect of a house not made with hands, eternal in the heavens! The best of this world is only a wilderness; may we be looking forward, with desire and expectation, to that 'rest, which remains for the people of God.' It will be a blessed rest indeed, to be freed from a body of sin, and to be for ever with the Lord, who is the altogether lovely, and the chiefest among ten thousand. May it be your happiness and mine, to see our title clear to those happy mansions; and, while our heavenly Father is pleased to continue us on this waste-howling wilderness, may we be earnestly concerned to glorify him in all things."

———"I feel much obliged to you, for your anxious care concerning my welfare; not only of body, but of that nobler part, the soul.... .... I am thankful that the Lord deals with me in such tenderness; for, oh! had he dealt with me according to my deserts, I must have been lifting up my eyes in torments! but, glory be to his name, I have experienced him to be what he has declared himself to be; 'the Lord, the Lord God, merciful and gracious

long-suffering, abundant in goodness and truth.'

"I cannot help repeating those sweet lines,

'Hail, matchless, free, eternal grace,
That gave my soul an hiding-place.'

"I am sorry you are so indisposed; but, what a mercy, to look forward to that day, when we shall have done with pain and sorrow;—'when this mortal shall have put on immortality;' when we shall be for ever in the presence of him 'whom, having not seen, we love;' may we enjoy much of his presence, while in this wilderness; may we come up out of it, leaning upon the beloved!"

Review.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin, Great Missenden.

THE compiler of these interesting memoirs, has done honour to himself, and conferred a benefit upon society, by presenting this work to the church and congregation, at Amersham, and through them to the religious public. The genuine piety, good sense, and sterling integrity, manifest in the life of Mr. Morris, ought to be held up for the imitation of survivers; nor should the tender care of God, over his faithful servant, be suffered to be forgotten. Let us tell our children, that they may tell it to their children, that none who had trusted in God has ever been confounded: in order that they too "may set their hope in God."

The memoirs are written in a series of Letters, which will both entertain and improve the reader. Mr. Morris is made, in a good degree, his own biographer, which keeps up the interest of the narrative, while the remarks of the compiler are judicious and instructive.

Mr. Morris, when a young man, became a soldier, in the Oxford Blues, and, in this situation, proved himself a "good soldier" of the Lord Jesus, "enduring" much hard treatment from his ungodly comrades, who were encouraged in their oppositions by their officers.—

"The men," says he, "were let loose upon me, by the officers, who encouraged them by saying, they hoped they would remember me for putting out such speeches.

"At this time the commanding officer left Loughborough for a few days, and the men, according to a rule among themselves, tried me, by what they called a Court Marshal, for the alleged crime of scandalizing the regiment. I was then sentenced to be *cold burnt*, and accordingly was tied up in the yard, and a great many pails of water and ice thrown on me, till they were tired of fetching them from the horse-pond; and such was their determination to use me ill, that they placed sentinels around to keep off the people, that none might rescue me. On this occasion the people of the inn behaved very humanely towards me; they put me into a warm bed, sat up with me all night, and paid the greatest attention to me, so that I received no farther injury.

"This treatment I considered it my duty to bear with patience, as I remembered the words of Christ, 'If any man smite thee on the one cheek, turn to him the other also.' Before my clothes were dry, one of the principal actors in this affair came to me to borrow money, which, without hesitation, I lent him, recollecting that we are directed to 'overcome evil with good.' Some of the men appeared ashamed of their conduct, while others boasted of it, and said, 'I should not have been half so good, if they had not washed away my sins at Loughborough.'"

After this, Mr. Morris experienced great trials, which he bore with Christian meekness and fortitude.—The following extract exhibits another specimen of the brutality, with which he was treated:—

"Oh could I say, I delighted in prayer, as I do in hearing, my soul would be in a more flourishing state; but God is witness, I do long to hold communion with him, in secret.—May the severe reproof I had yesterday, from a dear minister, make me more diligent; for, he that 'cannot lie,' has promised to 'pour out his spirit,' as 'a spirit of grace and supplication' upon his people."

———"I am glad to hear you are better, I hope it continues to be well with your soul. I felt much pleasure from your account of the administering the ordinance of baptism. I hope I do rejoice in the increase of the Redeemer's kingdom. It must have been a very solemn sight, to see so many make an open profession of being on the Lord's side. I could not help weeping to think what the dear old minister must feel, at seeing his children willing to follow his footsteps, in the ways of religion. Oh what pleasure would it give me, to see my dear parents enquiring the way to Sion, with their faces thitherward. But God is a sovereign! he has a right to do with his creatures as seemeth him good. It is my duty to adore that free and sovereign grace, that 'snatched *me* as a brand out of the fire.'

'Oh to grace how great a debtor,
Daily I'm constrain'd to be.'

May my life shew, to those around, that the religion of Jesus is not that dull melancholy thing the world takes it to be; little as I know of it, I would not part with that knowledge, for all the pleasures the world can give. May we be daily growing in grace, and in the knowledge of our Lord Jesus Christ. I hope you had a profitable day yesterday; I cannot say much for myself. I heard Mr. R—, from Eph. ii. 8, 'By grace are ye saved.' I feel, if saved at all, it must be by grace: I find, by daily experience, I can do nothing myself. Oh, that the Lord would set up his throne in my heart, and reign,

'Lord of every motion there.'"

———"I am much obliged to you for your good wishes, but must inform you, that I have not entered *into that most* important connection in life, which only death can dissolve; but whenever it takes place, I hope it will be to the glory of God, and the good of our immortal souls. Should the Lord see fit, to place me in the situation of a wife and mother, I trust he will enable me to discharge, my duty as such. You say, you hope he is pious; I can truly say, I would not unite with an unbeliever, if he could *make me mistress of the world*; no, believe me, I feel my heart so prone to leave the fountain of living waters, that I need not a partner in life to draw me into the world again. I cannot think there could be much happiness in the marriage state, with a man of the world; for how can two walk together except they be agreed."

———"Am sorry to find you are still so unwell in your body; but I hope the soul is in a prosperous state. I wish you much of the divine presence, which is better than life itself. The crazy tabernacle may be patched and propped, but it must be pulled down; but how sweet to rejoice in the prospect of a house not made with hands, eternal in the heavens! The best of this world is only a wilderness; may we be looking forward, with desire and expectation, to that 'rest, which remains for the people of God.' It will be a blessed rest indeed, to be freed from a body of sin, and to be for ever with the Lord, who is the altogether lovely, and the chiefest among ten thousand. May it be your happiness and mine, to see our title clear to those happy mansions; and, while our heavenly Father is pleased to continue us on this waste-howling wilderness, may we be earnestly concerned to glorify him in all things."

———"I feel much obliged to you, for your anxious care concerning my welfare; not only of body, but of that nobler part, the soul.... .... I am thankful that the Lord deals with me in such tenderness; for, oh! had he dealt with me according to my deserts, I must have been lifting up my eyes in torments! but, glory be to his name, I have experienced him to be what he has declared himself to be; 'the Lord, the Lord God, merciful and gracious,

long-suffering, abundant in goodness and truth.'

"I cannot help repeating those sweet lines,

'Hail, matchless, free, eternal grace,
That gave my soul an hiding-place.'

"I am sorry you are so indisposed; but, what a mercy, to look forward to that day, when we shall have done with pain and sorrow;—'when this mortal shall have put on immortality;' when we shall be for ever in the presence of him 'whom, having not seen, we love;' may we enjoy much of his presence, while in this wilderness; may we come up out of it, leaning upon the beloved!"

Review.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin, Great Missenden.

THE compiler of these interesting memoirs, has done honour to himself, and conferred a benefit upon society, by presenting this work to the church and congregation, at Amersham, and through them to the religious public. The genuine piety, good sense, and sterling integrity, manifest in the life of Mr. Morris, ought to be held up for the imitation of survivers; nor should the tender care of God, over his faithful servant, be suffered to be forgotten. Let us tell our children, that they may tell it to their children, that none who had trusted in God has ever been confounded: in order that they too "may set their hope in God."

The memoirs are written in a series of Letters, which will both entertain and improve the reader. Mr. Morris is made, in a good degree, his own biographer, which keeps up the interest of the narrative, while the remarks of the compiler are judicious and instructive.

Mr. Morris, when a young man, became a soldier, in the Oxford Blues, and, in this situation, proved himself a "good soldier" of the Lord Jesus, "enduring" much hard treatment from his ungodly comrades, who were encouraged in their oppositions by their officers.—

"The men," says he, "were let loose upon me, by the officers, who encouraged them by saying, they hoped they would remember me for putting out such speeches.

"At this time the commanding officer left Loughborough for a few days, and the men, according to a rule among themselves, tried me, by what they called a Court Marshal, for the alleged crime of scandalizing the regiment. I was then sentenced to be *cold burnt*, and accordingly was tied up in the yard, and a great many pails of water and ice thrown on me, till they were tired of fetching them from the horse-pond; and such was their determination to use me ill, that they placed sentinels around to keep off the people, that none might rescue me. On this occasion the people of the inn behaved very humanely towards me; they put me into a warm bed, sat up with me all night, and paid the greatest attention to me, so that I received no farther injury.

"This treatment I considered it my duty to bear with patience, as I remembered the words of Christ, 'If any man smite thee on the one cheek, turn to him the other also.' Before my clothes were dry, one of the principal actors in this affair came to me to borrow money, which, without hesitation, I lent him, recollecting that we are directed to 'overcome evil with good.' Some of the men appeared ashamed of their conduct, while others boasted of it, and said, 'I should not have been half so good, if they had not washed away my sins at Loughborough.'"

After this, Mr. Morris experienced great trials, which he bore with Christian meekness and fortitude.—The following extract exhibits another specimen of the brutality, with which he was treated:—

"In the year 1773, we removed our quarters to High Wycombe. I here heard preaching among different denominations, and was requested to give a word of exhortation, at an early meeting, on a Sabbath morning. This soon came to the ears of the officers and men, who considered it a very great disgrace to the regiment. They determined, therefore, again to try me, by one of their mock Courts Martial. I was accordingly brought to trial, in a meadow, called the Rye, near the turnpike; and was again sentenced to be cold burnt, and orders were given to forbid any one bringing me dry clothes. This was executed in the most severe manner; but one of my comrades broke through their orders, and brought me some dry clothes, for which he was threatened to have the like punishment inflicted on him the next day. The probability of this, brought me, for the first time, to the fixed determination to oppose such illegal treatment. I waited on the commanding officer, and enquired if he knew the manner in which I had been treated by the men. He made no answer to my question, but advised me not to preach, observing that there were proper persons paid for preaching; and, he thought it a pity, that I should concern myself about religious instruction. I said, in reply, that it was a matter of conscience with me, to warn sinners of their evil way; but that, had not the men proceeded to the resolution of inflicting the same punishment on my companion, I might have let it pass over, as I had done before; but that I was now determined, if the business was not put a stop to, I would immediately complain to General Conway, who, I had no doubt, would see the matter righted. After this, I had to suffer nothing more of this kind. Some unknown friend also put the proceedings of the Rye into the public papers, and enquired, if the permission of such practices was consistent with the discipline of so respectable a regiment."

The remarks of the editor, upon this part of the history, will present the reader with a specimen of his manner of correct and judicious thinking.

"On the perusal of this letter," says Mr. Godwin, "I have no doubt, but you have remarked, that independence of mind displaying itself, which ever afterwards formed so distinguishing a trait in the character of Mr. Morris. Amidst a variety of opinions, which were presented to his attention, he ventured to think for himself. He attached a high degree of importance to religious principles, and was anxious to know 'the truth as it is in Jesus;' but he proceeded with caution; he could not implicitly believe the sentiments of any; he must first become fully satisfied of their truth. I suppose that Mr. Morris had as little of a party spirit as can be imagined in the present state of human nature; he appeared to seek and to love truth for its own sake, and was determined to embrace it wherever he found it.

"It is not surprising that, with a mind thus formed, endued with genuine piety, an ardent thirst for knowledge, and an earnest desire for the welfare of others, he should appear to an intelligent and zealous minister to be designed for a sphere of usefulness, very different from that which he then occupied. To the kind attentions of Dr. Jones, much of Mr. Morris's subsequent usefulness is to be attributed; from him, in all probability, he received his first impulse to engage in a work, in which he afterwards laboured so successfully. Thus to appreciate real worth, and to take a young man of piety and talents by the hand, to introduce him to public usefulness in the Saviour's cause, is no small honour."

From this state of oppression, Mr. Morris was delivered, in 1775, in consequence of his discharge being obtained, by the kind interference of Lord Robert Manners, and his excellent lady. There is a letter, preserved from Lady Manners, written to Mr. Morris, during his troubles, to console his mind, which will remain, we trust, as a monument to her honour, by the preservation of this memoir, from generation to generation.

Our limits prevent us from pursuing the narrative, which we could willingly do. Mr. Morris settled at Amersham, in 1775, became a very successful minister there, and continued to labour among a large congregation, collected by his ministry, until July 28, 1817. His death was tranquil and happy: it may be truly said, "He finished his course with joy." A letter, printed in the Appendix, No. II. published in the Edinburgh Review, April 1809, p. 40, was written by Mr. Morris, animadverting upon an article, in that Review, entitled, "Methodism and Missions." The reader will immediately perceive, on perusing it, that

he writer was a man of considerable alents, and of great intrepidity. The utting sarcasms which he employs, must have made even an Edinburgh Reviewer feel, if he were not as destitute of feeling as of liberality.

A Narrative of a Tour in the West of England; lately made for the Purpose of ascertaining the State of the Inhabitants, and for the Formation and Encouragement of Sabbath Schools. By the Author of Voyages to Spain, Portugal, &c. &c.

We cannot compliment the author for the correctness of his style, nor for the perspicuity of his arrangement; but he is entitled to higher praise—that which is due to a benevolent heart, and an active mind. He is one of the very few of our species who "*devise* liberal things;" and we doubt not but he has already enjoyed a rich reward for his labours, from the luxury with which such exertions are always attended. Let persons read this pamphlet, for the purpose of ascertaining how much remains yet to be done for some parts of our own kingdom, before the knowledge of the glory of the Lord will cover even this island: and then let them think of another part of the United Kingdom—Ireland; and remember, that missions to the heathen instead of superseding should quicken our exertions in promoting means for evangelical instruction at home.

The Bible Class-Book; or, Scripture Readings for every Day in the Year; being 365 Lessons selected from the most instructive and improving Facts of the Sacred Scriptures. Adapted to the Use of Schools and Families. 6*s.*

The Christian's Treasure; or, a Compilation of Scripture Sentences, of nearly 100 different Subjects: being a most useful Selection of Divine Knowledge. Particularly adapted for the Use of Charity and Sabbath Schools, &c. 2*s.* 6*d.*

We have placed these together for our remarks, because they are of the same class, though different in the arrangement. They are both compiled entirely from the Holy Scriptures, and are well adapted for schools, and to be placed in the bedrooms of serious persons, especially servants, (who have not much time for reading,) to peruse a short section previously to their morning and evening devotions. The compilers are entitled to the thanks of the Christian public, for their useful labours: and we cordially recommend these useful publications.

Ricordanza; or, a Father's Present to his Daughter; containing Memoirs of Miss Elizabeth Windover, and an Obituary of Miss Fanny Roberts. By John Styles, D. D.

We mention this little work for the purpose of making our readers acquainted with it. It requires not our recommendation, as it may be taken for granted, that what Dr. Styles thought worthy of publishing, as addressed to his own daughter, may be safely presented by any parent to a daughter: and this is precisely the use to which, we hope, it will be applied. We are glad to find Dr. Styles thus employed: his labours may be as useful, though they will not obtain for him so much celebrity as when he chastised a barrister, and castigated an Edinburgh reviewer.

Juvenile Biography; or, Early Piety recommended and exemplified: to which are added, some Hints to Young Christians. By John Morrison, Chelsea.

This little book is divided into chapters, under the heads of "The Bible the only pure source of Religion."—"The Holy Scriptures the best Companion of Youth."—"Instances of Early Piety."—"Persuasions to Early Piety."—"Practical Hints to Young Christians." On all these subjects some suitable remarks will be found. We select the following paragraph from the fourth chapter, to give a specimen of the author's manner:

"Our dedication to the service of God cannot, possibly, be too early.

"The young, as well as the old, stand in immediate need of the blessings of

salvation; nor are the claims of Jesus less urgent upon *them*, than on persons in the subsequent stages of life. God has a right to the obedience, and devotion, and gratitude of our whole existence; and when reason begins to dawn upon the human mind, Jehovah says to every child of Adam, 'My son, give me thine heart.' And is there any reasonable plea that can be urged against the surrender, thus openly demanded? Are any of us able to keep our own hearts? Or, can we trifle with the imperious requirements of Heaven, and yet expect to escape the righteous displeasure of the Almighty? Who that hardens his heart against God, can expect to prosper? Is it too soon to begin that study, the acquirement of which is indispensable to the salvation of the soul? Is it too soon to forsake the paths of error, and to walk in the paths of truth? Is it too soon to escape from the kingdom of darkness, and to be introduced into the kingdom of God's dear Son? Is it too soon for a child of Satan to become a child of God? Is it too soon to be born again, when it is written, with the finger of Deity, that 'except a man be born again, he cannot see the kingdom of God!' Unless you can prove that sin has not exposed you to the curse,—that God has no claim on the homage of your hearts,—that religion is a subject addressed only to the aged,—that the Bible has no message for *you*,—and that you are effectually shielded from the approach of death, and from the dominion of mortality,—unless you can do all this, then, it appears, you are not too young to be religious. Oh! will not thousands regret that they were so long in seeking the Lord! This, indeed, has been a subject of painful reflection to many of God's people; but where did ever an instance occur, in which any one repented having known the Saviour too soon? The very idea is a contradiction in terms; we cannot be too soon rescued from the brink of eternal destruction, on which every unconverted sinner unquestionably stands;—nor can our feet be too soon placed upon the rock, even Christ."

The Key of the Cellar, &c.

THE obligations of servants to masters are strongly inforced in the scriptures, and we rejoice in every attempt to illustrate those Divine precepts. This little work is written for that laudable purpose, as it details the miseries brought upon a confidential servant, through his being entrusted with the key of his master's wine cellar. Though it is represented that this victim of intoxication and misery was brought to repentance upon his death-bed, yet we hope that no dishonest intemperate servant will ever, from such a possibility, be led to presume upon Divine mercy; whilst every master and mistress should improve upon the moral of the tale, and resolutely determine to keep "the Key of the Cellar" in their own pocket.

LITERARY INTELLIGENCE.

Lately Published.

A Memoir of the Life and Happy Death of John Burkitt Holman, who died January 31, 1818, aged eleven years and eight months. By David Ford.—The profits arising from the sale of this Tract, will be applied to the support of a Sunday School.

More Work for Dr. Hawker: in a Reply to his Misrepresentations of the Gospel of Jesus Christ. By the Rev. Thomas Smith, of St. John's College, Cambridge, and Master of Gordon House Academy, Kentish Town, Middlesex.

The Principles of the Particular Baptists not hostile to other Protestants. A Sermon delivered at Wolsingham, Durham, March 22, 1818, on Joshua, xxii. 21—29; on opening a Place of Worship for the Baptist Denomination. By Charles Whitfield, of Hamsterly.

In the Press.

Serious and Friendly Hints to Candidates for Communion, and the Junior Members of Dissenting Churches. By John Edwards, Minister of the Gospel, Little Wild-street, London.

The Rev. J. Cobbin, Author of *Philanthropy*, &c. has in the Press another Volume of Poems, entitled *The Pilgrim's Fate*, with Miscellaneous Pieces, which will appear speedily.

In the Month of December, 1818, will be published by Subscription, in 2 Vols. 12mo. with a List of Subscribers, Sunday School, and other Anecdotes, mostly original; Catechetical Exercises, mostly from Scripture; and other interesting Matter relative to the Instruction of the rising Generation. By George Russell.—Dedicated, by Permission, to His Royal Highness the Duke of Sussex, K. G. &c. &c.

ionary Retrospect and Foreign Intelligence.

CONVERSION OF MONGOLIAN NOBLES.

lev. I. J. Schmidt, Moravian mi- St. Petersburgh, has lately ed to the Elders' Conference of y, a very remarkable account of ner in which the study of the of St. Matthew was, under the lessing, made the means of con- to two Saisangs, nobles or of the Mongolians.

ccount is dated March 7, 1818. ole is too long for insertion, but ers will be gratified by the fol- utline:

the first edition of the Gospel g to St. Matthew, in the Calmuc e, was printed, copies of it were distribution to the Russian Go- of Siberia. This nobleman di- these books to be circulated he Selenginskish Mongols, and inian Burats, two heathen tribes orth-east of Russia, on the fron- China; requiring, at the same om the princes of these people, on respecting the contents. As nuc dialect is not generally un- l among them, this proved a fficult task. It was, however, ken by two of their Saisangs, or who applied themselves so dili- o the work, that they were soon generally to explain the book countrymen. This excited so riosity, that the head Lama of agolians, and the Prince of the an Burats, of their own accord, collection among their people, ng to upwards of 11,000 rubles,) which they placed at the dis- the Russian Bible Society, on m that the Gospel of St. Mat- nd, if possible, other books of w Testament might be translated ir language, and printed in their rs.

mportant work was entrusted to Saisangs, who had been already ed; and they arrived at St. Pe- , for the purpose of undertaking *cember, 1817. The Bible So-* ciety furnished them with a suitable lodging, and they were placed under the care and inspection of the pious writer of this interesting narrative.

"Having regulated their affairs in their new situation," continues Mr. Schmidt, "they commenced their labours with unbounded zeal. Before they began their translation, they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

"Here appeared the work of the Spirit of God, by the power of the gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and, at each visit, I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. The work of the Spirit of God in the hearts of these men having originated altogether with himself, I left the whole entirely to him, without intermeddling in the least.

"I noticed, with delight, their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy-laden to come unto him, and promising to give them rest. They were also forcibly struck by his parables; among others, by that of the householder, who hired labourers into his vineyard, giving to those who came in the evening, the same wages as those received whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the gospel shall be preached *for a testimony unto all nations*, made a deep impression upon them. Some time ago, they related, without any suggestion on my part, that whenever they prayed to their

gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time, they spoke as follows: 'We have been zealous followers of the doctrines of Shakdshamuni, and have studied the books containing them attentively, but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus, we observe the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus himself were talking with us.' Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John, v. 25, occurred during my conversations with these men. It would be taking up too much time to enumerate them all.

"I had frequently remarked, that there seemed to be something upon their minds, which they were on the point of disclosing; but that they always suddenly checked themselves, and entered upon other subjects. A short time ago, they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying, 'Well, my friends, what have you to say to me to-day?' Upon this, the elder of the two, after an evident conflict with himself, expressed himself thus: 'We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakdshamuni (the Fo of the Chinese) without finding rest. By God's mercy, we have been chosen to translate the Gospel of his Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other: we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith. What advice would you give us?' The younger Saisang confirmed all the elder had said, as expressing his own sentiments.

"This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit, through the Gospel, and as demonstrating the power of that Gospel: but I asked them, if they had duly reflected what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honours, but rather reproach among men; and that he calls those blessed who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming his entire property; for that he, who, in order to redeem fallen man, in mercy offered himself as a sacrifice once for ever, and who thereby purchased us unto himself by his bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction, or out of levity and indifference.

"They replied, that they had well considered these things, and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead:* further, what he says of himself, *The foxes have holes, and the birds of the air have nests, &c.* But they declared, that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befal them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the Gospel, might turn to Jesus: that they did not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence: for that their nation imagined, that, as soon as they became Christians, they must become Russians (of which both they and the Calmucs have great horror):

that this idea was dreadful even to THEM, personally; for they did not wish to forfeit their nationality. They therefore hoped, that the Emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the Gospel; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

"I approved their plan; but begged them to be quite passive, and to take no steps on their part; but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them: but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things; and who would find means to remove all external difficulties, if it were his will.

"After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure: but they inquired, why I had not told them all this sooner. I answered, 'You are, as yet, but babes in Christ; and, with such, the pure milk of the Gospel agrees best: as you grow in grace, you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be, in your own country.

"I conclude my Report with that fervent wish, that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters, to whom the extension of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian empire is truly great, but few, very few, are the labourers. Surely the fervour which fills my soul, while I am writing this, will likewise inspire those who read the Report.

I. J. SCHMIDT.

"*St. Petersburg,* { *Feb.* 23, / *March* 7, } 1818."

INTELLIGENCE RESPECTING PERSIA.

THE Rev. Deocar Schmid, a missionary from the Church Missionary Society, in a late communication, dated Madras, October 8, 1817, has mentioned a conversation he lately had with an Armenian Bishop, from Jerusalem. After stating a few particulars respecting the present state of Jerusalem, he observes:—"But by far the most remarkable thing which I heard is, that there is a number of about 80,000 persons in Persia, called Sophis, who, about ten or twelve years ago, openly renounced Mahomedanism, abolished circumcision, established separate places of worship, and adopted a peculiar dress to distinguish themselves from Mahomedans. They are said to speak highly of Christ; to revere the scriptures; and, on the whole, as the Vicar expressed it, 'to come into the Christian way.' They would receive copies of the Bible, and especially of the New Testament, with the greatest joy and gratitude; and would support with the greatest zeal all attempts to enlighten the Persian nation. They have their most learned teachers in Shiraz. They have a book in the Persian language containing their religious principles, which the Vicar promised to procure me for my perusal.

"Are these not wonderful accounts? Are these not mighty calls to be diligent in the work of the Lord?"

BAPTIST MISSION.

THE Committee of the Baptist Missionary Society, insert the following extract of a letter from their Serampore brethren, in compliance with their earnest request. Of the report alluded to,

the Committee was not aware, before this communication came to hand.

It is an honourable fact, that the missionaries have generously assisted their indigent relatives in this country; but this has ever been wholly and solely from the produce of their own labour, and not from the funds of the Society.

"We have been given to understand, that reports have unhappily prevailed in England, that our relatives enjoy regular allowances from the money collected by the Society, and that no small degree of uneasiness has existed on this account in the minds of those who contribute to the mission. We are sure you will concur with us in the opinion, that nothing could be more injurious to our credit as a body, or more distressing to our individual feelings, than the circulation of such a suspicion. We, therefore, earnestly intreat you to take the most effectual measures for contradicting so unfounded a report; and we would farther solicit you to indulge us, by inserting in your printed Reports a correct statement of the fact, that your explanation may extend as far as the report has prevailed."

Extracts of a Letter from Mr. William Adam, to a Friend in England.

"At sea, Nov. 1817.

"As we expect soon to meet with some homeward-bound India ships, I will embrace the opportunity of sending you a few lines. I have been much troubled with sickness, and the heat has been so oppressive, that if I always experience as much exhaustion and lassitude as I have done some days past, I fear I shall never be an active and zealous missionary. The captain and officers are in general respectful and obliging; but all the ship's company are deplorably ignorant on the subject of religion, and most thoroughly imbued with the spirit of the world. Many of them, though not all, are addicted to the use of profane and intemperate language; and occasionally to the abuse of spirituous liquors. Since I came on board I have been excited to earnest prayer on their behalf, and feel very desirous to be useful to their souls. May God bless our weak attempts, and hear our imperfect prayers. Mr. and Mrs. Sutton, and myself, worship God together every morning and evening, in their cabin. We frequently pray for the many dear friends whom we have left, and hope that we are not forgotten by them. On the Saturday after we sailed, it was proposed to the captain, that we should have public worship on the Lord's day, when the weather would permit. On the third Sabbath we assembled on the deck, under the awning, when I addressed them and Mr. Sutton yesterday. They were, upon the whole, serious and attentive.

"January 26, 1818.—Since the above date, we have accomplished the greater part of our voyage, and are this morning, at five o'clock, nearly alongside a homeward-bound East Indiaman, by whom, if the weather permit, we shall send letters to our friends. Yesterday, at twelve o'clock, we were, by observation, in south lat. 19. 36. east long. 86. 34. We had been permitted to preach only four times, when the seamen testified considerable unwillingness to attend; on which account the captain declined continuing the public services. The word of the Lord, however, if it has not a *free* course, is and will be glorified. I subjoin an extract from my Diary of yesterday, being Lord's day.—Rose this morning at five, and saw the sun rise; but enjoyed greater pleasure in observing, what I hope, under the continued operations of the Spirit, will ultimately appear to be the dawning of the Sun of righteousness on the mind of one of the boys. Although yet young, his past life has been irregular and rebellious; convictions of sin, however, have of late begun to force themselves on his mind—he reads the Bible—prays—and listened, with apparent seriousness and concern, when I this morning attempted to explain to him his real condition in the sight of God, the character of the Saviour, and the nature and design of his work. May God work, and none shall let. I have had also of late several conversations with one of the officers; but he is stout-hearted, and far from righteousness.

"If the winds are at all favourable, we expect to reach Saugur Island in the course of a month. Goodness and mercy have followed us all our voyage. We have had a few fresh breezes, but not a single gale of wind.

W. A."

Domestic Religious Intelligence.

BAPTIST MISSION.

On Thursday, July 30, a public meeting was held, at the Baptist Meeting-house, Badcox lane, Frome, for the purpose of setting apart Messrs. Christopher Kitching, and Thomas Godden, as missionaries to Jamaica.

A number of friends having collected from the surrounding country, early in the day, there was a service at 11, A. M. when Mr. Saffery, of Salisbury, delivered a serious and appropriate discourse, founded on Luke, xiii 28, 29, 30, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."—From this interesting passage, the preacher took occasion to remark, the stability of the kingdom of Christ, notwithstanding all opposition—the vast increase which it should ultimately receive —and the solid happiness enjoyed by all its faithful subjects. He concluded by observing, that the language of the text was calculated to check presumption—to counteract a spirit of despondency—and encourage exertion, in the cause of Christ. Prayer was offered, before sermon, by Mr. Dyer, of Reading; and, at the close, by Mr. March, of Frome.

The evening service began at half-past five, and at that early hour, this spacious place of worship was completely filled. After singing "O'er the gloomy hills of darkness," Mr. James Coultart, lately compelled by ill health to leave Jamaica, for a season, read the scriptures, and engaged in prayer. Mr. Saffery introduced the special business of the evening, by noticing the obligations of Christians, to propagate the gospel, and the general inattention to this duty, which prevailed for ages. This led him to glance at the missionary exertions, which have distinguished the present day, and to apprize the audience of the immediate sphere, which the Missionaries before them were intended to occupy. Here, he introduced various interesting particulars, respecting the state of the negroes, in Jamaica; and mentioned, that Mr. Coultart's visit to England was not merely for the recovery of his health. This, through the kindness of Providence, had been, in some measure, attained; but, ere he returned to Jamaica, he was exceedingly desirous of assistance, towards erecting a chapel in the city of Kingston, for his numerous and increasing black congregation. In concluding, Mr. Saffery called on Mr. Kitching, to give some account of the manner in which he had been led to devote himself to the service of Christ, as a Missionary; and, to mention what those doctrines were, on which he meant to insist, in the course of his future ministry. These questions were subsequently addressed to Mr. Godden, and were answered by each, in a manner highly satisfactory to the numerous congregation.

Mr. Kitching, it appeared, had been reclaimed from a course of vice and folly, through the instrumentality of a worthy minister of the Independent denomination, in the north of England. Under the auspices of this valuable friend, he was preparing to enter into connection with the London Missionary Society, when his attention was arrested, by the account given in the Evangelical Magazine, of the alteration of sentiment, in Messrs. Judson and Rice, on the subject of Believers' Baptism. This induced him to pause, and finally, he was led to adopt the same views; soon after which, he offered himself to the Baptist Missionary Society, and was sent to Bradford Academy, where he has been, for a considerable time, pursuing his studies under the direction of Dr. Steadman.

Mr. Godden stated, that, early in life, he had entered into the royal navy, and for several years experienced the usual vicissitudes attending that profession. His career was terminated, by a captivity of eight years duration, at Arras, in France, where he sustained great hardships, and saw many brave companions around him, sink under the pressure of their sufferings. Here, however, it pleased Him, who is wonderful in counsel, and excellent in working, to deliver him from a yet more degrading captivity, and in the best sense, to make him free indeed. This joyful change was effected, by means of a fellow-prisoner, who was accustomed to speak to them the

words of salvation. Released, at length, by the conclusion of the war, he returned to his own country, united himself to the Baptist church, at Newbury, and was soon after called by them to the work of the ministry.

At the close of Mr. Godden's address, the ordination prayer was offered, with much solemnity and pathos, by Mr. Saunders, the minister of the place; and Dr. Ryland proceeded to give the charge, from the words of our Lord, to his disciples, recorded in Matt. x. 16, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." After briefly adverting to the history of the text, the Dr. remarked, how difficult it would be to reconcile such language as this, with the denial of original depravity; and then suggested to his younger brethren, that the words contained a striking picture of the difficulties to which they were exposed, and the dangers they would have to encounter—an express reference to the authority under which they acted—and suitable admonition, as to the course they were to adopt, in prosecuting the labours of their office. Under each of these heads, much judicious advice was offered, in a manner truly paternal; and, at the close of his discourse, the Dr. earnestly besought the friends of Christ present, to aid the missionaries, by their prayers, in the arduous undertaking, to which they were now devoted.

Mr. Tidman, an Independent minister, lately removed from Salisbury to Frome, closed the highly interesting service, in prayer.

Account of Monies received by the Treasurer of the Baptist Missionary Society, from May 1, to August 1, 1818; not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Rugby, Female Penny-a-Week Society, by the Rev. E. Fall	10	10	0
Plymouth and Dock Auxiliary Society, by William Prance, Esq.	50	0	0
Birmingham, Cannon-street Auxiliary Society £103 18 6 / Collection 46 1 4½	149	19	10½
——— Bond-street Auxiliary Society	27	17	5
Sutton in the Elms, Collection, by the Rev. E. Burdett	20	0	0
Foxton, Mr. Sturges, and Friends	2	0	0
Legacy of Mrs. Elizabeth Hall, late of Leicester, by Messrs. Yates and Carrye, Executors	40	0	0
Liverpool, Subscriptions and Donations at, by W. Hope, Esq.	56	8	0
Tewkesbury, Collection and Subscriptions, by Mr. S. Jones	41	4	2
A Friend, by the Rev. Mr. Trotman	2	0	0
Melksham, Subscriptions and Collection, by the Rev. Dr. Ryland	6	18	0
Aberdeen Auxiliary Society (including its Branch at Foggie-lane, 5 3 2)	20	0	0
Bath, collected after two sermons, by the Rev. R. Hall, and Rev. Thomas Roberts	89	0	10
Buckinghamshire Auxiliary Society, by the Rev. W. Groser, Junior	60	0	0
Henly-on-Thames, Society in aid of Missions, by the Rev. J. N. Goulty	10	10	0
Westbury Leigh, Collection and Subscriptions	17	4	0
Earl's Barton, ditto by Mr. S. Deacon	8	5	0
Weston, Northamptonshire, ditto, by the Rev. Mr. Clark	12	0	0
Northampton, small Society at	24	0	0
Taunton, Collection and Subscriptions, by the Rev. R. Horsey	6	15	6
Bridgewater, ditto, at a Monthly Prayer Meeting, by Rev. Mr. Viney	2	5	1
Bradninch, ditto, at ditto by Rev. C. Sharp	1	19	0
Middleton Cheney, by the Rev. R. Davis	0	17	0
Aliquis, for the Baptist Mission, by the Rev. Joseph Ivimey	0	10	6
Ilford, Missionary Society, by the Rev. Mr. Smith	32	0	0
Friend, a Donation, by the Rev. J. Phillips, Clapham	10	0	0
Legacy of the late Mr Joseph Urry, by Mrs. Walker	10	0	0
Penny-a-Week Society, at Tottlebank, Lancashire, by Mr. Harbottle	6	0	0
———, at Broomley, Northumberland, by Mr. Rowell	6	5	0
Newcastle, Friends at, by the Rev. R. Pengilly	18	15	0

	£.	s.	d.
ian's Fields, London, Auxiliary Baptist Missionary Society, by W. Morris, Esq. Treasurer	42	0	0
on Buzzard, Penny Society at the Rev. Mr. Wake's, by Mr. Saunders, Treasurer, (including £1 5s. 6d. from Sunday School Children, at Great Brickhill)	30	7	1
rdshire, Baptist Association, by Mr R. Saunders, Treasurer, collected at Steventon, May 13, 1818. £6 2s. 3½d. / Granted out of the Association Fund 9 10 3	15	12	6½
s, by the Rev. Mark Wilks, of Norwich	8	0	0
rook, Collection, by the Rev. Samuel Rowles	10	11	0
Street Female Auxiliary Society, by the Rev. W. Shenstone 20 10 0 / Sunday School Children, by ditto 16 6	21	6	6
st Free School, by Mr. W. B. Kendrick	4	13	9
s Bridge, Mitcham, by Mr. S. Pratt	6	14	0
wich, Subscriptions, by the Rev. W. Freeman	24	6	5
Baptist Association, by the Rev. J. Pilkington	10	0	0
lagster, Profits on the Sale of "Tucker on Predestination"	19	4	11
nam, Essex, Subscriptions, &c. by the Rev. Z. Trevett	13	19	0
ymous, from Essex, by Mr. Burls	50	0	0
end, by ditto	50	0	0
y of the late Mr. George Fell 21 0 0 / Duty 2 2 0	18	18	0
tions at the Annual Sermons in London, by Mr. Burls	312	6	0
Dereham, Norfolk, Rev. J. Green and Friends	8	3	6
desman, in Arrears to the Baptist Mission, by the Rev. Dr. Newman	4	0	0
men and Apprentices, at a Flour Mill, in Norfolk	1	0	0
of a Collection, by the Rev. James Upton 6 0 0 / own Friend, by ditto 1 0 0 / ay School Children, by ditto 0 13 6	7	13	6
ch, Salem Chapel, Collection at, by the Rev. Mr. Weare	3	8	0
Friends in Essex, by Mr. Burls	10	10	0
ea, Collection at the Rev. O. Clarke's Meeting, after a sermon by the Rev. S. Saunders	8	2	7
el-street Auxiliary Baptist Missionary Society, by J. Marshall, Esq. for one year, to July 1, 1818	56	19	1
Pond Auxiliary Society, by Mr. Beddome	38	0	0
ch-street, Blackfriars, Auxiliary Society, at the Rev. Mr. Upton's, by the Rev. R. Pontifex	46	15	10
ridge Auxiliary Society, with Friends in the Vicinity	70	0	0

Collected in Essex, Suffolk, and Norfolk, by Messrs. Saffery and Winterbotham.

itree	£8	17	0			
ershall	6	17	6			
ester	9	10	0			
s Colne	7	4	0			
ead	12	10	3			
ow	19	11	6			
ich	1	1	9			
edon	3	0	0			
lon	4	16	0			
r-street	2	5	0			
on Walden	20	7	1½			
ridgeworth	7	0	0			
y Heath	3	0	6			
am	12	12	6			
				118	13	1½
idesburgh	3	8	7			
ich	12	7	0			
lham Market	1	1	2			
market	8	13	5			
on	2	16	2			
				28	6	4

* *Particulars of these Sums will be published shortly in the P. A.*

(Collections in Essex, Suffolk, and Norfolk, continued.)

	£	s.	d.	£	s.	d.
Claxton	£10	2	0			
Diss	7	2	6			
Eye	7	16	1			
Norwich, viz.						
Rev. W. Hall and Friends	14	6	0			
Rev. J. Kinghorn, and ditto	145	14	9			
Rev. M. Wilks, and ditto	55	6	11			
Tabernacle	3	17	5			
Shelfanger	3	7	8			
Yarmouth	4	2	6			
				238	1	10

* *Collected in Kent and Sussex, by the Rev. John Edwards.*

Ashford	4	16	6			
Brighton	13	0	6			
Ditto, a Donation from Wm. Wigney, Esq.	10	0	0			
Broadstairs	7	4	6			
Canterbury	12	10	6			
Cranbrook	4	2	8½			
Rythorne	17	10	3			
Lewes	9	5	0			
Margate	12	13	0			
				91	2	11½

For the Translations and Schools.

Collection at the Old Independent Meeting, Westbury, by the Rev. W. S. Palmer				2	3	9½
Chester, Ladies' Association for Translations, by Miss Williamson				8	10	0
Liverpool, Friends at, by W. Hope, Esq.			T.	8	3	0
			S.	4	3	0
Newcastle-on-Tyne, Penny Society, by Miss Angas				25	0	0
Mrs. Bolton, for a Native School, in the E. I. where 40 Children can be educated, for that sum, for one year				15	0	0
Subscriptions for Native Schools, by the Rev. Mark Wilks				150	0	0
Subscriptions towards printing an Edition of the S. S. in one of the Eastern Languages						
Mrs. James, Hackney	10	0	0			
Mrs. Gouldsmith, Islington	10	0	0			
A Friend, by Mr. G. Sarjent, Battle	10	0	0			
				30	0	0

* *Collected in Kent and Sussex, by the Rev. John Edwards.*

Ashford, Friends at	S.	3	1	0	
Brighton	T.	1	0	0	
Canterbury	T.	11	1	6	
Cranbrook	T.	4	12	6	
Lewes	S.	1	0	0	

* *Collected in Essex, Suffolk, and Norfolk, by Messrs. Saffery and Winterbotham.*

Braintree	T.	1	3	6	
Colchester	T. & S.	4	8	6	
Halstead	T.	2	12	0	
Ipswich	S.	1	15	0	
Maldon	T.	0	10	6	
Needham Market	T. & S.	5	10	0	
Norwich	T.	2	0	0	
Saffron Walden	T. & S.	4	0	0	
Yarmouth	S.	11	9	10	

*** No. XXXIII. of the Periodical Accounts of the Baptist Mission, is now in the Press, and will include the Substance of an interesting "Review of the Mission," just received, and forming a Continuation of the History, up to December last. This Number will complete Vol. VI. after which, it is intended to publish the Accounts in a more condensed Form.

* Particulars of these Sums will be published shortly in the P. A.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM *Protestant Dissenting Ministers.*

It has long been matter of surprise and regret, that while some provision has been made for almost every species of distress, so little attention has been paid to the case of Aged Protestant Dissenting Ministers, who have spent the greater part of their lives in endeavouring to promote the best interests of their fellow-creatures. It is scarcely possible to conceive any objects of Christian benevolence, possessing stronger claims to our sympathy and aid, than are to be found among persons of this description. Some are wholly incapacitated for public service, and, in the decline of life, find themselves in a dependant, and even destitute state; and others, who do not wholly discontinue their labours, experience, from the loss of friends by death, and other causes, a serious diminution of their income, when, in consequence of their growing infirmities, an increase of it is needed. And, in some instances, their painful feelings are heightened by the thought, (which will at times force itself upon their minds,) that they are supposed by many to retain their station for a mere subsistence, when they are no longer useful. The prospect of such an issue, to a long life devoted to the Ministry, must excite anxious fears in the breasts of younger ministers, and tend to damp their zeal.

To alleviate these fears, and, at the same time, to afford some substantial relief to the sufferers themselves, a few individuals directed their attention to a plan for the assistance of Aged and Infirm Protestant Dissenting Ministers, in necessitous circumstances. After several meetings of dissenters of the three denominations, it has been deemed desirable, and found practicable, to unite their efforts, as in the "Widow's Fund," to carry this design into effect. A society, accordingly, has been formed, its officers appointed, and a liberal subscription already commenced. In aid of the funds of this Institution, the contributions of the friends of religion and humanity are respectfully and earnestly solicited.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 2, 1818, *to establish a Society for the Relief of Aged and Infirm Protestant Dissenting Ministers,*

John Gurney, Esq. in the Chair,

The following Resolutions were passed unanimously:

That a Society be formed for the relief of Aged and Infirm Protestant Dissenting Ministers, of the three denominations, Presbyterian, Independent, and Baptist, in necessitous circumstances, and that the title of the Society be, "*A Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.*"

That the objects of this Institution be Protestant Dissenting Ministers, accepted and approved in their respective denominations, who are incapitated by age, or other infirmities.

That a subscriber of One Guinea annually, be a member of the Society.

That a subscriber of Ten Guineas in one payment, be a member for life.

That a subscriber of Fifty Guineas in one sum, or Five Guineas annually, be at liberty to attend, and vote at all meetings of the Committee.

That the business of the Society be conducted by a Treasurer and Committee; the Committee to consist of eighteen members; *viz.* two ministers and four laymen of each denomination.

That one-third of the Committee shall be renewed annually; the first two years by lot, as to those who retire; and by ballot, as to those who are to be introduced; and subsequently by rotation, as to those who go out.

That the Committee shall meet four times in the year; and a special meeting may be called by a requisition of three members.

That there be five Auditors, of which two only shall be chosen from the Committee.

That there shall be a General Meeting of the Society held annually, on the last Tuesday in May; at which the Treasurer, Committee, Auditors, and other officers, shall be chosen, the audited accounts of the last year presented, and a Report made of the proceedings of the Committee.

That a Special General Meeting of the Society may be called by the Committee, or on the requisition of any ten members of the Society.

That in consideration of the munificent donation made by the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Philipps, and James Gibson, Esq. Trustees under the Will of the late William Coward, Esq. they shall be permanent members of the Committee.

That in consideration of the munificent donation made by the Rev. John Towns-

end, and the Rev. Dr. Collyer, of Trust Money, at their disposal, the Rev. John Townsend shall be a permanent member of the Committee; the Rev. Dr. Collyer being included in the former Resolution.

That another General Meeting be held at this house, on Tuesday, the 16th Instant, at eleven, for twelve o'clock; and that the Committee be instructed to print and circulate the Resolutions now adopted, to solicit support, and present to the next Meeting the names of gentlemen for Treasurer, members of the Committee, and Secretary.

That the cordial thanks of this Meeting be given to John Gurney, Esq. for the interest he has taken in the formation of this Society, and for his conduct in the chair this day.

At a General Meeting, held at the King's Head, in the Poultry, on Tuesday, June 16, 1818, (Henry Waymouth, Esq. in the Chair;) and a Meeting of the Committee, held on the same day, to appoint a Secretary, the following officers were chosen to conduct the business of the Society for the ensuing year:

TREASURER.

James Gibson, Esq.

TRUSTEES.

James Gibson, Esq.	H. Waymouth, Esq.
J. Esdaile, Esq.	J. Addington, Esq.

HONORARY SECRETARY.

Rev. Thomas Cloutt.

COMMITTEE.

J. Addington, Esq.	Rev. J. Hughes, A. M.
Rev. J. Barfett,	Rev. W. Newman, D. D.
Rev. J. Brooksbank	S. Nicholson, Esq.
Edward Busk, Esq.	Rev. A. Rees, D.D. F. A. S. &c.
Wm. Esdaile, Esq.	J. Trueman, Esq.
T. Gillespie, Esq.	H. Waymouth, Esq.
W. Gillman, Esq.	Rev. R. Winter, D. D.
J. Gurney, Esq.	
J. Gutteridge, Esq.	
R. Holt, Esq.	
E. Maitland, Esq.	

Donations and Subscriptions are received by the Treasurer, No. 10, Great St. Helens; the Secretary, No. 14, Penton-row, Walworth; and by Sir James Esdaile, and Co. Lombard-street.

NEW CHURCH FORMED, *AND ORDINATION.*

On Tuesday evening, August 11, seven baptized persons from the congregation which assembles for divine worship in Titchfield-street, were united in church-*fellowship*; after which, Mr. John Buck was set apart to the pastoral office. The service commenced with reading and prayer, by the Rev. Mr. Belcher, late of Worcester; the Rev. G. Pritchard delivered an address on the nature of a Christian church, and asked the usual questions; the Rev. J. Ivimey gave the charge, from 1 Peter, iv. 10, 11. The ordination-prayer was offered by the Rev. W. Shenstone, who also preached to the church, from 1 Cor. xvi. 10. Suitable hymns were selected and read, by Mr. Keene.

HANTS AND WILTS ASSOCIATION.

July 22, 1818.—The Baptist churches, forming the Assistant Mission Society for Hants and Wilts, held their Midsummer Association at Lymington. Mr. Clare preached, from Galatians, v. 22, on "Long-suffering as a fruit of the Spirit;" and Mr. Hawkins in the evening, from Acts, vii. 59, 60. Mr. Miall preached on the preceding evening. There was an early prayer-meeting. The devotional services were conducted by Messrs. Clare, Rutter, Dore, Miall, Russell, Bulgin, and Millard. The next Association will be held at White's Row, Portsea, October 7: Messrs. Bulgin, Russell, and Millard, to preach. The morning sermon to be on Christian Gentleness.

Subscriptions to the Widow and Family of the late Rev. W. Bradley, continued.

	£	s.	d.
Hackney, in addition to former Subscriptions	6	0	0
Rev. Mr. Pritchard's Congregation, Keppel-street	13	0	6
Rev. Mr. Ivimey's ditto, Eagle-street	10	7	6
A Friend, by Mr. Thomas, of Abergavenny	1	0	0
Joseph Gutteridge, Esq. Denmark Hill	2	2	0
Dr. Newman, Stepney	1	0	0
Mr. Bailey, Windsor	2	2	0
Friends, by the hands of Wm. Gillman, Esq.	7	6	0
The Household of Messrs. Suttaby and Co.	1	16	0
Sundry Friends	1	4	0
Mr. E. Robinson, Overberry Mills	1	0	0
Mrs. Head, Bradford	1	0	0
Rev. J. Edwards's Congregation, Little Wild-street	15	0	0

*** *We are obliged to defer many articles of Domestic Intelligence.*

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

OCTOBER, 1818.

MEMOIR OF MENNO SIMON.*

THIS celebrated Reformer was born in the year 1496, in the province of Friesland, (one of the United Provinces,) in the village of Witmarsum, not far from Franeker, between Harlingen and Bolswaert. No particulars are related concerning him, during the period from his birth, till he entered on the ministry, in the Popish church, in 1524, any farther than that his education was such as was generally adopted in that age with persons designed to be priests. In his 28th year he entered on the ministry, in a village called Pinningtom, the residence of his father, where he found two other young men, of the same age with himself, and engaged in the same profession: one of them, the pastor of the village, possessed a tolerable share of learning, and both had some slight acquaintance with the sacred volume; but Menno had never touched a Bible, fearing, to use his own expression, lest he should be seduced by the perusal of the scriptures. "What a preacher," says he, "must I have been for the space of two or three years!"

After he had been engaged in the ministry about that period, he began to entertain scruples respecting the Popish doctrine of transubstantiation. Whenever he celebrated mass, he was deeply impressed with the thought, "This bread and wine cannot be the real body and blood of Christ." He imputed the impression, however, to the agency of Satan, who, he thought, thus endeavoured to seduce him from the faith of the holy church. He therefore resisted with all his might: he prayed, he confessed, he groaned, but his resistance was in vain;—

* We are indebted for this account to a valuable manuscript, written by the late Rev. Wm. Rowe, of Weymouth. We again express our wish, that the whole work could be published, of which this is a specimen, for the benefit of his widow and children.

The characters of those who, during a dark age, contributed to sweep away the rubbish of ages from the professed church of Christ, are so extraordinary, that we seize with pleasure every opportunity of exhibiting them to the notice of our readers. The subject of this Memoir was a foreign divine, contemporary with Luther, and his illustrious colleagues, and, with them, adopted the principle of the sufficiency of the scriptures in all matters of religion In our opinion, he acted much more consistently than those who, by retaining a practice which had no other foundation than the authority of the church, left their work very imperfect. MENNO SIMON rejected all human tradition in religion, and became the Founder of the Dutch Baptist Churches, which, from his name, are still called *Mennonites.*

the impression that this doctrine could not be true, remained with unabated force on his mind.

No moral change, however, at present appeared. In company with his two clerical friends, his days and nights were spent in sports, drunkenness, and the vain and unprofitable amusements common to young people of a dissipated turn. On these occasions, the scriptures were frequently introduced for purposes of sport. Menno never mentioned them but to ridicule their contents: yet so great was his ignorance, that he was unconscious of the folly and wickedness of his conduct.

In the mean time, conscience was not silent, but admonished him that he was in a wrong path. His restlessness increased; and he at length resolved to give the New Testament a serious investigation. He had not proceeded far in the interesting task, before he discovered the errors of Popery, and that transubstantiation had no foundation in the word of God. All this was effected by the instrumentality of the Bible alone, without any human aid. He acknowledges, however, that he was indebted to the writings of Luther for a more clear and decided conviction of one important truth, namely, that the omission of the commandments of men does not render a person subject to eternal death, however it may expose him to temporal punishments, and temporal death.

Menno made a daily progress in the knowledge of the scriptures. He continued to discharge his duties as parish priest, and possessed just that degree of religious feeling and conduct which led all men to speak well of him. He all at once became, in the public estimation, a preacher of the gospel, without the least tinge of heresy or fanaticism. His society was generally courted. He was admired as a preacher, and commended as a religious man. The world loved him, and (it is his own declaration) he loved the world.

About this time, a person named Sicke Snyder, one of the thousands who suffered under the name of Anabaptists, was beheaded at Lewarden. Till now, Menno had heard of no other baptism than that of infants; and it was with no small surprise that he heard of the firmness with which the martyr adhered to his sentiments, and of his preferring an ignominious death on the scaffold to the dereliction of this article of his creed.

The insight into the word of God, which Menno already possessed, and the light which had shone upon him, whilst searching the divine oracles upon the subject of the mass, had freed him from the trammels of Popish bigotry, and had destroyed his resistance to the force of truth. His mind was become open to conviction; and the fact which had occurred before his eyes, of a person suffering martyrdom for sentiments on baptism different from those generally maintained, suggested an immediate and sedulous investigation of the scriptures respecting that ordinance. The issue may easily be conjectured: he could find no trace of Pædobaptism in the Bible; and was thus convinced that two of the sacraments of his church were unscriptural.

He immediately held a conversation with the pastor who has been already mentioned. The subject underwent a long discussion; and our young advocate for baptism, although entirely igno-

rant of the arguments employed by the Baptists of that age, in support of the practice, but with only the New Testament in his hand, obliged his friend to confess that pædobaptism had no foundation in the Bible.

Afraid, however, of placing too much dependence on his own judgment, though supported by the word of God itself, he searched the writings of some of the ancient fathers, and found that they defended the opinion which he suspected to be untenable, upon this ground, that "the baptism of infants washed them from the defilement of original sin." The inconsistency of this position with the scriptures, stimulated him to continue his research. Convinced that the opinion of the ancients ascribed that efficacy to baptism, which is possessed only by the blood of Christ, he consulted the Reformers, and especially Luther, who had by this time risen into celebrity. The information which he gained from this quarter was not more satisfactory; it being the opinion of Luther, that "infants were to be baptized on their own faith, infused into them at baptism." He could neither reconcile this opinion with the scriptures, nor conceive it to be possible that infants, destitute of reason, should possess faith.

From Luther he turned to Bucer, who taught that infants should be baptized, in order that "they might be the more diligently watched, and that they might be instructed in the ways of the Lord." This argument appeared to him to be merely human, and unsupported by the scriptures.

He then applied to Bullinger, who directed him, in vindication of pædobaptism, to the Abrahamic covenant, and to circumcision; the former of which was made with infants, and the latter administered to them. The application of these things to infant-baptism, he could not reconcile with that view of the nature and subjects of baptism, which he had acquired by reading the New Testament.

So far from removing his scruples concerning pædobaptism, these discordant opinions of the different leaders in the Reformation heightened them. He saw that they differed widely on the point, and therefore was confirmed in his sentiment, that both Papists and Protestants were mistaken, and that the Baptist, who had so lately suffered in defence of his opinions, had truth and scripture on his side.

No improvement, however, had at present taken place in his character, except a slight one in morals only. He was still the slave of a love of popularity, and laboured with the greatest ardour to obtain and preserve the praise of men. Being invited, about this time, to exercise the priestly office in Witmarsum, the place of his nativity, worldly gain, and an increase of popularity, were the motives which induced him to embrace the invitation. "There," says he, "I preached, and said much from the word of God, but without any influence from the Spirit, or any proper affection for the souls of men; and I made, by these sermons, many young persons, like myself, vain boasters, and empty talkers; but they had very little concern for spiritual things." He had a considerable acquaintance with the word of God; but he says, "I entered with ardour into the indulgence of youthful lusts, and, like the generality of persons of similar

pursuits, sought exclusively after gain, worldly appearance, the favour of men, and the glory of a name."

Thus it appears, that his just views of both the ordinances of the gospel were acquired by reading the scriptures, and meditation upon them, whilst his heart remained unsanctified. They were attained, as he himself observes, by the mere grace of God, and by the illumination of his Spirit, and not by means of any seductive arguments used by sectaries, as his enemies falsely represented. "I hope," adds he, "that I write the truth, and do not seek vain glory. If I received help from any one in making farther advance in truth, I give God eternal thanks for the same."

The manner in which he was brought to a reception of the distinguishing tenets of his party, should be borne in mind by the reader, as it will account for the ardour with which he maintained his peculiarities of sentiment, as well as remove the stigma which his enemies endeavoured to fix upon him, by charging him with having derived his views of baptism from the insurgents of Munster.

There are two opinions concerning the origin of the Baptists. The first, maintained by themselves, is, that the apostles, and first Christians, were Baptists; that infant baptism, and infant communion, were early corruptions, which rose up together, and which were gradually introduced together into the church; that there has been, however, a succession of persons from the apostolic age, who have confined baptism to believers; and that the great body of the Waldenses, (and not the Petrobrussians and Henricians only, as some have thought,) were Antipædobaptists.* They farther say, that the Waldenses being dispersed, by persecution, all over Europe, great numbers of them settled in the Netherlands, long before the time of Menno, and that the Dutch Baptists before him were these very Waldenses. It is certain, that the Dutch Baptists, like the Waldenses, maintained the unlawfulness of oaths, and of war; and asserted, that passive obedience is incumbent upon Christians. They also agreed with them, in maintaining that Christians ought not to be civil magistrates, but should consider themselves as strangers and pilgrims upon the earth; and that Christian ministers ought not to receive a stipend. They resembled them also in their boldness in reproving vice, in their love to each other, in their humility, in their contempt of the world, in the simplicity and purity of their manners, in the plainness of their dress, and in many other particulars.

Their adversaries, on the other hand, maintain, that they are descended from the insurgents of Munster. This insurrection of the German boors, or peasants, (as well as several former ones before the Reformation,) was occasioned by the intolerable oppression of their lords, against whom Luther inveighed, saying, that they deserved to be dethroned by God; at the same time exhorting the poor peasants to submit. A few ambitious and designing men, of considerable talents, joined their standard, and became their leaders. Some of these were Baptists, and many of the insurgents came over to their

* See the Works of Herman Schyn, Mehrning, D. T. Twiscke, T. V. Braght, &c.

sentiments. They became wild and frantic enthusiasts, and ran into the greatest excesses, until the insurrection was quelled. In their character and principles they very much resembled the fifth-monarchy men, especially Venner and his followers, in 1661, all of whom were Pædobaptists, except one individual.* This observation reflects no dishonour upon the Pædobaptists: it only shows that wicked and mad enthusiasts have been, in some way or other, connected with every denomination; and that the Baptists are no more disgraced by the insurrection of Munster, than the Pædobaptists by that of Coleman-street; or, than wise and rational Episcopalians by the high-church mobs of Sacheverel, and of Birmingham.

To return to Menno:—his convictions at length became irresistible. "What shall I do?" he was accustomed to exclaim; "If I continue in this state, and do not, to the utmost of my ability, expose the hypocrisy of false teachers, and the impenitent and careless lives of men; their depraved baptism and supper, with their other superstitions; what will become of me?" These convictions ended in true conversion and repentance.

It was impossible for him long to maintain his communion with the church of Rome: it continued but nine months after his conversion. He writes as follows: "God then stretched out to me his parental hand, and imparted to me such a degree of his Spirit, that I voluntarily made a surrender of my reputation, and of the honour which I had acquired among men, together with all my Popish abominations, my mass, my pædobaptism, my ungodly life, and all my worldly prospects, and determined to spend my life in poverty, bearing the cross of Christ. In my feeble measure, I feared God. I sought for pious men, and found some, though but few who were equally distinguished for the soundness of their opinions, and the ardour of their zeal. Thus, gentle reader, did my gracious God, by his rich grace towards me, a miserable sinner, draw me to himself. It was He who filled my heart with inquietude; it was He who renewed me in the spirit of my mind; it was He who humbled me in his fear, who made me in some measure acquainted with himself, who drew me from the path of death, and who introduced me into the communion of his saints, in the narrow path that leadeth to life. To Him be the praise for ever. Amen."

After passing about a year in the society of a small, but faithful, band of Christians, employing himself chiefly in writing and reading, he received an unexpected visit from six or eight persons, of one heart and mind with himself, who had been deputed to him by a society of pious persons, of the same spirit and sentiments. These worthy people besought him affectionately, and with great earnestness, to be their pastor.

This invitation threw him into no small perplexity. On the one hand, he was deterred from accepting it by a sense of his own incompetency, ignorance, timidity, and feeble constitution; by his knowledge of the wickedness and tyrannical disposition of the world; by the existence of numerous and powerful parties in the religious world; and by the

* See Ivimey's History of the Baptists, Vol. I. p. 308.

severe trials which were then connected with the preaching of the gospel. But there were motives in the other scale which preponderated. These were, the excellent character of these pious men, their poverty, and their urgent entreaty that he would accede to their request.

After earnest prayer, therefore, to God, he accepted the invitation; upon which event he makes the following reflections: "I have no connexion with the Munsterites, nor with any other seditious sect, as has been slanderously reported; but though unworthy, was called to this office by a people who confessed Christ and his word, and who passed their lives in penitence and the fear of God, serving their neighbours in love; a people who bore their cross, and sought the salvation and good of all men; who loved righteousness and truth, and detested injustice and wickedness."

His ministry was attended with great success. "God rendered," says he, "the form of his church so beautiful, and invested its members with such invincible fortitude, that not only many stubborn and haughty sinners were brought to supplicate for mercy, the incontinent became chaste, the drunken sober, the churl bountiful, the cruel benign, and the impious devout; but they likewise bore a glorious testimony to the truth which they professed, manifesting the greatest constancy in surrendering their fortunes, their liberties, and their lives."

"To promote this great object," adds he, "it has been necessary for me to endure, with my poor and feeble wife, and my infants, during a period of eighteen years, numerous and various anxieties, burdens, griefs, afflictions, miseries, and persecutions, living in every place in poverty, in fear, and in perpetual hazard of a cruel death. While other preachers have reposed themselves on beds and pillows of down, we have generally been compelled to conceal ourselves in secret hiding-places. Whilst they have been indulging themselves at feasts for the celebration of marriages and of births, we have been alarmed by the barking of our dogs, fearing lest some persecutor should be at our doors. While they have been saluted by every one as doctors, masters, and gentlemen, we have been compelled to hear ourselves saluted as Anabaptists, house-preachers, seducers, and heretics, and greeted in the name of the devil. In a word, whilst they have been remunerated for their labours with annual stipends, and good days, our stipend has been the fire, the sword, and a cruel death. In this anxiety, poverty, wretchedness, and hazard of life, I, an unworthy man, have to this day, faithfully discharged the ministry of the Lord. I hope also that, by his grace, I shall continue to discharge it to his praise till the day of my death. This statement has been extorted from me, since preachers on every hand calumniate me, and I am accused, without any shadow of truth, of having been called to this ministry by a seditious and nefarious sect. Let him who fears God, read and judge."

In the year 1543, which was about six years after his leaving the Romish church, a placard was circulated throughout West Friesland, promising not only pardon, but the favour of the Emperor, the freedom of the country, and a reward of a hundred Caroli-guilders, to any one

who should deliver up Menno Simon, to be tortured and executed. Being thus in daily expectation of arrest and death, he obeyed the injunction of the gospel, and, tearing himself from his flock, left his country. His first flight was to the city of Wismar, in the duchy of Mecklenburg; but he was soon known there, and compelled to seek another refuge. There were many remarkable interferences of Providence in his favour, of which the following was one: An informer stipulated with the magistrates of Wismar, that, if a certain sum of money were advanced to him, he would either deliver Menno into their custody, or forfeit his own life. The money was accordingly paid. In the first attempt, he failed: the second time, as the informer was going, with an officer, to apprehend him, Menno unexpectedly sailed by them, in a boat: the informer saw him, but had not power to point him out to the officer; upon which, Menno seeing his danger, rapidly advanced, leaped on shore, and escaped from their hands. The informer involuntarily exclaiming, "See, the bird is escaped;" the officer was in a rage, because he had not pointed him out sooner: his reply was, "My tongue was held, so that I could not speak." The magistrates, not satisfied with this apology, executed the condition of the engagement, and the poor wretch forfeited his life.

Whilst Menno was deliberating to what place he should next direct his course, his uncertainty was terminated by the following circumstance: The lord of Fresenberg, a territory between Hamburg and Lubeck, had frequently visited the Netherlands, and had witnessed the persecution of the Baptists, by the Romish clergy. He not only pitied them, but he tolerated and acted kindly towards those who were driven, by persecution, from different parts.

Although this nobleman was originally of a cruel disposition, and on that account, an object of general dread, he persisted in affording them his patronage. The archbishop of Kiel, and after that the king of Denmark interfered, to prevent it: the latter even commanded him to expel them; but he always found the means of avoiding the mandate. Hence the pious Baptists fled thither, from all quarters, and quickly formed a church. This district had been hitherto inhabited only by boors, or peasants, who were the property of their lord.—Among the refugees, were many ingenious artisans, and some persons of property; in consequence of which many trades were set up, the country became flourishing, there was a great influx of inhabitants, and Baptist churches were established, and ministers settled over them.

It was to this district that Menno determined to retreat. He safely arrived at it, and settled in a village, called Wüstenfelde, where he enjoyed protection during the remainder of his life, which he devoted to the gospel ministry.

The patronage of Menno and his friends was continued by this nobleman, not only from motives of humanity, but from a perception, that it was his interest to protect them. He levied on each householder an annual tax of a rix-dollar, equal to four shillings and sixpence of our money. This contribution made them consider the country as their home; whilst the smallness of the tax attached them to it, and increased their

zeal for the interests of their worthy protector, who thus became to Menno, and his friends, what the Elector of Saxony had been to Luther and his colleagues. And, notwithstanding the displeasure of the neighbouring nobility and clergy, which soon followed, and a prohibition, on the part of his Danish majesty, of the toleration of these strangers, this nobleman continued, till his death, the protection which he had promised to afford them.

The active mind of Menno soon undertook the accomplishment of those plans, for the good of his fellow-creatures, which his heart dictated. One of these was the establishment of a printing-press, by means of which, he published the grounds of his faith, a defence of himself against Gellius Faber, Martin Micron, and John á Lasco, and various other works. A neighbouring nobleman came upon him by surprise, and seized his press; but his patron collected together his vassals, and compelled the invader to surrender it to its owner.

This great man, after a life of ardent zeal and indefatigable industry, died January 15, 1561; and, according to the custom of the primitive Christians, in the times of persecution, was buried in his own garden.

With respect to his character, Mosheim, who evidently wrote under the influence of violent prejudice against the Baptists, says, "He had the inestimable advantage of a natural and persuasive eloquence, and his learning was sufficient to make him pass for an oracle in the eyes of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example, as well as by his precepts. A man of such talents and dispositions could not fail to attract the admiration of the people, and to gain a great number of adherents wherever he exercised his ministry." Vol. IV. p. 456.

(To be continued.)

THE GREAT PHYSICIAN.

To the Editors of the Baptist Magazine.

WALKING, lately, into a village, to publish the glad tidings of salvation, I passed by the Bedford Hospital. On enquiry, I found that it had been built principally by the munificence of the late Mr. Whitbread and his father. Surely, thought I, multitudes of the most wretched of the human race, restored to health and vigour, and returning to the bosom of their families, shall bless their memory, and praise the great Giver of all good, who put it into their hearts, to erect, for the most benign of purposes, this noble structure. Am I wrong in supposing, that, as succeeding generations revolve, this great work, which they have done, shall be told for "a memorial" of them? I think not.

In imagination, I roamed from ward to ward—administered consolation to multitudes of the afflicted—and perused the records of the institution;—and I really presented earnest supplications to the Father of mercies, that the sorrows of those who now inhabited the pile, might be removed and sanctified to their everlasting benefit.

The sight of this admirable building awakened a train of thought, which, to myself, was highly interesting. I was forcibly reminded of the large hospital, which it is my duty continually to visit, filled with persons exceedingly afflicted, either with moral or natural infirmities, and in many instances, with both. I, too, have my daily rounds of observation and exertion. Not, indeed, that I cure any of my patients by my own care or skill; no, my constant experience proves to me, that I can do nothing of any importance, without the presence and blessing of my adorable Master. Hence, I am perpetually on my watch, and never pass many hours without affectionately and earnestly presenting some of the cases of the wretched to his kind regards. Perhaps, though I have nothing to record respecting myself, worthy of your notice, you would be gratified to hear a little of my Master. But, to say the truth, I know not how, (and it is a frequent subject of grief to me,) sufficiently to commend him: yet the subject is a favourite one, and I cannot dismiss it without sending you a faint outline of his incomparable person I despair of ever seeing a *full-length* portrait of him. Vandyke, or Reynolds, might here fail, without injury to their fame. I have never yet met with any colours which could possibly do justice to the subject. I mean to attempt only a slight sketch of a part of his distinguished character; and you will perceive that I shall be led, naturally, to speak chiefly of his admirable skill and excellencies as a physician. All other physicians are absolutely nothing, and can do nothing without him. Though surpassing in dignity the most illustrious monarchs who have ever filled a throne; yet, such is his *amazing condescension*, that if the poorest, and the meanest, and the most unworthy of my patients, humbly solicits him to visit them, he is sure to do it. I never knew him, (and it has been my happiness to serve him for some years,) reject a single petition. Moreover, any of them who do indeed sincerely and earnestly desire that he would undertake to heal them, and who are willing to be guided solely by his directions and prescriptions, are certain of finding him ready to attend to their request. In multitudes of cases, he has visited the wretched unsolicited, and conferred on them the greatest favours, Isa. lxv. 1. O, he is so *tender-hearted* that you would never forget, could you but be an eye-witness, the affection with which he gathers the poor suppliants in his arms, and lays them in his bosom! He is evidently so touched with a feeling of their infirmities, that I do verily believe his whole heart is made up of kindness and love. He is so *free and generous*, that he charges nothing for the most extraordinary cures; and he invites, in the most liberal manner, all who have any desire to possess the substantial blessings he alone can bestow, to come to him with holy confidence. You will see that this is the case, if you will peruse the *Standing Orders*, which it is my duty frequently to publish, of the institution. The following most encouraging sentences are an extract:—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Whosoever cometh to me, I will in no wise cast him out. Ho! every one that thirsteth, come ye to the

waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." His *faithfulness* is such, that he is always as good as his word; and never yet relinquished a poor creature, whom he undertook to heal, without accomplishing the work. So great is *his love*, that to remove every obstacle which prevented the restoration to health, and the eternal welfare, of perishing multitudes, he once willingly subjected himself to unparallelled humiliation and suffering, Lam. i. 12. The sacrifice which he made, on that ever-memorable occasion, not to "be thought of without tides of joy; not to be mentioned without shouts of praise," cannot be estimated. Of this only I am sure, that Peruvian mines are not, for a moment, to be mentioned, in comparison with the immense treasures which my Master has most willingly and joyfully expended for the welfare of the miserable, 2 Cor. viii. 9. Ever since sorrow entered into the world, my dear Master has been employed in its alleviation and cure. He is "the same yesterday, to-day, and for ever;" and his *power* is so great, that multitudes of the very "dead hear his voice," and come forth at his bidding from their graves, John, v. 25. But time would fail me to tell of his boundless excellencies.

You must know, that my Master has a multitude of establishments for doing good to the wretched, and exterminating evil, similar to that which I superintend. An account is kept of all the remarkable transactions which occur, (and they are not a few;) and, when the whole of the sub*lime plan* is accomplished, they shall be published for the perusal of an admiring universe. I do assure you, for I frequently examine the volumes, that there are pieces of history, already written, which are truly astonishing. My Master has very commonly raised persons to health, whom no other physician could possibly heal. People so afflicted with the palsy, that they could not walk a single step, have been made whole by his word, Matt. ix. 1—7. A woman, who was diseased with an issue of blood for twelve years, and who had spent all her property, and was grown worse, came behind him, and touched only the hem of his garment, and was restored to perfect health, Matt. ix. 20. A miserable creature too, who had his dwelling among the tombs; who had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him, and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones; when my Master saw him, he had compassion on him, and said, "Come out of him, thou unclean spirit!" and he obeyed his mandate, and the poor creature sat down at the feet of his Deliverer, clothed, and in his right mind, Mark, v. 1—16. There was a certain man also, who had an infirmity thirty and eight years, and had been long lying at a medicinal pool, vainly expecting a cure; as soon as my Master saw him, he said to him, "Rise, take up thy bed and walk!" and immediately the man was made whole, and took up his bed and walked, John, v. 1—9. Once, I recollect, as he came near the gate of a certain city, there

was a dead man carried out, the only son of his mother, and she was a widow; and when my Master saw her, he said unto her, "Weep not!" and he came and touched the bier, and they that bare him stood still; and he said, "Young man, I say unto thee, arise!" and he that was dead sat up, and began to speak; and he delivered him to his mother, Luke, vii. 11—17. I send you these instances as specimens and proofs of the infinite skill of the great Physician, whom I have the honour to serve. I could most readily enlarge my list with an account of blind people, some of them born blind, to whom he made a present of sight—of lame people, whom he enabled to walk—of lepers, whom he cleansed—of the deaf, whom he caused to hear his gracious voice—and of the very dead, whom he raised, Luke, vii. 22.

Such is the wretched state of the country in which I live, that none of the inhabitants are in health, but those whom my honoured Master has graciously healed. There is yet room in the hospital which I inspect: but though I go out among the inhabitants around me, and ask them, Whether they will be made whole? and assure them, and indeed give them multiplied proofs, that my Master is able and willing to heal them, and that he would welcome them into his family; yet I perceive, that many love the fatal disease, which is preying upon their very vitals, and will certainly ruin them. And hence they scorn the most gracious invitations; yet this is not the case entirely. I last evening took my stand in the highway, in the middle of a large village; the people crowded around me to hear my message, and listened to me some time very patiently. I hope, that some few of these poor creatures will be induced to apply to my Master. I recollect too, that I was once among this same people, and that my good Master, to whom I am unspeakably indebted, sought, and healed me, and condescended to take me into his service. I think I can say, that I love his employ, and particularly because it is my principal business, to speak of his incomparable excellencies, and to turn the attention of my patients to him. When I can effect this, I am happy, because I am confident that they will be healed. O, my bowels yearn over these miserable people! I would fain have them all come into the hospital; and it is my grief, that I am not so successful as I wish. By my Master's instructions, I use the most likely means for their recovery. Constantly from his table I bring supplies of the *heavenly manna*, of which if "a man eat, he shall never die;" but many of them loath it as "light food." I direct them to the *tree of life*, planted by my Master's own hand, which brings forth twelve manner of fruits every month, and the very "leaves of which are for the healing of the nations;" and, from the owner of it, assure them, that they are all at liberty to pluck its produce, and be happy for ever: but, would you believe it? multitudes prefer the veriest trash to this beneficial and delicious repast. The *bread of heaven* also, by the especial directions of the great Physician, is constantly set before them, of which they who partake shall hunger no more, and yet many are starving and will not eat of it. To wash away their pollutions, my Master has likewise provided *a fountain* of sovereign efficacy, Zech. xiii. 1, replenished perpe-

tually from an inexhaustible source, Rev. xxii. 1; but multitudes prefer their defilement, and refuse to bathe in it. There is also a GRAND REMEDY, John, iii. 16, which never loses its efficacy, 1 Pet. i. 25, whose inestimable virtues have been proved in numberless instances, but many utterly neglect it.

There are various wards in the institution I superintend, and many different cases which come daily under my notice. You will permit me to particularize a little. I have many patients now in the ward for the *morally insane*. I am grieved to remark, that their symptoms are such as render their insanity unquestionable. One imagines, that he "is rich, and increased in goods," whilst his abject poverty is known to all. Another will have it, that he is in health, whilst he has no soundness of body or of mind. A third supposes, that he can see very well, though he has actually been blind from his birth. A fourth is so credulous, that he readily embraces, as true, the most egregious and palpable falsehoods, and rejects many unquestionable facts as utterly unfounded. His ears are ever open to him who has been "a liar from the beginning," and closed against his voice who "cannot lie." A fifth is full of inveterate enmity against his best friends, who have never done him any thing but good; and in a state of cordial friendship with those who are endeavouring to ruin him for ever. A sixth is one whose whole heart is set on a few baubles and trifles, which he really prefers to rich and everlasting possessions. A seventh insists on it, that he owes nothing to any one, whilst he is absolutely in a bankrupt condition, and is indebted thousands and thousands of talents. My adorable Master has done wonders among these wretched people. Let me mention one instance. A youth, who was the younger son of a most excellent and indulgent father, was so infatuated, that he preferred, as an abode, any place to the parental habitation, and actually abandoned it without any remorse. He was evidently so deranged, that he went into a far country, and threw away his patrimony, as if it were of no manner of value, in the vilest society. It was evident, to the most superficial observer, from his unaccountable extravagancies, that he was not "himself." My dear Master, in one of his benevolent excursions, met with this wretched young man, restored him to the use of his reason, and sent him back, a "new creature," to the longing arms, and almost broken heart, of his aged father. Oh! had you been present, you would never have forgotten the reception he met with, or the exultations of the whole family and neighbourhood.

Some of my patients have lulled themselves into such a state of drowsiness, Eph. v. 14, that my perpetual employ, in reference to them, is to sound an alarm, which I often do, to warn them of their danger. In many instances this disorder has been fatal;—the patient has never been awakened.

I have one or two cases of fractured and broken bones. A celebrated monarch, whose sublime poetical productions have charmed and profited every succeeding age, Psalm li. 8, and a well-known servant of my Master, whose name was Peter, were both of them once in this ward, Matt. xxvi. 69—75, and were completely healed.

I have many under my care

in the *ward for the wounded.* They are so universally the subjects of disease, that their very souls are contaminated. Their *judgment is corrupt;* they "call evil good, and good evil." Their *understanding is darkened.* They prefer polluted cisterns to the pure and overflowing "fountain of living waters." The *will is depraved;* obstinately choosing what is altogether ruinous to their best interests. Their *affections are polluted;* they are lovers of low and contemptible pleasures more than lovers of God. Their *memory is essentially defective;* they are forgetful of all that is good and beneficial, and mindful of all that is bad and injurious. *Conscience* is seriously injured, and is, in some instances, "past feeling." Indeed, from "the crown of the head to the soles of the feet, there is no soundness, but wounds, and bruises, and putrifying sores."

Some of the most hopeful of my patients are, however, in this ward; they have been stung by a dreadful serpent, Rev. xii. 9, are sensible of their malady, and cry out bitterly, Acts, ii. 36. It is a part of my daily occupation to direct these to my dear Master, confident that they will not look to him in vain. Perhaps you may have seen a fine painting, (by Raphael I believe,) representing the camp of the Israelites, at the moment when their leader elevated the brazen serpent: if I am not much mistaken, a prominent feature in that admirable performance, is the solicitude of the friends of the dying, to turn the eyes of their wounded relatives to the only remedy. I think I often experience much of a similar anxiety. My dear Master has given me a particular charge, to pay every attention to the sick and the wounded, Luke, x. 29—37.

I am sorry to inform you, that there are now many in *the ward for incurables.* You will readily allow, that their symptoms are, in the highest degree, dangerous. I will mention a few of them:—Such a fatal drowsiness, that though I have called to them for years, I am unable to awaken them;—such an obstinate attention to objects of comparatively no value, that "the one thing" absolutely essential to their present and eternal welfare, is utterly disregarded;—such an inveterate hardness of heart, that no kindness or love can soften it. They cherish the serpent which has stung them in their bosoms, and refuse, in the most determined manner, to part with it. They are none the better for the immense pains that have been taken with them, Prov. xxix. 1. Yea, some evidently "wax worse and worse," 2 Tim. iii. 15. There is a predilection for a poisonous substance, in preference to wholesome food, Rom. vi. 23. There is such an entire disbelief of all the excellencies and efficacy of the means employed by my Master, for their recovery, that they do not even seek his favour, and they "will not come unto him, that they may have life." These are some of the most fatal marks of those, at present under my inspection, who, I fear, are incurable: yet I cannot but observe, that I have sometimes placed a patient in this ward, who has been afterwards made a glorious monument of my Master's mercy and skill, to save in the utmost extremity. My Lord's thoughts and ways are very frequently contrary to my expectations. In his love and ability to bless the miserable, I am constrained to

acknowledge that there are heights I cannot reach, depths which I cannot penetrate, and lengths and breadths beyond the powers of my feeble vision. I can never forget, that he took from among the apparently incurable, a monarch, the inveteracy of whose disorder was proverbial, 2 Kings, xxi; a second, who was just at the point of dissolution, and whose case seemed completely hopeless, who had been actually nailed to a cross, a wretched outcast from heaven and earth, Luke, xxiii. 42, 43; a third, a man of Tarsus, the very chief of the diseased, 1 Tim. i. 15; a fourth, the native of a village, near Bedford, whose name will be remembered to the latest posterity, for whom it had been generally supposed there was no remedy. The ability and willingness of my Master to save, is without a bound. He has charged me to say, for the encouragement of poor patients to apply to him, "that he is able to save, unto the uttermost;" and I am sure he is as willing as he is able.

My Master has a multitude of magnificent mansions in a better world, to which happy abodes, when his patients are perfectly restored to health, he kindly removes them; and no inhabitant of this delicious region ever said, "I am sick!"

I wish you to make this statement known among your connexions, and I hope it will produce the following important consequences:—

First, Excite in their bosoms high ideas of my glorious Master, and constrain them to love him with ardour and sincerity.

Secondly, Induce every one to make his incomparable excellencies known to all around them.

Thirdly, Encourage all who are diseased to apply to him without delay, confident that they shall not do it in vain.

Lastly, That meetings may be called, as soon and as generally as possible, to petition the great Physician, speedily to send his servants to make known his "saving health" to men of "every tongue, and kindred, and people, and nation." Among the signatures to which, in some humble place, you will find that of

Your unworthy friend,

Caseley. B. H. D.

THE PARTICULARS OF THE DEATH OF HOWARD, *THE PHILANTHROPIST.*

THE following particulars of the death and burial of the benevolent Howard, were received from his two friends, Admiral Mordvinof, and Admiral Priestman. He had been requested to visit a lady, who was extremely ill, at a considerable distance from Cherson. As he regarded himself as physician to the poor only, he did not at first comply; but when her dangerous situation was communicated, he felt it to be his duty to fulfil the wishes that had been expressed to him. When he had seen the lady, and prescribed for her, he expressed a desire to be called in again, if his patient improved; but if she should get worse, he intimated that his attendance would be of no avail. Mr. Howard feared it was quite a hopeless case; however, not long after his return to Cherson, a letter came to hand, informing him that the lady was better, and expressing a desire that he would visit her again with

out delay. This communication, it was perceived, had been eight days in reaching him, and he resolved to obey its request with the utmost expedition. The rain fell in torrents, and the weather was very cold. A conveyance that was suitable not being ready, and the case being urgent, he journeyed on horseback, exposed to the severities of the elements. He found his patient expiring, which, in addition to the fatigue of the journey, greatly affected him, and produced a fever; or the disease of his patient was communicated to him, which was his own opinion. "Howard returned to Cherson, and the lady died." Admiral Priestman not receiving from the philanthropist his usual daily visit, went to his house, and found him very ill; and, on inquiring respecting his health, Mr. Howard said, "his end was approaching very fast—that he had several things to say to his friend—and thanked him for having called." The dying Christian continued: "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should recover from this fever. I have been accustomed, for years, to exist upon vegetables and water, a little bread, and a little tea. I have no method of lowering my nourishment, and consequently I must die." No doubt this must be understood as respecting the general course of such things; and not to intimate that his restoration was impossible with God. To his funeral he alluded with composure, and gave instructions about the manner of his burial, even with cheerfulness. "There is a spot," said he, "near the village of Dauphigny: this would suit me nicely: you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid: but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." This spot he urged his friend to secure immediately; and when he was informed that it was effected, the intelligence afforded him the highest satisfaction.

About five versts from Cherson, by the road to Nicholaef, the remains of this pious and benevolent man were committed to the earth, in the place he had chosen for his grave.

ON MR. FULLER'S *Exposition of the Apocalypse.*

To the Editors of the Baptist Magazine.

THE letters inserted in your last No. from the late Mr. Fuller to Mr. Birt, of Hull, have been, no doubt, extensively read. I have been thinking that an earlier statement, by his own pen, respecting his interesting work on the Apocalypse, will gratify you, and your readers. It is taken from a letter which he wrote to Dr. Marshman, in 1809; and has been printed at Serampore in the "Monthly Circular Letters, &c." Vol. II.

"I have been, for the last ten days reading the Revelation; writing a brief sketch of what appeared to me the meaning; then

comparing my thoughts with those of Gill, Lowman, and Faber. I think I understand more of it by far than I ever did before, and find in it great ground of encouragement to go on in the work of God. The occasion of my attending to this subject, was an application from Dr. Stuart, of Edinburgh; who, having read a long controversy between Faber and Talib, (that is, your friend Cuninghame,) in the *Christian Observer*, wanted my thoughts upon it. I am greatly inclined to think, that as chapters xi. xii. xiii. and xiv. contain general descriptions of the rise, reign, and overthrow of the Papal Antichrist, all in the period of 1260 years, (or a little more, allowing for its rise before that date began,) that the resurrection of the witnesses, in chap. xi.; the victory over the dragon, in chap. xii.; and the Lamb's company, chap. xiv. (which chapter is a continuation of the foregoing;) are all to be understood of the Reformation: that the falling of the tenth part of the city by an earthquake, chap. xi. is the overthrow of the French monarchy, one of the ten horns of the beast; and as the seventh angel was to sound shortly after, chap. xi. 15, that he has sounded since that event; that as the sounding of the seventh angel was to be the signal of the kingdoms of the world becoming those of our Lord, and of his Christ, so, in the 14th chapter, (which synchronizes with the 11th and 12th,) the triumph of the Lamb's company is followed by an angel having the everlasting gospel to preach, verse 6, which, I hope, means the general spirit among Christians of late years; that as Babylon was to fall after the evangelizing angel's appearance, (see chap. xiv. 8,) so we may soon expect the overthrow of at least the temporal power of Popery; that as the seventh seal included the seven trumpets, so the seventh trumpet includes the seven vials, and, consequently, they are all to follow the sounding of the seventh angel, chap. xi. 15, and are none of them yet poured out, except that the first may be begun; and finally, that we shall not have to wait for the Millennium, in order to see glorious days for the church.

"There is a period, I am persuaded, in which the gospel is destined to make glorious progress, according to chap. xi. 15, and xiv. 6, (which are synchronical,) while yet the vials are pouring out, (as chap. xvii.) and the enemies of Christ opposing it with all their might. The Word of God going forth upon a white horse, (chap. xix.) is before the Millennium; and the opposition made to his progress will bring on what, in chap. xiv. is called the harvest and vintage, and in chap. xix. is described as the last battle prior to the Millennium. Be of good courage, my dear brethren, we shall overcome through the blood of the Lamb, and by the word of our testimony.

"The period between the sounding of the seventh angel and the Millennium, is like the reign of David, whom the Lord prospered whithersoever he went; but then it was *in the face of opposition*. The Millennium, on the other hand, will be as the reign of Solomon, who had *rest round about* given him from all his enemies.—Thus Satan will then be *bound;* and the beast and false prophet *gone into perdition*. This is emphatically the Messiah's rest, which will be glorious, Isa. xi.

We may not expect to see the latter, but we may the former; and surely, it will be enough for us to follow him that rideth on a white horse, or to rank among the armies of heaven in so glorious a warfare.

"Ever yours,
A. FULLER."

He that has been long in the world, has known some amiable men, in whom there was nothing to command veneration; and some men of the highest respectability, who would not let you love them. But Mr. Fuller was most affectionately regarded by those who felt towards him every sentiment of profound respect.

His popularity was no disgrace to him. It was not courted by unworthy compliance, nor gained by unhallowed means. He was a reserved, retired man, who did not open his mouth but when he had something to say. It is pleasing to reflect on the spontaneous homage that was paid to him by all ranks. Men of education and learning, men of distinction in wealth, rank, and office, the poor and the illiterate, Christians in the establishment, and out of it, of all denominations, hung delighted upon his lips. It was not like the Philistines gazing while Samson made sport, but it was an exemplification of Solomon's proverb: "The lips of the righteous feed many," Prov. x. 21.

When his "Expository Discourses on the Apocalypse" were announced, some were ready to say, "We should have preferred his Exposition of the *Proverbs*." And I must confess, I should have valued exceedingly a volume from his pen on that part of the sacred volume. His frequent travelling, his perpetual intercourse with men of all ranks, and more especially with religious men of all denominations, his extensive correspondence, his long standing and large experience in the Christian ministry, added to the native shrewdness of his character, and the power of expressing himself happily and forcibly, would have given him pre-eminent advantages.

I am far from thinking, however, that Mr. Fuller was unqualified to expound the Apocalypse. The grandeur and the boldness of the imagery took hold of his imagination. The acknowledged difficulties of that book were not to him repulsive: they were an invitation. He was accustomed to guide his vessel through boisterous seas, and amidst dangerous rocks. A holy unction rested upon his spirit, and the high-toned morality which he inculcated, he also exemplified. (See p. 4, at the bottom.) The sobriety of his judgment deserves also to be noticed: for an unbridled fancy is one of the worst things that can belong to an expositor. His deep and intimate acquaintance with the historians of the Old Testament, furnished many very happy allusions and illustrations; and, as the classical scholar would have referred to Homer, and Virgil, and Horace, so he, with the same facility, cites Isaiah, Jeremiah, or Ezekiel.

In many places he reminds me of the adventurous Mungo Park, in Africa, daring to trace the course of the *Niger*. And he, too, may be said, like the celebrated traveller, to have *died upon the Niger!* If my information be correct, Mr. Fuller died when he had got to the end of the 18th chapter in his publication. But his writings still live, and the uniform edition of them now printing by his son, under

the superintendance of our worthy friend, Dr. Ryland, will be a permanent blessing to the world.

I am, yours affectionately,

W. N.

Stepney, Sept. 8, 1818.

HISTORY
OF THE
BAPTIST CHURCH
AT CHELTENHAM.

THE Baptist Church at Cheltenham was originally a branch of that at Tewkesbury, which was formed about the year 1655, and consequently esteemed as the mother church.

About the year 1690, some of the members removed from Tewkesbury to Cheltenham, and met for public worship in a malt-house. The Rev. Eliezer Herring, who was then pastor of the church at Tewkesbury, came occasionally to preach at Cheltenham. In the year 1689, Mr. Herring, and Edward Canter, one of the deacons, went to the General Assembly held in London. Mr. Herring departed this life, April 27, 1694, and was succeeded in the pastoral office by the Rev. Joseph Price, who came from Leominster, and was ordained in 1695.

The malt-house being found too small in 1698, ground was purchased in 1700 for the erection of a new meeting-house, which was built soon after, and recorded at the General Quarter-Sessions at Gloucester, in the month of February, 1703. Mr. Price died at Cheltenham, September 13, 1721, aged sixty years.

In the year 1722, the Rev. Thomas Perks succeeded Mr. Price in the pastoral office at Tewkesbury and Cheltenham, and was assisted in the ministry by John Ballinger and Benjamin Barnes, who were occasional preachers. Mr. Perks died September 9, 1750, aged sixty-six.

After the death of Mr. Perks the Baptists at Cheltenham were, for some years, supplied by the joint labours of Mr. Flower and Mr. Reynolds, who preached alternately every other Sabbath, until 1758. Mr. Reynolds removed from Bourton-on-the-Water to London, where he died in 1790; and Mr. Flower soon after declined coming to Cheltenham: he lived at Cirencester. For some years after this time, the people at Cheltenham had neither a regular minister, nor any constant supplies.

On the 20th of June, 1753, the members at Cheltenham, twenty-one in number, were, by the full consent of their brethren at Tewkesbury, formed into a separate church; but many of them continued, for some time, to attend at Tewkesbury as often as they could, especially on the Sabbath-days, when the Lord's Supper was administered, as they had no minister of their own.

November 9, 1765, the Rev. S. Dunscombe came to Cheltenham, from the Academy at Bristol, and continued to preach as a probationer till May, 1768, when he was called to the pastoral office. On the 27th of September following, he was ordained: the Rev. T. Hillier, of Tewkesbury; B. Morgan, of Kingstanley; H. and C. Evans, of Bristol; and T. Skinner, of Alceston, engaged on the occasion.

In the year 1785, the meeting-house was repaired, and much improved; being new pewed, ceiled, and galleried in front, with the addition of a new vestry and baptistery. The burying-

ground was also enlarged at the same time: the whole expense incurred on the occasion was £220. Mr. Dunscombe laboured at Cheltenham for nearly thirty-two years, with diligence and faithfulness, and with various tokens of success. He was conscientious, but liberal in his views. His benevolence was carried to the utmost extent of his means; he continued active in the world, and in the church, till within a very short time of his death. A paralytic stroke terminated his earthly pilgrimage, on Lord's-day, June 28, 1797, in the sixtieth year of his age.*

During three months after Mr. Dunscombe's death, the church was regularly supplied by the neighbouring ministers, but chiefly by the very friendly assistance of Mr. B. Bedford, of Birlingham, near Pershore, who either came himself, or procured others by exchanging with them; and as he took nothing for his labours, the friends at Cheltenham owed him many obligations.

September 30, 1797, the Rev. H. H. Williams, late pastor of the Baptist church at Ebenezer, in Leeds, Yorkshire, came to Cheltenham, and supplied during the Winter; and, in April following, received an unanimous invitation to the pastoral office, which he accepted. He resigned it the 4th of June, 1809. During a part of that summer, the church was supplied by the Rev. B. Coxhead, from London; during the remaining part, and the autumn, it was supplied by various ministers, and sometimes by Mr. Williams, their late pastor, who resided still at Cheltenham, and who was always willing to render the people all the assistance that he possibly could.

In the month of February, 1810, Mr. Gibbs, from the academy in Bristol, came to Cheltenham on probation, and was ordained pastor over the church the 12th of September following. Mr. Gibbs left Cheltenham in May, 1812.

For some time after, the church was supplied by various ministers; afterwards by Mr. Payne, from London, (now of Ipswich); he supplied the month of July, and afterwards from November till April, 1813.

After that period, the students from Bristol came in succession for a considerable time; and one of them, Mr. Jones, from Abergavenny, now of Sheffield, laboured at different times for a number of months.

Mr. Williams supplied during nearly half the year of 1815, until the 13th of October, when Mr. Walton, of Horsforth, near Leeds, recommended by Dr. Steadman, came from Lynn Regis, where he had been supplying the Baptist church for some time. Mr. Walton was ordained at Cheltenham, the 26th of June, 1816, and continues there still, August 5, 1818.

The Baptist interest at Cheltenham has always been small, though it has existed considerably more than a century. Its present place of worship is by no means favourable for a respectable congregation, either as to dimensions or appearance. It would be very desirable if any measures could be adopted for the revival of the church, especially as Cheltenham is become one of the most fashionable watering-places in the kingdom, and its inhabitants, in consequence thereof, most rapidly increasing. "O Lord, revive thy work in the midst of the years!"

Cheltenham. W. W.

* His amiable widow is still surviving, in her *86th year.*

Juvenile Department.

HISTORICAL ESSAYS.

No. X.

THE CRUSADES.

PREPARATORY to our review of the religious abuses in the reign of Richard I. it may not prove uninteresting to present our juvenile readers with a brief sketch of the origin and progress of the crusades, in one of which that monarch made so conspicuous a figure; as well as to avoid the frequent repetition of the subject in other reigns: but as preparations for the third crusade, that expedition itself, and the events arising out of it, form almost the whole history of that prince's administration, we shall consider it distinctly in our next paper.

It is remarkable, that in almost every age there have been some fashionable errors to engage the attention. It should seem that Satan, "the prince of the air, who worketh in the children of disobedience," always contrives some popular delusion to feed human depravity, which, from his knowledge of our nature, is nicely adapted to the period of its prevalence. Few objects were perhaps better calculated to effect this, than these wild enterprises; for they united all the numerous vices of military life with the delusion and hypocrisy of the most extravagant superstition.

The crusades, or croisades, from the French word *croix*, a cross, signified wars carried on against infidels under the banner of the cross: hence the adventurers were decorated with a cross on their right shoulders. They commenced in the year 1096, and originated in a superstitious veneration for those places that were distinguished by the principal events of the Redeemer's life; and for those objects that were pronounced, from their connexion with those events, to be sacred relicts; hence, a succession of pilgrims, assembling from every Christian country, were seen paying their devotions at the holy sepulchre: and so little was the simplicity of the gospel dispensation understood, that a toilsome journey to Jerusalem was more than equivalent to a life of regularity and usefulness at home.

The propensity which, directed by enthusiasm, led to these excesses, is far less surprising than the excesses themselves. The curiosity we feel to visit the sites of some great events, or the birth-place of some illustrious character; our eagerness to handle some ancient relic, or snatch a fragment of some venerable ruin, if not restrained by reason, and corrected by piety, might very easily hurry us into the extravagance of enthusiasm, and the iniquity of superstition: indeed, which of us can say, he should be the subject of no immodcrate sensations, if he could behold the sepulchre in which the Saviour lay, or the cross on which he suffered? but it deserves remark, that the great Disposer of events has checked this propensity, by suffering time to destroy the materials, and even the enemies of religion to possess the places, which its professed friends are prone to idolize.

The Turks took the city of Jerusalem from the Saracens in 1065, and began to treat the devotional visitors with far less respect and ceremony, and it soon became hazardous to undertake the exemplary pilgrimage. This was the more irritating, from the opinion which then prevailed, that the 1000 years mentioned in the 20th chapter of the Revelations were fulfilled, and that Christ was about to make his appearance in Palestine to judge the world, which considerations increasing the merit, and even the

necessity of these pilgrimages, rendered them much more frequent.

Pope Gregory VII. therefore formed the design of uniting the powers of Europe in the attempt of wresting the favourite country from the grasp of the Mahometans; but his encroachments on the privileges of princes, had rendered them too suspicious of his designs, to become the agents in his plans. But a native of Amiens, Peter, commonly called the Hermit, having made the pilgrimage to Jerusalem, returned so deeply affected with the dangers to which the poor travellers were exposed, and with the oppression under which the Eastern Christians laboured, and entertained the bold, and apparently wild idea, of leading sufficiently powerful armies to subdue the infidel nations. He submitted his plan to Pope Martin II. who, though aware of the advantage that must accrue to Rome from its execution, was too prudent to hazard disappointment without greater plausibility of success. He therefore summoned an immense multitude at Placentia, which he denominated a Council; consisting of 4,000 ecclesiastics, and 30,000 seculars. As no hall could contain them, they met in a plain; and so impressive were the harangues of the Pope and Peter in behalf of the persecuted pilgrims and oppressed Christians of the East, that the devoted crowd declared for the meritorious undertaking.

Encouraged by his success in Italy, and actuated by the deepest policy, Martin thought it necessary to engage the more warlike nations of Europe, and therefore dispatched Peter to visit the most important cities, and to endeavour to interest the most powerful sovereigns in the enterprise. The fame of the great and glorious design being now generally diffused, a second Council was held at Clermont, in Auvergne, which was attended by the greatest prelates and nobles of the day. Such a dignified assemblage gave new zeal to the Pope and the Hermit, who renewing their pathetic addresses, so wrought on the passions of the auditory, whose enthusiasm the very concourse was calculated to excite, that, as with one voice, they exclaimed, in supposed ominous language, "It is the will of God." This serious sentence, uttered by the multitude on so memorable an occasion, was regarded with more attention than even the oracular decisions of the ancients. It became ever after their motto, as well as their signal of assemblage and battle on succeeding occasions. How often, in perusing the pages of history, and even in the observation of modern times, have we to lament over the mistaken and misguided zeal of popular assemblies! How cautiously should they be attended, especially by the young, lest the momentary impulse of some unhallowed passion should so terminate, as to lay the foundation of lasting remorse!

The state of England favoured the romantic undertaking. Ignorance and superstition completely subjected the public mind to the domination of clerical power, which procured present misery, and awarded eternal ruin to the disobedient.—The military spirit, too, was generally diffused; and the practice of the nobles, in making war with each other, in redress of their private wrongs, greatly contributed to its preservation. A man's safety depended more on his prowess and his alliances, than on the protection of the laws: valour was the great virtue of the day. Such a state of society, therefore, was highly favourable to the enthusiastic project; and such was its popularity, that the Princess Anna Comnena observes, in her history, "all Europe, torn from its foundation, seemed ready to precipitate itself in one united body on Asia." Nobles, artisans, peasants, and priests, alike engaged in the undertaking, as the high road to heaven; and cowardice or impiety was affixed to the characters of the reluctant. In the exercise of hope, the nobles, awarding to themselves the opulent establishments of the East, sold their present possessions, that they might be unencumbered, and suitably equipped. The aged and infirm co-operated in the undertaking by presents; and even females, forgetful of the nature and

the duties of their sex, shamelessly joined the army in disguise. Such extraordinary volunteers, while they presented a motley group, formed almost a countless multitude, and apprehensions were entertained that the magnitude of the armament would prove the cause of its overthrow. The leaders, therefore, in order to render their forces the more manageable, sent forward the undisciplined, to the number of 300,000, under the direction of Peter the Hermit, and Walter, (commonly called the Moneyless). These took the road through Hungary and Bulgaria, towards Constantinople, unprovisioned, trusting to the merit of their cause, and the miraculous interposition of that Holy Being, whose will they had declared their project to be. A conduct which, however ridiculous and preposterous in them, affords a lesson to many a fearful Christian, who has often been deterred from evident duty by the prospect of difficulty, forgetful of the power, the faithfulness, and mercy of God. As might have been expected, the disorderly crowd were soon obliged to resort to plunder and violence for their daily support; nor did the failure of miracles, and the destructive attacks of the enraged inhabitants of the countries through which they passed, cause them to suspect the propriety of their motto, or diminish their ardour in the enterprise. The better disciplined armies followed after, and when they were mustered in the plains of Asia, amounted to 700,000 men. In this expedition, the famous Godfrey of Bouillon, Duke of Lorrain, took the city of Nice. Jerusalem also yielded to the combined army, and Godfrey was gratified by being chosen king. The battle of Ascalon, gained by the Christians over the Soldan of Egypt, followed, and terminated the first crusade.

The second crusade in 1144 was still less successful, although commanded by the Emperor Conrad III. and Louis, King of France. The army of the former either perished by the hand of the enemy, or fell a prey to the treachery of Manuel, the Greek Emperor; and that of the latter, abandoned the siege of Damascus, through the unfaithfulness of the Christians of Syria.

In 1188, immediately after the retaking of Jerusalem by Saladin, the Soldan of Egypt, the third crusade was undertaken. Past failures had not taught wisdom, and former misfortunes were forgotten. 300,000 men were soon found again to invade the sacred land, and among the heroic chiefs, were the Emperor Frederick Barbarossa, Philip Augustus, King of France, and Richard I. King of England, in the review of whose reign, in our next essay, we shall have to examine the events of this crusade.

The fourth crusade was commenced in 1195, by the Emperor Henry VI. after Saladin's death. The invaders gained several battles, and took many towns, but the death of the Emperor arrested their progress, and obliged them to quit the prospects of their success, and return to Germany.

Innocent III. in 1198, succeeded in provoking a fifth crusade. But the adventurers had to contend with a more formidable enemy than even Saladin had proved. The plague rapidly thinned their ranks, not only by death, but by inducing many to return home to avoid the contagion. Through this calamity, added to the disagreements of their leaders, and the consequent division of the forces, the Soldan of Aleppo found no difficulty in defeating the remnant of the army.

The sixth crusade began in 1228, and was speedily terminated. Damietta was taken, but was soon surrendered again; and the following year peace was concluded with the Soldan for ten years. About the year 1240, Richard, Earl of Cornwall, brother to Henry III. King of England, proceeded to Palestine with an English army; but finding, on his arrival, that it would be more advantageous to conclude a peace than hazard a war, he shortly returned. Four years afterwards, the Karasmians being driven out of Persia by the Tartars, fled to the Holy Land, and completely defeated the Christians at Gaza.

St. Louis headed the seventh crusade in 1249, and Damietta was

again taken. His success, however was arrested by disease, which so prevailed among his troops that he attempted a retreat; the infidels, resenting such frequent visits, pursued the fugitives, and massacred the greatest part of them, returning with him and his nobles as their prisoners, and they were obliged to purchase their liberty by a truce for ten years.

The last crusade was commanded by the same Prince in 1270, who, after taking the port and castle of Carthage, in Africa, soon died, leaving his army in very indifferent circumstances to the direction of his son, Philip the Bold. The King of Sicily, however, soon arrived with a fleet, and disembarking his troops, joined Philip; but their united forces were repeatedly checked, and after, obtaining an advantageous peace, they retired to their separate kingdoms. Prince Edward, of England, arrived with some assistance, about the time of this treaty; but being recalled to ascend the throne of England, his visit was fruitless. In 1291, the town of Acre was taken and plundered by the Soldan of Egypt, and the Christians driven out of Syria. So many sufferings, losses, and disappointments, had progressively abated this wild zeal, and succeeding Popes found it impossible to induce another crusade.—Nicholas IV. in 1292, and Clement V. in 1311, were particularly anxious to accomplish the object, but happily failed.

It has been computed that, at least, two millions of poor deluded creatures perished in these various expeditions; and it does not seem possible to find, in history, parallels to the extravagance and wickedness of these adventures. The fanatics proposed to themselves what they deemed a pious object, and set about accomplishing it by the most anti-christian means: and not only did they employ methods, contrary to the spirit of the gospel, but they committed the most wanton and horrid excesses at the taking of Jerusalem, murdering alike the garrison, and the inhabitants without distinction, unmoved by youthful innocence, female tenderness, and aged weakness; and, monstrous to relate, with hands yet reeking with the blood of the dead and the dying, marching over the bodies they had slain, presented themselves like demons at the holy sepulchre, and sung anthems of praise to the Saviour of mankind.

What a merciful dispensation for the reader, and the writer, that they are permitted to live in a period of the world so much more enlightened, and that they are not the devotees of that false religion, which can so completely enslave, and so fatally mislead the human mind!

H. S. A.

NARRATIVE

OF A

Ten Years' Residence at Tripoli,

IN AFRICA.

Colburn, 1816.

We introduce this article for the purpose of making an extract or two, for the amusement of our young readers.

Locusts.—"These destructive insects have been seldom known to annoy this place, though they are almost the yearly scourge of Egypt, and part of Asia. They fly in compact bodies through the air, darkening the atmosphere, and occupying a space of many miles in their passage. They make a noise in the act of nipping off the corn and herbage, that cannot be mistaken, and which is distinctly heard at a great distance. While these invaders pass along, as if by enchantment, the green disappears, and the parched naked ground presents itself. The locusts are salted down in great quantities at Cairo and Alexandria, and carried to different parts of Africa. Many are brought to this place, and eaten by the inhabitants." Page 108. See Exod. x. 12. Joel, ii. 1—11. Matt. iii. 4.

Camels.—"The Moors were obliged to secure a camel, that, with much difficulty, was prevented from attacking our horses while they stood in the yard, though the camel is in general, with very few exceptions, perfectly mild: this having a young one unable to feed itself, its

ferocity is thereby accounted for. The milk is drank by consumptive people: it is salt and ill-flavoured, richer than cow's, and of a red colour. The camel, when a few weeks old, is very handsome. Its cries then exactly resemble those of a young child. When grown up, their voice is loud and rough; and when angry, they rattle in the throat, which is a warning of their intention to bite. They are in general so inoffensive and tractable, that they commonly go without bridle or halter; and a single straw is frequently used to drive them along with a burden of nine hundred weight. This useful patient animal will sustain many days' thirst when traversing, heavily laden, the burning sands. But in town, where it is cooler, and during the winter, he can remain some weeks without drinking, living on the water he has within him, preserved in a reservoir, from whence he conveys it into the stomach at pleasure. The last time the Bey was encamped, a camel was opened for the water it contained, where several gallons were found in a perfect state. The camp was at that time in want of water. The people were dying daily, when the Bey made use of this costly expedient." Page 45. See Gen. xxiv. 10. Job, i. 3.

DROMEDARIES. — "The dromedary seems used, in this country, only for the courier or post." Page 45. See 1 Kings, iv. 28. Est. viii. 10. The dromedary is a species of camel.

WILD BEASTS.—" A part of the great western road from Tunis to Tripoli cannot be passed without great danger, on account of wild beasts, which not unfrequently attack passengers in spite of the precautions taken to prevent their approach. The Bashaw's physician, a Sicilian, performed this tremendous journey by land, with his wife and two children, not long since. He joined an immense caravan, (that being the only method by which he could traverse the deserts,) and proceeded in safety to this place. One of these caravans, containing from 400 to 500 persons, who are soon increased to as many thousands, sets out every year from Tunis to purchase slaves in Guinea. The whole of them often perish from the danger and fatigues of the journey, or, buried under mountains of sand, are heard of no more. The Sicilian has often described to us the gloomy and impenetrable forest they passed, where the repeated howlings of wild beasts, excited by the scent of the cattle accompanying the caravan, were increased and heightened as it drew nearer their horrible dens. Sometimes the caravan was constrained to remain for several days near these woods, to avoid the approaching hurricane in the desert they were about to pass through; for by the aspect of the heavens, those who frequent the deserts can often foresee these dreadful winds many hours before they happen. No sooner were the tents pitched and the caravan became stationary, than a peculiar noise in the forest announced the wild beasts verging to the borders of it, there to wait a favourable opportunity to rush out and seize their prey. The dreadful roar of the lion was not heard during the day; but when the darkness came on, continued murmurs announced him, and his voice getting louder broke like peals of thunder on the stillness of the night. The panther and the tiger were seen early in the evening making circuits nearer and nearer round the caravan. In the centre of it were placed the tents with the women, children, and flocks; the cattle were ranged next; and the camels, horses, and dogs last. One chain of uninterrupted fires encircling the whole, was kept blazing during every night. On the least failure of these fires, the lion was heard coming closer to the caravan. At his roar, the sheep and lambs shook; the horses, motionless, were covered with a profuse perspiration; the cattle cried out; and the dogs, assembling together in one spot, endeavoured by their united howlings to frighten away the savage devourer, from whom nothing could save them but a fresh blaze of fire. Twice the lion carried off his prey, a sheep, to the terror of the spectators, who in vain with fire-arms endeavoured to prevent him. Sheep

are the lion's favourite food: therefore though he passed their horses, camels, and cattle, and was in the midst of their tents, he was satisfied with selecting a victim from their flocks.——The Sicilian said, that the sight of a tiger would have been more dreadful, as his favourite food is man." Page 289.

"Fierce lions lead their young abroad,
And roaring, ask their meat from God;
But when the morning beams arise,
The savage beast to covert flies.

Then man to daily labour goes;
The night was made for his repose:
Sleep is thy gift; that sweet relief
From tiresome toil and wasting grief."

Obituary.

MRS. MARY SHEPHERD.

THAT the "memory of the just is blessed," is a truth frequently realized by us, when we reflect on departed worth, while

"Busy, meddling memory, musters up
The past endearments of their softer hours."

When the tongue that once charmed and instructed us, lies silent in the tomb; when the eyes that once sparkled with cheerful vivacity, are closed in darkness; when the hands which were employed in acts of kind benevolence, cease their activity; and when our friends are laid beneath the clods of the valley; their past excellencies and worth crowd upon our attention, and we feel a mournful pleasure in contemplating the painfully-pleasing theme. These remarks will apply to the subject of this Memoir.

Mrs. Mary Shepherd was the daughter of Edward and Mary Riggs, of Gatcomb, in the Isle of Wight. Both her parents were members of the Baptist church then existing in Newport. She was born in the year 1744, and, through the tender concern of her father for her spiritual welfare, was introduced at an early age into a godly family at Portsmouth. This providence brought her under the ministry of Messrs. Lacy and Meadows, ministers of the Baptist church in Portsea, now under the pastoral care of the Rev. D. Miall. About this time she had a remarkable dream, in which she *thought she saw the Lord* Jesus Christ; who seemed to say to her, as he did to Peter, "Whither I go, thou canst not follow me now, but thou shalt follow me hereafter." This dream, together with the preaching of the gospel, wrought powerfully on her mind, and became the power of God to her salvation. From this time she was eminently distinguished for her piety; and, on the 27th of August, 1769, she was baptized by Mr. Lacy, and united to the church at Portsea, where she continued an ornament to her profession, until January 31, 1811, when she was dismissed, with five others, who lived in the same neighbourhood, to form a new church at Forton, near Gosport.* The interest she felt in the newly-raised church, increased the holy flame which had been so long kindled in her heart, and which discovered itself in an affectionate concern, and an unquenchable zeal, for the welfare of Zion. Of this church

* It will be gratifying to the friends of the Redeemer to learn, that this church has, since its formation, been blessed with an unusual degree of prosperity. It is situated in a village, (where the gospel was not preached,) about a mile from Gosport. The gospel was first introduced by preaching in a very small room. After this a store-room was fitted up for worship; and in 1811 a church was formed, consisting of twelve persons. Since that time, a new place of worship has been erected, and the church has increased, from its commencement in 1811, to July, 1818, to 136 members. There are also a large congregation, and a considerable Sunday-school.

she was an exemplary member, till Saturday, August 15, 1818, when she suddenly closed her eyes in death, and took possession of her heavenly inheritance.

In her religious experience, she had a deep sense of her depravity and unworthiness: this, however, appeared more visible in the humility of her mind before God, than in any outward confessions before men. Her mind was well informed on the great doctrines of grace, and the way of salvation revealed in the gospel to a guilty world; and she was enabled to exercise an entire confidence and hope in the Rock of her salvation.

She sometimes felt, in common with others, darkness of mind, and internal conflicts with the enemy of her peace; but, supported by divine grace, she said, in the most trying seasons, with the wife of Manoah, "The Lord would not have showed us all these things, if he had intended to destroy us." She did not fear her mightiest foes, but exclaimed, in the exercise of faith, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"

One important feature in this aged Christian was, a great attachment to the public worship of God, and to the ordinances of his house; she was always glad when they said to her, "Let us go up to the house of the Lord." And though at one part of her life she lived at Fareham, a town nine miles distant, she was generally found in her place as a member of the church at Portsea, from whence she generally walked home in the evening. Nor was her zeal diminished by the lapse of half a century; but, like the path of the just, it increased in brightness; and, be the weather what it might, notwithstanding for the last nine years she had a mile to walk, she was not to be prevented from appearing in the assembly of the saints, either on Sundays or on week-day evenings. And if she heard any persons making excuses for their non-attendance, *she would say*, "If you knew the *value of* such privileges, you would *not think* it a hardship to endure the inclemency of the weather in the way to the house of God." She, however, became very feeble the last few years of her life, and said, a little before her death, that it was the love of Christ which constrained her, or she should not drag her feeble body such a distance.

She attended the three services of the last Sabbath of her life, and also communed at the Lord's table, where she seemed unusually happy; and, as if on the verge of heaven, she could then adopt the language of the poet,

"Well, we shall quickly pass the night,
To the fair coasts of perfect light:
Then shall our joyful senses rove
O'er the dear object of our love."

Thus she appeared to be only waiting for the messenger of mercy from HIM who has the keys of hell and of death, to

"Unbind her chains, break up her cell,
And give her with her God to dwell."

A great concern for the salvation of her children formed another characteristic of this distinguished Christian, and will not be easily forgotten by those who were the objects of her concern, her prayers, her admonitions, and her example. It was her desire that Christ might be formed in their hearts, the hope of glory. Nor was her attention confined to those who more particularly shared in the affection of her heart: she always recommended religion as the "chief concern" to the attention of young people in general; and, from her own experience, she would point out the advantages of it, saying, "The ways of wisdom are ways of pleasantness, and all her paths are peace."

The scripture was her constant study and delight: its doctrines formed the foundation of her hope; she enjoyed the sweetness of its promises; and she maintained a practical regard to all its precepts, confessing at the same time that she was an unprofitable servant. Hence the Bible was her chief companion for more than fifty years, and, with Coles on "the Sovereignty of God," Booth's "Reign of Grace," and her hymn book, formed the whole of her

library. She often retired from the busy scenes of domestic solicitude, for the purpose of reading, self-examination, and prayer.

As a member of the church, she felt a great respect for the ministers of the gospel, esteeming them "very highly in love for their works' sake." She did not resemble many, who unworthily do all they can to interrupt a minister's peace, and to prevent his usefulness. She knew the discouragements attending the ministerial office; she manifested her affection and sympathy by holding up their hands; and she duly appreciated their labours as the servants of God.

For many years she was the subject of much affliction. This was exceedingly trying to nature; but under it she discovered great resignation to the will of her heavenly Father, and in the most trying seasons would say, "His will be done." When a friend said to her, "The Lord hath laid his hand heavily upon you," she replied, "I have not one more affliction than he will enable me to bear. My covenant God and Father has promised to support me; he has done it many years; and he is the same yesterday, to-day, and for ever. He has said, 'I will help thee, I will uphold thee,' and not one word has failed of all that he has promised."

She was a stranger and a pilgrim on the earth, and the pilgrim's song was her delight:

"Rise, my soul, and stretch thy wings;
Thy better portion trace:
Rise, from transitory things,
Towards heav'n, thy native place.

But a season, and we know
Happy entrance will be given;
All our sorrows left below,
And earth exchang'd for heaven."

For several years she has been subject to repeated attacks, which threatened a speedy dissolution. At such seasons she felt a strong desire to depart and be with Christ, and would say, "Why is his chariot so long in coming?" She even felt disappointment on recovering, saying, "I thought I was going home." In the prospect of dissolution, and whilst contemplating her title to heaven, she would exclaim,

"There, where my blessed Jesus reigns,
In heaven's unmeasur'd space,
I'll spend a long eternity
In pleasure and in praise.

Millions of years my wond'ring eyes
Shall o'er his beauties rove;
And endless ages I'll adore
The glories of his love.

Haste, my Beloved, fetch my soul,
Up to thy bless'd abode:
Fly; for my spirit longs to see
My Saviour and my God."

Though she felt much pleasure in that heavenly part of worship, the praises of God, she could not join in it, except in spirit, for want of breath; but she said, "I shall sing as loud as others, when I join the society above."

From the nature of her affliction, it was expected she would suffer much in the dissolution of nature; but from this she was happily exempted, being in usual health in the morning of the day she died. She fell into a lethargic state; and before the evening, without a groan or a sigh, her disembodied spirit winged its way to the blessed shores of immortality.

A funeral sermon was preached for her, from Psalm xxvi. 8.

BASIL STEWART.

Basil Stewart, of Foleshill, near Coventry, lived, before his conversion, a very profligate life, and kept the most abandoned company. The Sabbath was to him a day of sinful pleasure. Many times have I, as well as others, been the objects of his scurrility, as we passed by the place of his horrid resort, on a Lord's-day, to the house of God. He was so great an adept at wrestling and fighting, that his very frown inspired terror, and he held a kind of terrible dominion over his wretched companions. But mark the change! God, who is rich in mercy, was pleased at length to stop this great sinner in the midst of his career, and to make him a monument of sovereign grace.

At the request of a friend, he was

prevailed with to hear the gospel. It was a life-giving sound. Deeply affected with a sense of his guilt, he exclaimed with astonishment and fear, "What must I do to be saved?" His former practices were immediately abandoned; the people of God became his associates; the Sabbath his delight; and sin his greatest burden. About this time he came to me, filled with anxiety and distress, to relate the dealings of God with his soul. I directed him to "the Lamb of God, who taketh away the sins of the world;" and such was the interest we both felt in the wonderful grace of God, that six hours, in the coldest night, were sometimes deemed by us insufficient for Christian conversation. The pleasure of these hours, when all nature around us was wrapt in darkness, has left an impression on my mind which will not soon be obliterated. To see this lion-like sinner laid prostrate at the throne of grace, and to hear him, whose mouth but a few days before was "full of cursing and bitterness," now pouring out his soul in fervent prayer, and entreating forgiveness through the blood of Christ, in the soft and broken accents of a little child, constrained me to say, "This is the Lord's doing, and it is marvellous in our eyes."

From this time, he became not only decided for God, but "valiant for the truth upon earth." After joyfully submitting to the ordinance of baptism, he was united in Christian fellowship with the church at Rugby, now under the care of the Rev. E. Fall; and until within a few days of his death, he laboured hard to spread, in every possible direction, that faith which he once wished to destroy.

He possessed no literary advantages; but "he was a faithful man, and feared God above many." He took pleasure in the welfare of his fellow-creatures: he learned to rejoice with those that rejoice, and to weep with those that weep. Uprightness and integrity preserved him from the practice of every thing mean and sordid; and he lived to prove the truth of that scripture, "*When* a man's ways please the Lord, he maketh even his enemies to be at peace with him."

As a husband, he was kind, gentle, affectionate, and forbearing: in friendship, he was faithful, steady, and persevering; and if, at any time, he had occasion to administer reproof, he so conducted himself, as to give room to the party reproved, to conclude, that "*faithful are the wounds of a friend.*" As a Christian, holy zeal was not the least of those graces by which he was distinguished. For several months before his death, in connection with some of his pious friends, he took an active part in the establishment of Sunday-schools, and in carrying on the worship of God in several of the neighbouring villages. At Wyken coal-mines, God has greatly blessed their pious labours; so that, in those dark and deep caverns of the earth, where horrid oaths were heard, men call upon the name of the Lord.

We are now come to the "chamber where the good man meets his fate." Here we are called upon to "mark the perfect man, and behold the upright; for the end of that man is peace." The messenger of death arrested him; but he was clothed with "the armour of righteousness on the right hand, and on the left." As soon as he felt the first blow of the tyrant, he exclaimed, "I am a dead man." After a severe struggle, which lasted eighteen days, the conflict was finished, the glorious victory was won, and the happy saint was clothed with immortality; and he is now a king and a priest unto God and the Lamb for ever and ever. But let us draw near his death-bed. His only hope was in a crucified Saviour; his mind was serene; and if, at any time, those who attended him seemed agitated, he would say, "Be calm, be calm;" adding,

"This heavenly calm within my breast,
Is the dear pledge of glorious rest."

He had a melodious voice, and was remarkably fond of singing the praises of God. He frequently remarked, that whatever might be said of fine singing, none could sing like pious Christians. As long as strength permitted, he frequently sang the following verses:—

"From Thee, my God, my joys shall rise,
And run eternal rounds:
Beyond the limits of the skies,
And all created bounds.

The holy triumphs of my soul,
Shall death itself outbrave;
Leave dull mortality behind,
And fly beyond the grave." &c.

Those who heard him will not soon forget with what animation he exclaimed, "O what a mercy it is to be translated out of darkness into marvellous light!" When the pangs of death were upon him, he said, "That pang was lighter: what a mercy!" A little more than an hour before his death, he said to his attendant, "Do not you see them coming? Christ and his angels are coming for me. In one hour I shall be at home!" A few minutes before he expired, he exclaimed, "They are coming; they are coming; they are just here!" These were the last words he was able to utter. He then silently and sweetly entered into that rest which remaineth for the people of God, on the morning of May 3, 1817, aged 40 years. May I live the life of the righteous, and may my last end be like his! G. J.

Review.

Self-Cultivation recommended; or, Hints addressed to a Youth leaving School. Fenner, 5s. 6d. Boards.

At a period in which persons of almost every description are trying their hand at writing, both "those who can, and those who cannot," it is very pleasing to perceive the former on the advance; and still more gratifying would it be to find them increase in such proportion as to warrant the indulgence of the fond hope, that, at some future time, they will gain the complete ascendancy over the latter. That were indeed "a consummation most devoutly to be wished," particularly by those whose duty it is to give some account of the numerous publications which are constantly issuing from the press. It would relieve them from that embarrassment which they generally suffer, from the fear of offending against justice on one hand, by commending a book which possesses no merit; or against charity on the other, by telling the truth, and thus wounding the feelings of a worthy man, but weak writer. It would, also, save them from the dire necessity of filling the narrow pass, bounded on either side by these formidable barriers, with *something still duller than the* dull book reviewed, and being compelled, every successive walk, to blunder over, or trample upon, former remarks, which lie so thick in the way, as very much to impede their progress, and which threaten, eventually, to render the path absolutely impassable.

In the present instance, our attention is turned, not to a sensible writer only, but to an intelligent family, a group of authors; almost all of whom have rendered themselves not less popular than useful, by their various publications, which are too well known to need our advertisement, and too highly esteemed to require our commendation; but we may be allowed to gratify ourselves by expediting their introduction to a few families, into which, perhaps, they would not otherwise so soon find their way.

We are now indebted to Mr. Taylor himself, the honoured husband and father of our esteemed female friends, Mrs. Taylor, and her daughters, Ann and Jane, for a most valuable performance. Our readers will perceive the nature and design of the publication, by the following extracts from our author's very sensible preface:

"To prove to the young, that their education is not finished, but only begun,

when they quit school; that all their hopes for honourable excellence must rest on their own exertions; that now, especially, their exertions promise successful issue; to rouse the noble determination of acting well; of putting forth mental energies on principle: this forms the single object of the following pages."

This work, which is very interesting, and still more instructive, is, we conceive, well calculated to secure the attention, and advance the improvement, of the higher orders of juvenile readers. But to those who loll on the sofa, listening to the notes of certain writers, miscalled poets, or whose thoughts are continually hovering about two or three fine passages, in a few favourite novels, or works of imagination, as they are termed, (though, in one sense, very improperly, for there is no species of writing half so stupid,) it will present no charms; they will consider it insipid, and find it hard of digestion. By the higher orders of youth, however, we do not refer to the upper ranks of civil society, which are formed by greater degrees of wealth and by titled birth; but to those who are distinguished by their intellect and talent. Of course, we do not mean *all*, nor *only* those young gentlemen who walk abroad in Hessian boots, highly japanned, and long great coats, half covered with braiding and fur, and who seldom venture five hundred yards from home, after sun-set, without their tuck-stick, or sword-cane, in order to defend a life, should it be attacked, which, at some future period, *may* be useful. These appendages, where considerable mental improvement has not been previously made, will not enable their possessors to perceive the point, discern the beauty, appreciate the merit, comprehend the design, or improve by the perusal, of this volume.

But, on first reading the piece before us, we must frankly confess, we felt as though we had expected too much, or the author had done too little. Not being conscious, however, that our expectations had been in any degree extravagant, and finding it difficult to show in what *respects*, or where, Mr. Taylor had been deficient, we had recourse to a second and very careful perusal, in order to account for, and, if necessary, to correct our first impression. The result was, we soon felt a partial, and, perhaps, rather premature disappointment, begin to give place to a considerable portion of real pleasure, though not of entire satisfaction.

While, however, this concession is made on our part, we think the circumstance of a re-perusal being necessary for it, implies what we really, but reluctantly, believe to be the fact, namely, that there is some want of perspicuity in the style. The words, we conceive, are not always well chosen, nor do the different members of a sentence invariably occupy the best position. The periods are very frequently inverted, and often too unconnected. The piece, both in reference to ideas, and the mode of conveying them, is too elliptical. It is too intellectual; we do not mean too sensible, but not sufficiently tangible. The thoughts rather overdo and overload the words; the latter are too few to carry the former. The ideas are too numerous; we mean for the space which they occupy; they are stuck together, not exhibited or displayed to advantage. The coin is pure gold, and full weight; but the legend is not perfectly clear and legible. It requires the inspection of a connoisseur to decypher the superscription, and determine the value of the piece. Nor is this fault merely casual, but general and characteristic. We do not, however, in this instance, attribute the defect to what we think the common origin of obscure writing—the want of clear ideas, for we are persuaded Mr. Taylor has a talent not frequently exceeded for correct thinking, and bold conception. It must then, we presume, be the effect either of a want of care and patience, which is manifested when authors are satisfied with their compositions too soon; or of a singular taste,—a taste, at least, not in exact concordance with our own. It certainly does not arise from the former; we are under the necessity, therefore, of ascribing it to the latter; and it is no uncommon thing

for writers who possess great minds, to possess also their singularities.

Perspicuity is indispensably necessary to all good writing, being that quality which corresponds with the design of language: it ought, therefore, never to be sacrificed to fancy, or fashion, or indolence. While it is always necessary, it is more so on some occasions than others. When the thinking is not only important, but recondite, and, of course, out of the way of the inexperienced mind; and when the publication is intended for young people, who are not apt at straightening the crooked, or supplying what is wanting, then is it necessary in the highest degree. On these accounts it is particularly to be regretted, that the hand of an adept is frequently wanted, to unravel an intricate, reform an ill-constructed, or complete an imperfect sentence. A publication of such sterling excellence, and high merit, ought to have been written, not merely so as that it might easily have been understood, but so as that it could not have been easily misunderstood. The latter, in all cases, particularly for young people, who are unused to investigation, and averse to trouble, ought to be more difficult than the former; since obscurity, brought in contact with inexperience and indolence, will lead to mistake and error.

But, besides the want of perspicuity, the style is deficient in variety, beauty, and harmony. It is hard, stiff, and monotonous. Our author's pen is neither pliant in itself, nor plastic in its operation; it too much resembles a straight piece of iron, with a sharp point, called a style, the writing of which displays neither beauty, nor ease, but is ill-formed and unsightly. Almost every page in the book deserves a better, a more appropriate, and a more pleasing dress. Partly, then, from the nature of the work; partly from the manner in which it is written, and still more from the inexperience and incapacities of those for whom it is designed, we fear it will not be so extensively useful as it might have been.

The volume consists of the following chapters:—1. On the Purport of Education to fit us for our Station in Life. 2. On the different Sources of Instruction. 3. On the Period of leaving School, as best suited to real Education. 4. On the Importance of Self-Cultivation. 5. On the various Objects of Self-Cultivation. 6. On using our Talents. 7. Self-Cultivation may hope for the Divine Blessing.

We intended to analyze the respective chapters; but ..... we have not. Here we lament the absence of that general perspicuity of plan, which is as necessary as a plain and intelligible style. The commencement of every paragraph which leads off to a new train of thinking, or which gives a different view of the subject, ought to be very distinctly noted. That there is a change of thought, is not enough: it should be *prominent*. The reader should not be left to look for it: it should be boldly presented to his eye, that it may be the more deeply printed on his memory. As words are the necessary signs of ideas, so a sentence at the head of particular paragraphs distinguished by italics, or some numerical notice, is necessary as the sign of a new train of thought, a new view of the subject. Reading such a book as the present, resembles a journey, for the first time, over hill and dale, without direction-posts or mile-stones, which, to a young traveller, is both difficult and discouraging. He has nothing to guide his way, to measure the distance, or to mark his progress. He knows not where he is; and if any thing upon the road has struck him as singular, or beautiful, or dangerous, he will not be able to point out the spot to another, nor to find it himself, without commencing his journey afresh, and walking straight on, with a sharp look out, till he unexpectedly comes up to it. We remember many beautiful similes, many fine thoughts, many admirable paragraphs, in this volume; but we know not where to find them. We are informed that the wisest author, and because he was wise, sought out *acceptable words*, and set his proverbs *in order*. The first is necessary to understanding a subject; the last to retaining it; and

understanding it is essential to its having *any*, and retaining it to its having its *full* effect upon the mind. We know the present mode of writing is becoming fashionable; but this consideration does not satisfy us: we wish to avoid the complaisance which would commend, and the bigotry which would condemn, a practice, merely because it is new. Before we adopt, or reject, any alteration, we ask, Is the change an *improvement?* But, nevertheless, as "variety is the spice of life," as this remark is of general application, and as we have no desire to render life more insipid than it is, we would not always reject a new way, though it were only as good as the old one.

The fifth chapter, On the Objects of Self-Cultivation, we think, might have been more comprehensive, and, at the same time, more minute and distinct; and the sixth, On using our Talents, is either not appropriately designated, or it has the appearance of an intruder.

These remarks have cost us some self-denial. It would be matter of great regret to us, to give to a single member of so excellent a family a moment's pain. But we cannot withhold these critical remarks, because we think them just and important; at the same time that we do not wish to be "too rigidly censorious;" since

> "A string may jar in the best master's hand,
> And the most skilful archer miss his aim."

After all, we certainly think very highly of the work, and do most cheerfully recommend it to all those young persons, and others, who may be supposed capable of deriving advantage from it. There is not a sentence, not a thought, in the whole work, that can possibly injure them; not one but will convey a new idea, or increase the value of those previously acquired; not a principle but will expand virtuous habits and pious exercises, or strengthen those already formed.

Happy the author who was able and disposed to write such a book—happy the father whose son is capable of deriving from it all the advantages which it is calculated to impart—happy the son who has access to such aids and inducements to self-cultivation—happy the reviewer who should never be called to notice a performance of inferior merit: in fine, happiness must be connected with the diffusion of sentiments so eminently adapted to advance the interests of intellect and piety, and to increase the pleasures of social intercourse, and the charms of the domestic circle, by giving a still higher polish, and greater value to the diversified attainments of cultivated life.

We select from the last chapter, a single paragraph, written, we think, in Mr. Taylor's best manner. He justly and beautifully observes of those who live in an uncivilized state, "where arts are unknown, science uncultivated, and commerce unattended to," and where, consequently, "there are misery, want, superstition, and every kind of suffering;"—

> "Such do not hear the voice of Almighty Benevolence, saying, Arise, and labour. Bind, and prune, and dig, and sow; form, build, beautify, exalt. Here are around you, in rich abundance, materials, tools, immense powers of action; apply them. While you sit still, I shall give you little; up, and be doing. Invent, it shall delight you; make, it shall be useful to you; keep, it shall enrich you another day; associate, mutual kindness shall make you happy: ye shall cultivate one another; ye shall do soon, by mutual assistance, what by individual exertion no one can ever effect. Let me see fields of golden corn waving; there is a fine vale for them: gather me flocks on those mountains: drain that marsh, it will make the air wholesome: on that knoll assemble a village: teach the hollowed tree to float in that river: catch the fish, allure the birds, drive off the beasts of prey, defend the cattle, educate the children. Activity will bring health; wants will lead to invention; inventions will produce accommodation; accommodation will give leisure; and leisure, which avoids the fatigue of labour, gives opportunity for thinking. The being who lives idly, lives rebelliously, contrary to nature's first law and finest feeling: he must take, as his appropriate punishment, poverty, ignorance, misery, and want." p. 165.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Letter from the Rev. Dr. Marshman, to Mr. Ivimey.

"Serampore, April 1, 1818.

"My Dear Brother,—The contents of this will, I think, exceedingly cheer you. An Auxiliary Society is already formed at Calcutta, and another at Fort William; and we hope many others will be established in India—wherever indeed our brethren are. We must not despise the day of small things, relative to any of them. I trust the Lord is about to bless the Mission in India, in a greater degree than ever. We are exceedingly filled with hope, and we trust you unite with us herein.

"I am ever, my dear brother, most affectionately yours,

J. MARSHMAN."

The enclosure to which Dr. Marshman refers, in the above note, was a printed Circular, addressed to the missionaries at their different stations, of which the following is a copy:

"Dear Brother,—We send you a copy of the Review of the Mission, addressed to the Society. Throughout the whole of Britain, Auxiliary Societies are now formed to raise funds for the spread of the Gospel; and we have long thought that every Christian in India ought to exert himself for India. Considering, therefore, the great exertions made in Britain for the evangelizing of the heathen, nothing can be more proper than for missionaries who are on the spot to stir up their friends, each at his own station, and by lessening the expenses of the Society there, enable them to send the gospel elsewhere.

"Last year the Society wrote to us to inquire, whether we could not stir up the congregation at the Lal-Baazar Chapel to aid them in supporting the brethren at Calcutta. In pursuance of this request, we addressed a Circular Letter to the members of the congregation, earnestly intreating them to come forward in aid of the Society's funds. This was not then done; but the object of the letter is now realized in the formation of an Auxiliary Baptist Society, composed of the members of the congregation, brother Lawson being Secretary, and brother E. Carey, Treasurer. And if all the brethren connected with the Society would exert themselves to form similar Auxiliary Societies, each at his respective station, that they might lessen the Society's expenses there, the funds of the Society could be employed elsewhere, and important good would result to the station itself.

"The object of each Auxiliary Society should be, to aid the Society's exertions in India. As the Society, however, expend their money here, they of course require none to be sent to them; they are aided in the most efficient manner when the monies raised at each station meet a part of its expenses. If one-half, or a fifth, or even a tenth of the missionary expenses at your station, were therefore met on the spot, the Society would, in that degree, be both aided and encouraged. And should you ever raise more than your own station requires, you may enjoy the unspeakable satisfaction of spreading the gospel around you.

"In offering this advice, far be it from us, dear brother, to assume any authority over you, or even to attempt to stand between you and the Society. Why should we? You must have all the labour of collecting the money at your station, and surely you, with the friends who raise it, being on the spot, know far better how to apply it profitably than we can at a distance from you. Further, all the Society's missionaries are equal, and equally dear to them. Correspond then immediately with the Society, dear brother, and cheer their hearts with an account of what you also are enabled to do in helping them from year to year: and encourage yourself by recollecting, that if you can find around you only seven persons able to subscribe each a rupee monthly, you will have the satisfaction of raising Ten Guineas annually, in aid of their praise-worthy exertions for India.

"You may perhaps find it useful to print a Report annually of the money you raise, with the names of the subscribers. Such a Report you have only to draw up and send us, and we will print it as a token of brotherly affection.

This you can circulate in your neighbourhood, and send a copy to the Society for insertion in the Periodical Accounts. And how will it delight the Society thus to witness every one of their missionaries sharing their labours, and each bringing from his own station what the Lord shall give him there! How will it encourage the friends to increased exertion at home, when they contemplate the various Auxiliary Societies formed in India with the same object in view! And what a rich re-action will be produced in India, when the Periodical Accounts, containing the aggregate of the whole done in India and Britain, shall be read at each station! As before said, the friends at the Lal Baazar Chapel have already begun, and probably those in Fort William will follow. We would indeed now do it at Serampore—but the fact in reality is, that we have done it for many years, not only with a view to supporting our own station, but to propagating the gospel throughout India; but our drawing the funds almost wholly from our own labour, and thus being ourselves both subscribers and Committee, has rendered it needless, and therefore ostentatious to publish annually an account of what we do. Be encouraged then, dear brother, and the Lord will be with you; and if each of the Society's missionaries in India thus form an Auxiliary Society around himself, however small it may be, we may hope, through the Divine blessing, to see the Mission not only established in India, but in a few years increased to double, and even treble its present extent and efficiency.

"We are, dear brother, your affectionate brethren and fellow-helpers,

W. CAREY,
J. MARSHMAN,
W. WARD."

Extract of a Letter from the Rev. John Chamberlain, to the Same.

"Mongyhr, April 1, 1818.

"My Dear Brother,—Well, you will say, what prospects have you? What have you been doing? What shall I say? I will tell you all I can. In last November, my family and I went to Diggah, to meet our dear friend Mrs. W. from Agra, who came all that way (400 miles) to follow her Lord in his appointed way. Then I had the happiness to baptize a person, whom I can look upon as the fruit of my former labours. *A letter* from her, received to-day, says, *that she* 'went on her way rejoicing' all the way home again; and in her journey distributed about 700 gospels and pamphlets amongst the people in the towns and villages by the river side. I rejoice in this, as my work is thus carried on by others, while I am engaged in another department.

"On the 27th of December, (1817,) Glory be to God, Hingham Misser, a native, was baptized in the Ganges, just below our house. His conversion and baptism have made a great stir among the natives. On the day he was baptized, some said, '*Monghyr's Ka nak Kata gye:*' i. e. 'Monghyr's nose is cut off.' By which expressive phrase, great disgrace is intended. Hingham Misser is a Brahman, of very respectable cast and connexions. He had been employed as a reader of the scriptures for more than twelve months, during which time he had shewn such an attachment to Christianity, as to separate himself from all his connexions. He was visited by illness for some months, during which time none of his relations cared for him: none called to see him. On his recovering, he was enabled to make a profession of his faith in Christ, before many witnesses: to do which, he has left a wife and five or six children, and his home. Two lads, his eldest sons, saw him baptized in the river as though they saw him burned, and they have not spoken to him since: they may be twelve or fourteen years of age. To one of them the father sent a pair of shoes, which he threw away with contempt. The relations unite to support the family, and many others unite with them to preserve the whole from becoming Christians. I suspect, however, that this will not last long: the benevolence of a native is seldom a perennial stream. Of all the professions of Christianity, which have been in this country, few have been attended with such triumphant circumstances as this has been. Hingham Missar is a very meek man, very humble, very diligent, and of a good understanding in the scriptures; he is daily employed in the instruction of the people here, amongst whom he boldly declares his profession, and meets with more attention than in his circumstances could have been expected. Brindabun, our aged native brother, has been greatly encouraged by this instance of Divine favour. He is now gone to Diggah, in company with Nygunsookh, a young man who was baptized about a fortnight ago. He was sent by the brethren from Diggah for instruction, and remained here upwards of two months: he was originally from Joypore. We have one inquirer whom Brindabun and

Nygunsookh brought from a party of pilgrims; he has shaved himself, and appears very hopeful. Another young man appears to be on the Lord's side, but his fear of his father and mother prevents his coming forward. An European lady has, I hope, been brought to discover her sinfulness, and the excellency of the Saviour, by a visit to Monghyr, which Providence brought about. She is mother-in-law to sister P. She appears to be brought from the state of mind of the boasting pharisee, to that of the contrite publican. Brother Capt. P. is not yet returned from the Cape, to which he went on account of the state of his health. We were rejoiced to hear from you, respecting brother Buck, as we had been very anxious on his account. Our sister Moore has been removed by death, and our brother Moore is in deep distress, and has been afflicted with a fever for a long time. I regret that I have to impart no welcome tidings respecting myself: I have been labouring under a cold ever since I left Diggah, and from the beginning of this year have been almost laid up. For a whole month I did nothing. My cough, which is very severe, is attended with asthma, and what will be the termination of my complaint is at present very dubious. I am much debilitated in body, and do very little. I delight in the work of translations, and have my heart set upon the completion of two versions for the work of God. But my heart fails me. If my cough continue, what can I do? Pray for me, for I hope I shall not be beyond the reach of prayer when you get this. Peace and good will be to Ireland, and to France, and the Isles of the sea. Give the united love of his Monghyr friends to brother Buck.

"Ever, my dear brother, your unworthy but affectionate brother,

J. CHAMBERLAIN."

NEWS have been received of the safe arrival at Calcutta of Mr. and Mrs. Sutton, and Mr. Adams.

A letter has been received from Mr. Joseph Phillips, missionary at Java, by his father, dated Samarang. This station is upwards of 300 miles from Java. At the time he wrote, no one could go out except in boats, as the rainy season had set in. Mr. and Mrs. Phillips were well, though death had made great ravages among the Europeans. He can preach in the Malay language, and is applying himself to the Javanese.

Domestic Religious Intelligence.

ECLIPSE OF THE MOON.

ON Wednesday morning, the 14th of this month, there will be a visible eclipse of the Moon: but as she will not have approached her ascending node nearer than about 10 degrees, her latitude will be too much south to admit of her entering far into the earth's shadow, the centre of which never makes any sensible deviation from the ecliptic. The eclipse begins at 53 minutes after four, and ends at 24 minutes after six. The ecliptic opposition, or time of full Moon, is at 28 minutes and 25 seconds after five, (or 14 minutes and 39 seconds, *mean time.*) The middle of the Eclipse, or the nearest approach of the centres of the Moon and of the earth's shadow, will be at 39 minutes after five, *apparent time*, when the Moon will be about *two digits eclipsed. It may also be remarked, that during this eclipse,* the edge of the earth's shadow will be projected entirely from the sea, the visible part of the shadow being at first formed from the frozen parts of the Southern Ocean, and afterwards from the same ocean in more temperate regions. There will not be another visible eclipse till Wednesday evening, March 29, 1820, when the Moon will rise eclipsed about a quarter past six. J. F.

CASES OF MEETING HOUSES.

To the Editors of the Baptist Magazine.

THE Committee appointed to superintend the Cases presented by particular Baptist churches, for assistance in building and repairing their places of worship, request, through you, to inform the friends of the denomination in the coun-

try, who may stand in need of pecuniary aid from London, that in order to obviate the difficulties that have been complained of, as to the length of time which cases, after presentation, have had to wait, previous to their being recommended, it has been determined that after the present year, "all cases presented to the committee shall be carefully examined, and when approved, the Secretary do inform the churches, that *whenever they think proper to collect in London*, their case will be signed at any monthly meeting of the Committee." It is hoped, that this resolution will have the effect of preventing the impositions that have been lately practised, of persons collecting on behalf of churches, by whom they were not authorized; as it must be obvious to every reflecting mind, that if a church may collect under the sanction of the Committee, immediately upon their case being approved, there cannot be the least pretence for an attempt to collect without that sanction, unless the applicants should feel that their case would not bear investigation.

For the information of those persons who may have occasion to apply, the Committee beg you to insert the following rules:—

That the concerns of this Society be managed by a Committee, consisting of the minister and two messengers, annually sent by each of the churches belonging to it, and of one other person from each of such churches, (either a member or not,) to be chosen by the Contributors, at the annual general meeting, held in the month of June.

That no case engage the attention of the Committee from any number of persons not formed into a church, nor unless it be signed by the church, and recommended by at least two ordained neighbouring ministers.

That no case shall be dismissed or determined immediately on its presentation; but, on its first reading, shall be referred to the consideration of a subsequent meeting of the Committee.

That no case shall be determined on by the Committee, until the trust-deed of the meeting-house and premises, or a copy of it, is sent up for inspection and approved.

That where there are not as many as five Trustees, the Committee will expect the church to enlarge the number to at least nine persons, members of churches of the same faith and order; and that it is indispensable in all cases, that the choice of new Trustees should not be in the surviving Trustees, but should be vested in the men members of the church. Those deeds (among others) will be approved, which are drawn according to the printed form, circulated by the Committee of Deputies appointed to protect the civil rights of Dissenters.

That no person can be permitted to collect upon a case, unless he has an authority in writing from the church.

That the person who collects, be desired, once a week, to deposit the money collected with the Secretary, and that he report to the Committee the amounts he shall from time to time receive, and that the church do draw upon the Secretary for the sum paid him.

It will follow, from the above rules, that to enable the Committee to judge of a case, a statement in writing must be sent up, which should contain the reasons for the erection, enlargement, or repair; the nature of the property, whether freehold, copyhold, or leasehold. The number of members forming the church; their profession of faith; the usual number of stated hearers. The amount of the whole of the expenditure, including purchase of ground, erection, deeds, &c. The amount collected by the church among themselves, and the amount collected in other places, which will of course show the balance due. The case must be signed, on behalf of the church, by the pastor, deacons, and members, at a church meeting, and recommended by at least two ordained neighbouring ministers, in their own hands writing, and with the case, the trust deed of the meeting house, or an exact copy of it, must be sent up.

All communications for the Committee must be sent, post paid, to Mr. GALE, Solicitor, No. 70, *Basinghall-street*, their (gratuitous) Secretary.

BRANCH BAPTIST *MISSIONARY SOCIETY.*

A BRANCH SOCIETY in aid of the Baptist Mission, formed at *Maidstone, Kent*, on Friday, July 17, 1818, Mr. Hawkins in the chair; when several resolutions relative to the Society were moved and approved of.

Appropriate speeches were delivered by Messrs. Hope, Giles, Stanger, Cornford, Cranbrook, Rogers, Bentliff, and Dobney. A lively interest on behalf of the perishing heathen was excited, and it is hoped that this Society, formed at the county town, will stimulate all the churches in Kent that have not yet exerted themselves in this important cause, to follow their praise-worthy example.

Perishing millions are calling, in language that must be felt by every benevolent heart, "*Come over and help us.*"

At the close of the above meeting, the following resolution was unanimously approved:

That it is highly desirable that a County Auxiliary Society, in aid of the Baptist Mission, should be formed. That to promote this object, a meeting be held at the *Rev. Wm. Giles's Meeting-house, Chatham*, on Tuesday, the 29th of September next; and that Messrs. Giles, Rogers, Shirley, Cornford, Hope, Acworth, Davies, Laker, and Stanger, be appointed as a provisionary Committee, to carry the above into effect, by communicating with all the Baptist ministers in the county.

Maidstone, July 17, 1818.

Men of Kent, and brethren in the kingdom and patience of Jesus Christ, it is hoped this infant commencement will be crowned with the approbation of the Head of the church, whose kingdom you wish to advance; and that the proposed meeting will be sanctioned with your presence, counsel, influence, and prayers. Remember, union is strength!

SOUTH LONDON AUXILIARY *Baptist Itinerant and British* MISSIONARY SOCIETY.

On Tuesday Evening, August 18, 1818, a numerous and respectable Meeting was held at the Rev. J. Hoby's, Maze Pond, Southwark, for the formation of a *South London Auxiliary Baptist Itinerant and British Missionary Society.* Thomas Thompson, Esq. took the chair at seven o'clock, and the following resolutions, (among others) were unanimously carried:—

1. That the prevalence of ignorance and depravity, and the deficiency of religious instruction, as well in the vicinity of the metropolis, as in the numerous villages throughout the kingdom, are deeply to be lamented; and that it is, therefore, the imperative duty of Christians, of all denominations, to encourage every effort for the salvation of their *fellow countrymen.*

2. That the successful efforts of the Baptist Itinerant and British Missionary Society call for grateful acknowledgments to the Giver of all good, for the tokens of his approbation of their labours; and that the object and constitution of that Society are cordially approved by this Meeting.

3. That in order to extend the operations of the Parent Society, by the increase of its funds, and at the same time to meet the moral and spiritual wants of the inhabitants of the southern vicinity of the metropolis, an Auxiliary Society be now formed, and called the '*South London Auxiliary Baptist Itinerant and British Missionary Society.*' The Rev. J. Edwards, T. Jarvis, of Jersey, G. C. Smith, J. Hoby, and others, delivered interesting addresses in support of the resolutions. Nearly £20 were collected in the course of the evening. After singing "Praise God, &c." the assembly dissolved, and it is believed that all present were truly gratified.

This new Auxiliary is formed on a plan similar to that of the Auxiliary Tract Societies. One-fourth, *at least*, of its funds will be annually transmitted to the Treasurer of the Parent Society; it is intended, with the remainder, to establish Sunday Schools, and open new places of worship, in Southwark, and its vicinity, where the spiritual necessities of the numerous population loudly call for the aid of Christian benevolence. The Parent Society will thus be benifitted in a two-fold manner; by the improvement of its funds, and by the execution of its designs. May the time soon come, when, contemplating the success of our labours, we shall be compelled to exclaim, with grateful admiration, "This is the Lord's doing, and it is marvellous in our eyes!"

Subscriptions and donations will be thankfully received, by Thomas Thompson, Esq. Brixton, *President;* Mr. T. Pewtress, 67, Newington Causeway, *Treasurer;* and the Rev. J. M. Cramp, 1, Buckingham-place, Kent-road, *Secretary.*

NEW MEETINGS OPENED.

WOLSTON, WARWICK.

On Wednesday, April 22, 1818, a small neat Chapel, in the Baptist denomination, at Wolston, in the county of Warwick, was opened. In the morning, the Rev. James Jones, of Monk's Kirby, commenced the service by reading the scriptures and prayer; the Rev. J. Burder, of Stroud, Gloucestershire, preached from Psalm cxxii. 6, 7, 8; and the Rev. F. Franklin, of Coventry, from Job, viii. 7.

In the evening, the Rev. J. Jerard, of Coventry, preached from Acts, v. 20; Messrs. Sheffield, of Bulkington, Bromley, of Leamington Spa, and Shakespeer,

of Southam, were severally engaged in the devotional exercises of the day. The services were truly interesting, and well attended, though the weather was very unfavourable. £25 were collected towards the expenses of the building, which leaves a debt of upwards of £180; for the liquidation of which, it will be necessary still further to solicit the aid of the benevolent public; upon whom the peculiar situation of the place, the poverty of the people, and encouraging prospects of usefulness have powerful claims.

BRAYBURN LEES.

JULY 30, 1818, was opened a plain and neat chapel at Brayburn Lees, about five miles from Ashford, in the road to Folkstone. Four years ago, Messrs. Skinner and Scott, occasional preachers belonging to the Ashford church, hired a dwelling house in the place, for preaching and for establishing a Sunday-school. A few children at first attended, which has since increased to 150; and their improvement has been very encouraging. It was at length determined to build a place of worship, which has been done at the expense of £150. Fifty pounds of the money have been collected of the neighbours, and of the friends at Ashford; and £21 on the day of opening. Mr. Broady of Ashford, preached in the morning; Mr. Giles, of Eythorne, in the afternoon; and Mr. Marsh, of Hythe, in the evening: Messrs. Skinner, Scott, Coppin, and Carpenter, engaged in prayer. All the services were well attended, and the pleasure generally felt on the occasion will not soon be forgotten. It may be proper to add, that four persons, to whom the preaching has been blessed, have been baptized, and united to the church at Ashford.

THORNHILL.

IN the year 1813, the Baptist Itinerant Society for the counties of York and Lancaster, introduced the preaching of the word into the neighbourhood of Thornhill, a village near Dewsbury, in Yorkshire. In the year 1814, five were baptized; and in the year 1815, four more, in the river Calder, by Dr. Steadman, who were the fruits of these itinerant labours. For some time divine worship was carried on in a school-room; this, however, could not be continued, and a chapel has been built, 12 yards *square inside*, without galleries. This *building has* cost upwards of £300. *On Monday*, August the 10th, 1818, it was opened for the public worship of God.

Half-past ten, A. M.—Mr. Larom prayed; Mr. Mann, of Shipley, preached, from S John, 2; Mr. Neale, of Osset, (Independent minister,) concluded.

Two, P. M.—Mr. Scarlett, of Gildersome, prayed; Mr. Stephens, of Rochdale, preached, from Phil. i. 3—5; and Mr Hale, of Heckmondwicke, (Independent minister,) concluded.

Six in the evening.—Dr. Steadman prayed and preached, from Acts, xiii. 26, and concluded.

A collection was made after each sermon, which in all amounted to £17 5s. 11½d. towards the liquidation of the debt. The debt yet remaining on the chapel is about £64. The day was interesting in a high degree to the friends of religion; nor can we forbear to add, that the prudence of our friends at Thornhill, in applying the money they have raised, as well as their diligence and generosity in removing their debt, merit high commendation.

NEW MEETING OPENED, AND CHURCH FORMED.

SOUTH SHIELDS.

AGREEABLY to the Resolutions passed at the last Northern Association of Baptist Churches, a large and commodious room has been taken on the foundation of the Northern Baptist Itinerant Society, in the large and populous town of South Shields, which was opened for divine worship on the 28th of June, 1818, by Mr. Winter, a student from the Bradford Academy, under very favourable circumstances. On the following Sabbath a Sunday-school was begun, which consists of 90 scholars.

On Wednesday, the 2d of September, a church was formed in the above-mentioned meeting-house, of members of different churches residing there, according to the order of the Particular Baptists. The service commenced at two P. M. Mr. Winter began by reading and prayer; Mr. Whitfield described the nature of a gospel church. The letters of dismission from North Shields, Monkwearmouth, and Newcastle-upon-Tyne, were read by Mr. Pengilly; after which the members were requested to signify their union as a church by holding up their right hands. Mr. Whitfield gave them the right hand of fellowship, and offered prayer on their behalf; Mr. Williamson preached to the newly formed church, from 2 Cor. xiii. 11.

Sample concluded by prayer; after
h the ordinance of the Lord's Supper
administered, at which Mr. Whitfield
ded.
et again at half-past six.—Mr.
er began in prayer; Mr. Pengilly
ched, from Daniel, ii. 44, 45; Mr.
field concluded the interesting ser-
of the day, which were numerously
ded.

ORDINATIONS.

PENNEL.

Tuesday, the 24th of March,
Thomas Harris, late student at
ol, was ordained pastor over the
ist church at Pennel, in the county
onmouth. Mr. Lewis, of Chepstow,
duced the service, by reading and
er; Mr. Jones, of Cardiff, explain-
he nature and order of a gospel
h; Mr. Edmunds, of Trosnant,
ed the ordination prayer, and gave
harge to the minister, from Rev. ii.
Mr. James, of Pontrhydyrun,
hed to the people, from 1 Cor. iv. 1;
Mr. Morgan, of Bethany, concluded
ayer.

KIDDERMINSTER.

the year 1809, a small Baptist in-
t was formed in this ancient and
highly honoured town, which has
considerably increased. The late
llent minister, the Rev. T. Griffin,
ig removed to America, Mr. S. R.
n was called to the pastorate; to
h office he was solemnly ordained
ednesday, July the 29th, 1818. The
B. H. Draper, of Coseley, deliver-
he introductory discourse. The
l questions being put, and replied
he Rev. T. Waters, of Pershore,
ed the ordination prayer; the Rev.
age, of Worcester, gave the charge,
Colos. iv. 17; the Rev. T. Morgan,
rmingham, preached to the people,
3 John, 8; and the Rev. M.
ias, of Abergavenny, preached at
Independent meeting-house in the
ing.
devotional services were conducted
e Rev. Messrs. Helmore, Thodey,
edford, (Independent.)
dderminster is a most important sta-
containing a population of ten
and souls. It has been honoured
the labours of a Baxter, and the dis-
ished piety of a Joseph Williams.
rospect of usefulness is highly en-
ring.

HORHAM.

On Thursday, August 7, 1817, Mr. Matthew Harvey, (of Hadleigh, Essex,) was ordained pastor over the Baptist church at Horham, Suffolk, Mr. Tidd commenced the service, by reading the 4th chapter of Ephesians, and praying; Mr. Cowel, of Ipswich, stated the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Simpson, of Diss, offered the ordination prayer; Mr. Ward, of Diss, gave the charge, from 1 Tim. iv. 6, and concluded the morning service,

Afternoon.—Mr. Hickman, (Independent,) of Denton, prayed; Mr. Payne, of Ipswich, addressed the church, from 1 Tim. iv. 12; also Mr. Tidd preached, from Heb. xii. 22; and Mr. Smith, of Carlton, concluded the pleasing services of the day.

STRADBROOK.

On Thursday September 25, 1817, Mr. Thomas Goldsmith was ordained pastor over the Baptist church, at Stradbrook, Suffolk. Mr. Harvey, of Horham, commenced the solemn service of the day by reading and prayer; Mr. Ward, of Diss, stated the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Simpson, of Eye, offered the ordination prayer, Mr. William Shenston, of London, (Mr. Goldsmith's late pastor) gave the charge from Deut. xxxi. 23, and concluded the morning service. In the afternoon, Mr. Payne, of Ipswich, began the service by prayer; Mr. Cowell, of Walton, addressed the church from 1 Cor. i. 10; Mr. Cooper, of Stoke Ash, concluded in prayer. Met again in the evening, Mr Farley, of Wattisham, commenced the service by prayer; Mr. Francis, of Colchester, preached from Psalm cxviii. 25; Mr. Goldsmith concluded the important services of the day in prayer.

N. B. The church in this populous village is a branch from the church at Horham, and was formed February 20, 1817, of nineteen persons; since that period it has increased to fifty-three: twenty-six have been added by baptism, and eight by letter. There has been no dissenting interest in the village for more than a century past. There is a large population, and the church enjoys a pleasing prospect of an increase: a Sunday-school is established of more than one hundred children.

SPALDICK.

On Tuesday, April 21, 1818, the Rev. Enoch Manning, (son of the Rev. Joseph Manning, many years the respectable pastor of the church at Spaldick, Huntingdon,) was ordained to the pastoral office over the church assembling at Gamlingay, Cambridgeshire. Mr. Clark, of Biggleswade, began the service, by reading and prayer; Mr. Geard, of Hitchin, asked the usual questions, and received the confession of faith; Mr. Manning, senior, prayed the ordination prayer; Mr. Morell, (Independent minister,) of St. Neots, addressed the minister; and Mr. Ragsdell, of Thrapston, addressed the church: Mr. Brown, of Keysoe, concluded with prayer.

In the evening, Mr. Hemming, of Kimbolton, preached, and closed the interesting services of the day with prayer.

MELBOURNE.

On Thursday, August 20, 1818, Mr. W. Pepper, (a student from Stepney,) was publicly set apart to the pastoral office, in the Baptist church at Melbourne, in Cambridgeshire. Mr. Brown, of Buntingford, read appropriate portions of scripture, and prayed. The introductory address was delivered by Mr. Wilkinson, of Saffron Walden, who also asked the usual questions, and received Mr. Pepper's confession of faith; Mr. Towne, of Royston, presented the ordination prayer; Dr. Newman delivered the charge, from Titus, ii. 15; Mr. Edmonds, of Cambridge, addressed the church, from Phil. ii. 16; and Mr. Pyne, of Duxford, concluded with prayer.

Mr. Carver's place of worship was kindly lent for this occasion.

In the evening, Messrs. Green and Reynolds, (students from Stepney,) prayed; and Dr. Newman preached, from 1 Tim. iii. 14—16.

NOTICES.

The members of the Baptist congregation at Leeds, in consequence of the great number of applications that have lately been made to them for assistance in building and enlarging places of worship, have resolved, "That a Committee be appointed, who shall meet on the second Monday in February, and the second Monday in August, to examine such cases as may be presented, and to fix the time of their being attended to; and that it is their intention to encourage such cases only as shall be approved and recommended by the Committee."

THOS. LANGDON.

Leeds, Sept. 3. 1818.

The next Meeting of the Wilts and Somerset Association, will be holden at Melksham, on Tuesday, October 13. Mr. Saunders, of Frome, is expected to preach.

ROBERT EDMINSON, Secretary.

Poetry.

HYMN II.

"Hallowed be thy Name."

Oh! holy! holy! holy! Lord,
The great omniscient King;
Hosannas to thy righteous word,
May all thy people sing.

When the bright sun, with glad'ning ray,
Illumes the eastern sky,
Let praise salute the op'ning day,
Thy Name extol on high.

And when the length'ning shades of eve
Shall contemplation raise;
Then may thy hallow'd Name receive
Again the hymn of praise.

And whilst in songs the lips express
Our gratitude and joy;
Let the warm heart Jehovah bless,
And Him our thoughts employ.

Ye distant lands applaud his Name,
On all his goodness dwell;
His holiness aloud proclaim,
His love and mercy tell.

H. I.

HYMN III.

"Thy Kingdom come."

Hail the glorious Prince eternal,
Lord triumphant onward ride;
Trample down the foe infernal,
Quell the rebel heart of pride!
Lo! Messiah, God's anointed,
Open throw each massy gate;
Man's Redeemer he's appointed,
Welcome him with regal state.

Oh! what rapture fills the story,
Of thy mild paternal reign;
All is joy, and peace, and glory,
Free from sorrow, doubt, and pain.
May our hearts, as King, receive thee,
All thy righteous precepts love;
Oh! that we might never grieve thee,
But our deeds our faith approve.

Let the earth, let all creation,
Gifts and presents to thee bring;
Lordly realm, and mighty nation,
Bow before him, CHRIST the KING.
Lord! may we the train be swelling,
Of the ransom'd, hallow'd throng;
May we, in the heavenly dwelling,
Sing of Thee, th' eternal song.

H. I.

THE

Baptist Magazine.

NOVEMBER, 1818.

MEMOIR OF MENNO SIMON.

(Continued from page 368.)

THE learned Cassander, a Catholic, who lived in the time of Menno, says, concerning him and the Baptists with whom he was united, "We can discover in them for the most part the proofs of a godly mind, and that they have departed from the true sense of the holy scriptures, and from the general opinions of the Catholic church, rather from error than from a fixed perverseness of inclination. This appears from their uniformly manifesting the greatest earnestness against the insurrection of Munster, and the confusions consequent thereon, and from their teaching, on the contrary, that the restitution and extension of the kingdom of Christ, consist only in resolutely bearing his cross. Such persons as these merit compassion and better instruction, rather than violent persecution and extirpation."

Of the amiableness of the sect with which Menno was united, Erasmus bore the following honourable testimony, in the year 1529, five years before the insurrection at Munster, in a letter to Alphonsus Fonseca, archbishop of Toledo, dated from Basle: 'The Anabaptists" (in Switzerland), "although they are very numerous, have no church in their possession. These persons are worthy of greater commendation than others, on account of the harmlessness of their lives. But they are oppressed by all other sects, as well as by the orthodox," (meaning the Catholics.)

In a letter to some friends in the Netherlands, Erasmus, speaking of the Zurichers, says, "They are very strenuous that heretics should not be put to death, although they themselves have thus punished the Anabaptists, who were condemned on very inferior points, and who, it is said, have among them a great number of persons that have been converted from lives of the greatest impiety to pre-eminent holiness. The Zurichers, however, think them to be in an error. They have no churches allowed them, although they have never entered any town by force, nor sought to strengthen their party by clandestine and secret conspiracies, and by opposition to the secular powers, nor in a single instance despoiled any one of his property."

Menno agreed with the other Reformers, respecting the great and leading doctrines of Christia-

nity, as appears from his writings. To this also Heyden, Hoornbeck, and Cocceius, bore the following testimony, in a letter to Huldrick, minister at Zurich :—"Many of the disciples of Menno live among us, who are esteemed as good citizens. They confess the grace of Christ, and defend it; and strongly oppose the Socinians, who mingle among them."

The distinguishing tenets of his party are the same with those of the ancient Waldenses, not only, as they believe, respecting baptism, but also with respect to oaths, war, and civil offices. Some time, however, after his renunciation of Popery, he fell into an error, somewhat resembling that of some of the ancient Christians, concerning the incarnation of Christ, but which is now maintained by very few of the Mennonites. From a desire to keep the human nature of Christ as remote as possible from being implicated in that original corruption which proceeds from the fall, he held that, at the incarnation, his human body was not derived, but created. "It must, however," says Mosheim, "be acknowledged, that Menno does not seem to have been unchangeably wedded to this opinion; for in several places he expresses himself ambiguously on this head, and even sometimes falls into inconsistencies. From hence, perhaps, it might not be unreasonable to conclude, that he renounced indeed the common opinion concerning the origin of Christ's human nature; but was pretty much undetermined with respect to the hypothesis which, among many that were proposed, it was proper to substitute in its place."

Some of the Mennonites, likewise, esteem it to be their duty to wash the feet of their brethren who visit them from foreign parts, and of messengers from churches. Others of them perform this ceremony after the celebration of the Lord's Supper. They quote in favour of this practice Gen. xviii. 4. John xiii. 14. and 1 Tim. v. 10.

All of them practise sprinkling instead of immersion. They acknowledge that immersion was the practice of the church, from the age immediately succeeding that of the apostles, down to a very late period. But they say, that it was an early corruption, and that either pouring or sprinkling was the apostolic mode.

His Works were published in folio, in 1681. The following are the titles of a few of them.

I. "An evident Demonstration of the Saving Doctrine of Jesus Christ." In this work, he treats on the following subjects: 1. The time of grace. 2. Repentance. 3. Faith, which he defines to be, An embracing of the gospel, through the agency of the Holy Spirit. He shows that the believer relies upon Christ and his grace; that he embraces his promises; and that he is justified, not by works, but by faith, which is not of men, but the gift of God; and that this faith is not without fruits, but worketh by love. 4. Baptism. He defends the confining of baptism to believers, from Matt. xxviii. 12. Mark xvi. 16, &c. and by the arguments which are usually adduced on that side of the question; and replies to the arguments in favour of Pædobaptism. In this chapter, he uses a severity of style which the subject does not require, but which was common with the Reformers in general, when they disputed against adversaries who had set them the exam-

ple. 5. The Lord's Supper. 6. Secession from the church of Rome. 7. The calling of ministers in the church. 8. The doctrines to be preached by ministers; showing that the scripture is the only rule of faith. 9. The life of ministers, and their support. He denies the lawfulness of ministerial stipends: this opinion is, however, rejected by many of the modern Mennonites.

The following quotations, from Dr. Gill's Body of Divinity, will convey our sentiments upon this subject:—"The duty of church-members to their pastors is held forth in various passages, respecting their maintenance, or a provision for the subsistence of themselves and families, which is part of that double honour a ruling elder and a laborious minister is worthy of, since *the labourer is worthy of his reward,* 1 Tim. v. 17, 18; and he that is taught in the word, and instructed by it to his comfort and edification, should *communicate to him that teacheth in all good things,* temporal good things, he stands in need of, Gal. vi. 6. This duty the apostle urges and presses, with a variety of arguments, in 1 Cor. ix. 7—14. He argues from the law of nature and nations, exemplified in the cases of soldiers, planters of vineyards, and keepers of flocks, who, by virtue of their calling and service, have a right to a livelihood; between whom and ministers of the gospel there is a resemblance. He also argues from the law of Moses, particularly the law respecting the ox not to be muzzled when it treads out the corn, which he interprets of ministers of the word, and applies to them. He argues the right of the maintenance of the ministers of the gospel from the justice and equity of the thing; that since they minister spiritual things, it is but reasonable they should receive temporal ones. He makes this clear from the case of the priests and Levites under the legal dispensation, who, ministering in holy things, had a provision made for them. And lastly, from the constitution and appointment of Christ himself, whose ordinance it is, that they that preach the gospel should live of the gospel." Vol. III. book ii. chap. 4. Again, It is the business of deacons to serve, "2. The minister's table; to take care that a proper provision is made for the subsistence of himself and family. Whereas Christ has ordained that those who preach the gospel should live of it, and that he that is taught in the word shall communicate to him that teacheth in all good things; the business of deacons is to see to it that every member contributes according to his ability, and that there be an equality, that some are not eased and others burdened. And it lies upon them to collect what the members give; for it is not proper the minister should collect for himself; this would be to prevent the design of the institution, which was, that those who are employed in the sacred office of the ministry of the word should not be hindered in it. Besides, such a practice would not comport with the case and character of a minister, who would be obliged to receive what the people gave him, without making any remonstrance against it as failing in their duty to him. He might also be exposed to the charge of avarice. To which may be added, that a church would not be able to judge whether their pastor was sufficiently provided for or not." Vol. III. book ii. chap. 5. In addition to these weighty and

unanswerable arguments, it may be observed, that, even where a minister does not stand in need of the pecuniary aid of the church and congregation, and therefore might not be anxious to receive any such aid, yet a subscription for the remuneration of his labours creates a bond of union amongst the subscribers, which would otherwise be wanting; since they consider themselves as having a common interest, and as united together in the maintenance of the same cause; and also, that it frees them from the uneasy reflection of attending upon a ministry, towards the support of which they yield no pecuniary assistance.

In this chapter, likewise, he cautions magistrates, learned men, and the common people, against false ministers. He also addresses the Munsterites: this is the part of his works which has been appealed to, in order to prove that the Munsterites and the Mennonites were the same people; the passage to which reference is made, is that in which he calls them his "erring brethren." The fact seems to have been as follows: The Munsterites were originally boors,* or peasants, rising in rebellion against their tyrannical lords. Religion does not seem to have been employed by them, in aid of their rebellion, until they were joined and headed by some artful men, who endeavoured, by availing themselves of existing circumstances, to advance their own ambitious designs. These were Munzer and Rotman, who were originally Lutherans, but became Baptists, and John of Leyden, who probably was a Baptist before he joined the insurgents. These men were wild and ambitious fanatics, and had no affinity with the genuine Baptists, who were enemies to war and rebellion. From the latter, however, a few weak persons were seduced to join the insurgents. It was these weak deluded Christians whom Menno addressed as brethren, with a desire to bring them back to the fold of God, and not the general mass, of whom baptism (which they had adopted because their leaders were Baptists) and fanaticism constituted the only religion. In this chapter he shows, that the only sword which Christians ought to use is the sword of the Spirit; and that with this sword Christ so protects his church, that the gates of hell shall not prevail against it. He also admonishes the church, under persecution, to walk in the practice of all Christian virtues.

* "The boors of Germany," says bishop Jewel, in his Reply to Harding the Jesuit, "whom you mention, were, for the greatest part, the oppugners of Luther, and were unacquainted with the gospel. They engaged, according to their own statement, by an oath, against the cruelty and tyranny of the landlords; just as they had done twenty years before, in the same parts, in the conspiracy called Liga Sotularica, before Luther began to preach. Whatever was the object of the later conspiracies, it is certain that Luther" (and the same may be said of Menno) "conducted himself towards them with the greatest severity. They, moreover, on being questioned concerning their conduct, disowned any connexion with the evangelical party, or that they knew the same." Sleidan says, "That the tumults in Germany did not originate with the Anabaptists, but with persons of the Popish communion." Perizonius also says, "The general rising of the boors, extending itself over the greatest part of Germany, has, though most unjustly, cast much odium on the Lutherans. For the followers of Luther by no means occasioned the same, but were most avowed enemies to it. Moreover, the insurrection was not excited for the first time then, (1525,) but had already existed a short time before Luther's appearance."

10. He endeavours to show that his religion is founded on the sacred scriptures.

II. "The True Faith of Christians, &c." In this treatise are contained his peculiar views respecting the Incarnation. III. "Fundamental Doctrines from the word of God." Regeneration and its fruits—The regenerate form the true church of Christ—Their weapons not carnal, but spiritual—They seek no kingdom but that of grace—Adult baptism—The Lord's Supper—Church discipline—Christians daily lament their sins—They have no justifying righteousness but that which proceeds from faith in Christ—Exhortation to the dispersed and concealed children of God faithfully to persevere in sanctity of life. IV. "A consolatory Admonition to the people of God under persecution." Christians are here particularly exhorted never to have recourse to arms. VII. "The Doctrine of Excommunication." Definition—Who are to be excommunicated—Design; namely, that transgressors may be ashamed and may repent; and that the church may preserve its purity—Duty of the pious to withdraw from them, and to have no dealings with them, lest they be defiled, and the name of God be blasphemed—That excommunication dissolves all society between father and children, brothers and sisters, husbands and wives, union with Christ by faith being infinitely more important than any earthly union. This severe practice is rejected by all the present Mennonites, except the Uckewallists and the Dantzigers; and even these have abated in some degree its severity. IX. "Reply to Gellius Faber, minister at Embden." This dispute, which respects most of the distinguishing tenets of Menno, was conducted with considerable acrimony on both sides. Menno accuses Gellius of being the cause of the persecutions of his party. X. "A piteous Supplication of poor Christians, addressed to magistrates, &c." In this work the connexion between the party of Menno and the Anabaptists of Munster is abundantly disproved. XI. "A brief Vindication of miserable Christians and dispersed Strangers, &c. Addressed to all divines and preachers in the Netherlands." XIII. "On the Person of Christ." XXII. "A Treatise against the horrible Blasphemy of John of Leyden, &c." This was written either before his secession from the church of Rome, or very soon afterwards.

He also wrote a Narrative of his Secession from Popery, which he thus concludes: "Because we are with so much acrimony and falsehood accused by our adversaries of assenting to the dogmas of the Munster Anabaptists, and of agreeing with them in the articles concerning the King, the Sword, Sedition, Vindictive Recrimination, Polygamy, and other abominations; know, my good reader, that in the whole course of my life I never assented to those tenets of Munzer, but, according to my feeble capacity, for the space of seventeen years, have dehorted every one from imbibing their horrible errors; and have led some back into the right way. I never saw Munster; I never was in their society and communion; and I hope, by the grace of God, never to eat or drink with such persons, if any such remain, as the scriptures teach me, except they shall confess their wickedness from the heart, and shall bring forth the genuine fruits of

repentance, and rightly obey the gospel."

In Dr. Rippon's Baptist Register, Vol. I. p. 303—312, there is a catalogue of the Baptist churches in the Netherlands. They still bear the names of Waterlanders, Frieslanders, and Flemings; but they all hold communion with each other, except the Switzers and the Old Flemings.

It may not be improper to close the life of so eminent a person among the Dutch Baptists, with mentioning "The Martyrology of the Baptists:" by Tielman Van Braght. It is a work of immense labour. The first edition was published in a large folio volume at Dordrecht, in 1660; the second, with more than 100 engravings, at Amsterdam, in 1685. This work is divided into two books. It is dedicated to the Divine Being. After the Dedication there are two Addresses: one to the members of the Mennonite churches; the other to readers in general. Then follows an epitome of the work. The first book contains two parts, each of which is divided into centuries, from the apostolic age down to the author's own time. The first part contains "A circumstantial Account of the True Church of God in its Origin, Progress, and unshaken Stability through all Ages." An Appendix to this part contains Three Confessions of Faith of the Mennonites. The second part contains "An Account of the Origin, Progress, and Conduct of the False Church through all Ages." Each century contains an account of the persecutions of the Baptists, and quotations from their writings in favour of believers' baptism. The second book is entirely composed of accounts of the trials and sufferings of Baptist martyrs of different countries, who were persecuted under the name of Anabaptists, and contains a history of the cruel deaths of thousands of persons, few of whom have been heard of in this country. This indefatigable author published, likewise, a useful work in octavo, for young persons, which has passed through four editions. He died at the early age of thirty-nine. A quarto volume of fifty-one Sermons was published after his death.

Would not a good translation of Van Braght's Martyrology be an acceptable present to the religious world?*

THE GREAT PHYSICIAN *NEGLECTED.*

A WRITER in the last Number of the Magazine, expatiated upon the dignity of the Saviour's person, and the exceeding riches of his grace, in an animated and truly evangelical strain. How happy are the inhabitants of this kingdom, who are constantly receiving instruction upon this most interesting of all subjects, both from the pulpit and the press! One would think, from the abundant means whereby religious knowledge in England is communicated and diffused, that but few of its highly-favoured sons and daughters could be without opportunities of hearing, in some way or other, that it is "a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." And yet who is there that is at all ac-

* The engraving, prefixed to this article, was taken from a portrait of Menno, which formerly hung up in the vestry of the Mennonite congregation, at Rotterdam, but which has been presented to the Editors of this Magazine.

quainted with the state of society in our cities, towns, and villages, that does not know, from the ignorance which exists, and the dissipation which prevails, that a large proportion of our countrymen are still labouring under the most fatal of all diseases, namely, a carnal mind, which is enmity against God, and which is not subject to his law, neither indeed can be? Jehovah is saying in his word, respecting the state of society in England, as well as of Israel, "I hearkened and heard, but they spake not aright; no man repented of his wickedness, saying, What have I done?" Instead of a spirit of contrition and self-condemnation, does there not evidently prevail, even among those who would be classed with the disciples of the Saviour, a spirit of presumption and self-justification? Is there not reason to apprehend, that very many persons who hear evangelical preachers, are still unconverted and unsanctified? To all such it may be said, in the impassioned language of the weeping prophet, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

The interrogation supposes that the continued maladies of Israel arose from infidelity. "God had sent prophets," says Bishop Lowth, "as so many spiritual physicians; and they had given them the best advice; but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions." And may not the unsuccessfulness of the means of spiritual instruction, for the renovation of the heart, and the sanctification of the life, of those who are hearers of the gospel of Christ, be attributed to a similar cause? God has given them his word, and ministers to publish the unsearchable riches of Christ, and to declare the unparalleled sufficiency of his blood to take away the guilt and pollution of sin. Does not the fault lie wholly in the patients themselves, who refuse to submit to the prescription? Is not the blood of Christ more sufficient to heal the wounded conscience, and the distempered heart, than any medicines to cure the diseases of the body? Why then are not sinners healed? The Saviour himself, the great Physician, answers the question—"They will not come unto me that they may have life."

Among these are many who, notwithstanding the plain declaration that "all flesh have corrupted their way," nevertheless deem themselves whole, and insist upon it that they "need not the Physician." Ignorant of God's righteousness, they go about to establish their own righteousness; and thus all the awful denunciations of the law of God are lost upon them. They have no conception that they are the "wicked, with whom God is angry every day;" that their prayer is an abomination to the Lord; that they are the proud whom the Lord abhors. Hence, through the pride of their countenance, they do not seek after God; nor repent of their wickedness; nor inquire what they shall do to be saved; nor bathe in the fountain which is open for sin and uncleanness; nor apply to the balm in Gilead, and the Physician there. There are persons so bewildered with erroneous views of their own character, that the skill of the great Physician is utterly unknown to them. The God of this world has blinded their eyes, lest the

light of the glorious gospel of Christ should shine upon them. It is to them as if there were no Saviour, nor Sanctifier. They trust in themselves that they are righteous, and expect heaven without faith, regeneration, or holiness of heart and life. Of this class, it is to be feared, are many of the children of Christian parents; they have the form of godliness, but know nothing of its power; they consider themselves safe for eternity, while they are neglecting the great salvation. Is it at all wonderful, that with such a state of mind, the hurt of sinners is not healed?

Besides these, there are persons of *another description*. They attend an evangelical ministry, and have constantly heard that they are sinners, exposed to the just condemnation of the law of God; and they feel tormenting fears from the exercises of mind which a "spirit of bondage" excites. They have a "wounded spirit." The sword of the Spirit, which is the word of God, has pricked them to the heart. They are desirous of obtaining eternal life, and they aim to do some good thing, in order that they may inherit it. They think it is not for them to receive the atonement, not understanding that "God justifieth the ungodly, who believeth in Jesus;" and not comprehending that he who "worketh not, but believeth on him that justifieth the ungodly," is justified by faith, without the deeds of the law. Many of these, it may be presumed, are not aware, that they are secretly encouraging an unbelieving and pharisaical spirit, which prevents them from "submitting to the righteousness of God," and from depending upon Christ, who is the end of *the law* for righteousness to every one that believeth. Is it therefore any wonder that, while they are substituting other means of cure, and other methods of recovery, for those which God has appointed, their malady remains? If an ignorant person should resolve to be his own physician, and should refuse all medicines but those of his own prescribing, would any one be surprised if his disorder was not healed? And if sinners, instead of "coming to Christ" according to his most free and gracious invitation, seek salvation as it were by the works of the law, do they not, as it might be expected, spend their money upon unskilful physicians, and grow worse rather than better? A heart-felt sense of the guilt of sin is a disease too deeply seated to be reached by any other remedy than the blood of sprinkling. An application of this, and of this only, will "purge the conscience." When faith appropriates and applies the blood of Christ, that sovereign balm heals the wounds of a guilty conscience, and the mind finds ease and refreshment. An elegant writer has thus expressed himself, for the encouragement of sinners, under a sense of guilt, to depend upon the promises of Christ in the gospel: "Can the thirsty soul taste of the running water, and not find refreshment; since God, who created water, has ordained it to refresh the thirsty? Can weary limbs lie down on a bed, and not find ease; since a bed is made to give ease and rest to the weary? Can a fainting creature drink a divine cordial, appointed to give life, and yet feel no revival? No more can a guilty, distressed, and penitent sinner believe the truths of the gospel, and trust in Jesus the Saviour, and yet find no relief; for it is the

will and settled law of the God of heaven, that peace and holiness shall be obtained in this way.

It is to be feared there are persons of a *third class*, who attend the preaching of the gospel without any intention to receive the truth, and to obtain the cure of their souls from the contagion of sin. They act as if they were in love with their disease; converting the means which are prescribed as an antidote against sin, into an encouragement of vice and uncleanness, thereby proving that their very mind and conscience are defiled. They turn the grace of God into lasciviousness, and derive aliment for their lusts, from that flood from which believers receive the life of their souls. To silence the upbraidings of conscience, which they sometimes hear, they deny that they are free agents, and that they voluntarily choose the way of wickedness, and affect to believe that they are impelled by an involuntary necessity to the commission of sin. Thus, in direct opposition to the injunction of the apostle, they say that they are tempted of God, and endeavour to stifle the voice of conscience, which tells them that "they are drawn away by their own lust, and enticed." Or, from having listened to the instruction which has caused them to err, they have concluded that their presumptuous confidence of safety is "the feeble assurance of hope," and they ward off the arrows of truth with the shield of a system, which teaches them that conviction of sin is no part of the Holy Spirit's work, but the working of a legal spirit, and the exercise of unbelief. To judge of the genius of the gospel from the sentiments and conduct of such men, the conclusion would be, that "Christ was the minister of sin;" and that, instead of giving himself for us, to cleanse us from all iniquity, and to purify to himself a peculiar people zealous of good works, he had shed his blood, that people with religion in their mouths, and the love of sin in their hearts, might have the peculiar privilege of crucifying the Son of God afresh, and of putting him to an open shame. The fact respecting such ungodly men, who "know not the truth, and who are to every good work reprobate," is,—they hate the Physician, and his means of cure. That their heart therefore is not healed is very easily to be accounted for: they love the disease of sin better than the salvation of Christ, because their deeds are evil. Such persons are to be found where the doctrines of grace are preached speculatively, and not experimentally and practically. Of such ministers it may be said, "They have healed the heart of the daughter of my people slightly, saying, Peace, peace, when there is no peace." And concerning such professors it may be said, "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord."

What an awful responsibility attaches to them who preach the gospel! Happy are they who are able to say, "We are a sweet savour of Christ in them that are saved, and in them that perish: to the one we are a savour of death unto death, and to the other a savour of life unto life; and who is sufficient for these things?"

IOTA.

TO

PROTESTANT DISSENTERS.

BRETHREN,

YOU have not to learn that youth is the season best adapted for instilling into the mind religious principles, and forming it to habits of piety and benevolence. But while, in the general, with laudable diligence you train up your children in the way wherein they should go, are you not deficient in one point, namely, in inculcating on their minds the principles by which you are distinguished as Dissenters? These principles, it is granted, are of far less importance than the truths common to sincere Christians of all denominations. Yet, while I would discourage as much as possible sectarian feelings, I cannot forbear entreating you to instruct your children more thoroughly in those views which you entertain as Protestant Dissenters.

When Moses commanded the Israelites to keep the passover, he supposed that, in the lapse of time, their children might be desirous to know the origin of that rite; he therefore taught them to say, *It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.** And is there not something in you which will equally excite the curiosity of *your* children? Will they not wonder, since the disciples of Christ ought to constitute one body in appearance as well as in reality, they being all branches of the same tree, at your separating from those persons in the established church whom there is reason to deem Christians, and performing by yourselves the rites of divine worship? Will they not think you guilty of violating the unity of the church, of interrupting the fraternal intercourse that ought to prevail among Christians, and of establishing an interest hostile to the communion of saints? What answer will you give to their inquiries, and how will you justify a procedure, which appears at first sight so little consonant with the maxims of scripture, and the practice of the purest ages of the church? Surely you ought to explain to them the necessity in which dissent originated, and by which it is still justified. In order that your ancestors may not be considered as the authors, and yourselves as the abettors, of a wanton and detestable schism, it behoves you to state the grounds on which you think yourselves obliged to form a religious community by yourselves.

It would tend to correct your remissness in this particular, if you were to pay attention to the zeal and diligence of churchmen. With them the excellence of their church is an incessant theme of panegyric. The evangelical purity of its doctrine, its apostolical constitution, its primitive discipline, its decorous ceremonies, and its charitable spirit, are the topics of innumerable charges and orations. The accusations which they bring against Dissenters, of diversity of opinion, of imperfection in their mode of worship, and of a needless and therefore criminal separation from the most pure and most primitive of churches, furnish them with matter for copious declamation, strengthen the attachment of their adherents to the national church, and aggravate their abhorrence of dissent. To counteract these effects, and

* Exod. xii. 27.

to prevent these representations from imposing on your children, is it not necessary to tell them again and again, that there was no religious establishment until nearly the middle of the fourth century; that the Christian church became greatly corrupted soon after that dreadful event; that believers ought not to be yoked together with unbelievers; and that therefore every religious establishment is necessarily wrong and antiscriptural? When you have deeply laid this foundation, you may then proceed to state to them, as minor considerations, your objections to the general frame and constitution of the church of England; to its officers; to its liturgy; to its ceremonies; to its impositions; to its discipline; to the forcing of ministers upon the people without their choice; to its spiritual courts; to its tithes;* &c. &c. It may also not be amiss to furnish them with a history of the Nonconformists, and of their sufferings in the cause of religious dissent.

The free and generous principles which constitute the civil polity of these realms, it is well known, originated with the Puritans, and have, at all times, been cordially cherished by their descendants, the Protestant Dissenters. A love of liberty, civil and religious, enters into the very idea of a Protestant Dissenter. The tolerating maxims that originated with the ancestors of the Dissenters, were not spontaneously embraced by churchmen. The freedom of worship, at present enjoyed, was extorted from them; the intolerance of the clergy being restrained by the civil authorities. How many churchmen are there who begrudge you the exercise of the privileges with which you are by the laws invested! In this state of things, it surely becomes you to transmit to your offspring the legacy of noble and generous principles, which you inherited. If you take not pains to instil them into the minds of your children, you will seem ungrateful to your ancestors, who maintained them at the risk of liberty, fortune, and life. Let it not be imagined that you have relinquished those exalted sentiments to which this nation owes its fame, its security, and its happiness.

You think the views which you entertain of the constitution and discipline of the Christian church consonant to the scripture, and to the practice of the first ages. Of course, you must suppose the prevalence of them connected in a degree with the purity and vigour of the Christian religion. While you teach your children the doctrines which you hold in common with other Christians, can you be satisfied, as if you had discharged your duty, if you explain not to them the opinions which distinguish you as Dissenters?

The existence of Dissenters, too, is beneficial to the church itself. When their doctrines are illustrated by practice, it has a great influence on the church. It checks the extravagant pretensions in which her members are prone to indulge; it lays a restraint on her corruptions and abuses; it promotes among her clergy learning and decorum of manners; and it excites their zeal, and stimulates them to a

* These last three things indeed are not articles of *minor consideration*, but result from the UNEQUAL YOKE BETWEEN THE CHURCH AND THE STATE.

more regular discharge of their duties.

If these considerations should induce you to pay a greater attention to the instructing of your children in the principles of dissent, it will gratify

A DISSENTER.*

ON THE ACT OF FORGIVENESS.

To the Editors of the Baptist Magazine.

QUERY.

WILL you, or some one of your numerous correspondents, favour us with scriptural ideas, as to the time when the act of forgiveness was, or is passed, and whether it is supposed to be all at once, or as the poet says,

" A part to-day, to-morrow more,
As we our sins commit."

Keeping up a distinction between the act itself, and the manifestation of it, to the comfort of God's people?

PHILO.

May 18, 1818.

ANSWER.

WE know not what better answer to return to the above querist, than what is contained in the following extract:

" We inquire whether justification includes the pardon of our sins, *past, present, and to come*. That it includes the pardon of sin, has been proved already, from Rom. iv. 6, 7; and seeing it is promised of him that believeth, that he ' shall not come into condemnation,' it must, in some way, secure the pardon of all his sins, and the possession of eternal life. Yet to speak of sins as being pardoned, before they are repented of, or even committed, is not only to maintain that on which the scriptures are silent, but to contradict the current language of their testimony. If all our sins, past, present, and to come, were *actually* forgiven, either when Christ laid down his life, or even on our first believing, why did *David* speak of ' confessing his transgression,' and of God's ' forgiving his iniquity?' Why did Solomon teach us, that ' He that confesseth and forsaketh his sins shall find mercy?' Why did our Lord direct us, in our daily prayers, to say, ' Forgive us our debts, as we forgive our debtors?' And why add, ' If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses?' Finally, Why did the apostle John teach us, that ' If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?'

" Nor is it sufficient to understand this language, of the *manifestation* of forgiveness to the mind. Forgiveness is not opposed to merely withholding the comforts of religion, but to ' laying our sins to our charge.' The parable of the servant, who took his fellow-servant by the throat, and was delivered by his Lord to the tormentors, is thus applied by our Lord; ' So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.' This undoubt-

* We would earnestly recommend to the heads of families in our congregations, " The Protestant Dissenter's Catechism:" by the late Rev. Samuel Palmer, of Hackney; and " The Principles of *Nonconformity* sanctioned by the New *Testament*:" a sermon by Dr. Newman. —EDIT.

edly means more than withholding a sense of forgiveness in the present life. Nor is there any thing in all this inconsistent with the certain perseverance of true believers, or with the promise that they 'shall not come into condemnation.' The truth taught us in this promise is not that if, after believing in Christ, we live in sin, and die without repentance, we shall nevertheless escape condemnation; but that provision is made in behalf of believers, that they shall *not live in sin;* that they shall *not die without repentance;* but return to God, and so obtain forgiveness. The promise of non-condemnation includes that of repentance and perseverance. 'I will put my law in their hearts, and they shall not depart from me.'

"We may think, if the Lord appointed us to obtain salvation by Jesus Christ, whatever be our conduct, he will never threaten us with any thing beyond a severe chastisement; but Christ did not act in this manner towards his disciples. He not only gave the unforgiving to expect no forgiveness at the hand of God, but enforced the giving up of that which *caused them to offend,* though it were as dear as a right hand, or a right eye, on pain of being *cast into hell fire.* He allowed no one, while in an evil course, to take it for granted, that he was nevertheless a good man; but pointed him to the end, whither that course, if persisted in, would lead him. Warnings are as necessary in some circumstances, as encouragements are in others; and their being enforced, on pain of eternal destruction, may be the appointed means of saving us from it."

Fuller's Sermons on various Subjects.

ON MUSIC IN CHURCHES.

QUERY.

Is it lawful for Christians, when they are assembled together for divine worship, to unite instrumental music with vocal in the worship of God?

A SINGER.

ANSWER.

RELIGIOUS worship falls under three heads; *viz.* Moral, Instituted, and Discretionary.

1. MORAL.—Prayer is a moral duty; and the singing of praise appears to be so, Col. iii. 16. Ps. civ. 33. There may be appendages to moral duties, which are not morally obligatory. Thus, under the Old Testament dispensation, incense was an appendage to prayer, and instrumental music to singing; but neither the one nor the other was of a moral nature. No one says that it is sinful not to use instrumental music in divine worship.

2. INSTITUTED.—Instrumental music was instituted under the Old Testament dispensation. In the time of Moses were used the trumpet and cornet: David added many other instruments by the divine command, 2 Chron. xxix. 25. Instituted worship ceased at the death of Christ. Instrumental music was not instituted by Christ or his apostles: they sang a hymn, Matt. xxvi. 30. Singing is not only a moral duty, but it is instituted under the New Testament dispensation, Eph. v. 19. Col. iii. 16, &c.

3. DISCRETIONARY.—When a moral, or an instituted duty admits of being performed in a variety of ways, none of which are inconsistent with its morality, or with the divine appointment,

there is place for the exercise of discretion in the selection of the best mode of performing it. Thus, every church must judge for itself at what hour to begin public worship, what tunes to sing, how often singing shall be performed, and other similar circumstances.

If music, as a general term, were either a moral or an instituted duty, instrumental music, being included in it, might be lawfully used. But under the gospel dispensation, singing only being instituted, instrumental music is unlawful.

The only case in which discretion appears admissible is, in the selecting of a mode of performing a duty which must be performed in some way, but where the particular way is not appointed. From the introduction of discretion, in other cases, arises all the will-worship of the Romish church. If the lawfulness of instrumental music in religious worship were to be granted, we could no longer consistently condemn the farrago of Popish ceremonies. Instrumental music was not admitted even into that church till after the year 1250. Thomas Aquinas, who was born in 1225, and died in 1274, and whose writings are held in the greatest estimation by the Romish church, writes thus: "In the old law God was praised both with musical instruments and human voices; but the Christian church does not use instruments to praise him, lest she should seem to judaize." "So that it seems," says Dr. Jennings, (Jew. Antiq. book i. chap. 5,) "instrumental music hath been introduced into Christian worship within about *the last* 500 years, in the darkest *and most* corrupt times of Popery. *It is* retained in the Lutheran church, contrary to the opinion of Luther; who, as Eckard confesses, reckoned organs among the ensigns of Baal. Organs are still used in some of the Dutch churches, but against the minds of their pastors; for in the national synod at Middleburgh, anno 1581, and in that of Holland and Zealand, anno 1594, it was resolved that they would endeavour to obtain of the magistrates, the laying aside of organs, and the singing with them in churches. The church of England also, in her homilies, strongly remonstrates against the use of organs, and other instruments of music, in churches. 'In the homily, *on the place and time of prayer*, after mention of piping, singing, chanting, and playing on organs, which was in use before the Reformation, we are exhorted 'greatly to rejoice, and give thanks to God, that our churches are delivered out of these things, that displeased God so sore, and so filthily defiled the holy house and place of prayer.' I only add, that the voice of harpers and musicians, and of pipers and trumpeters, is mentioned among the glories of the mystical Babylon, *that mother of harlots and abominations of the earth, whom God will destroy with the sword of his mouth, and with the brightness of his coming.*"

If it should be objected, that we read in the Revelation of "harpers harping with their harps;" we answer, It is true: but we also read in that book of the golden altar; of the offering of incense, as an appendage to prayer; and of other imagery borrowed from the Jewish dispensation. But no Protestant will from hence argue, that incense ought to be used in divine worship by Christians.

REMARKS

On Mr. W. Jones's Reply

TO A

VINDICATION

OF THE LATE

DR. ROBERT WALKER.

To the Editors of the Baptist Magazine.

MR. WILLIAM JONES has been pleased to reply to a "Vindication of the late Dr. Robert Walker," published in the July Number of your Work.

May I beg, as an additional favour to that already conferred, that you will print the following few remarks on that Reply?

I trust I can readily and heartily forgive Mr. Jones for the contempt with which he treats me. Indeed I have little to boast of; I have not procured to myself any great distinction in the world, and my obscurity in the metropolis may be pleaded for him in excuse.

I must observe, however, that Mr. Jones is mistaken when he asserts that I took care to let him know I was a *Doctor*. This was no care of mine. My doctorate is now too old to be an object of attention. It has long ceased to minister to my vanity. Mr. Jones will surely excuse me when I ask, whether in this instance, he has not made an assertion somewhat rash, and unfavourable to his neighbour?

Notwithstanding the proof adduced by Mr. Jones to the contrary, I must still say, that Dr. Walker's talents and literary acquirement were respectable. I cannot admit that the judgment of the Monthly Reviewers is decisive of the value of his book on Small Pox.

I am happy to observe, that *the observations of* Mr. Jones, in his Reply, refer wholly to my friend's literary character. He has not repeated his charge of "Misrepresentation;" and, on this account, I trust he has seen reason to doubt of the propriety of urging what was the most offensive accusation against the reputation of my deceased friend. I am so far satisfied; and I thank him for this instance of his candour. I can easily acquit Mr. Jones of personal animosity to Dr. Walker. Indeed I never charged him with it, but attributed his conduct to the want of correct information. It now appears that I was not mistaken in this. The sources of the knowledge of Dr. Walker's character possessed by Mr. Jones, are "only his writings, and *the reports of others*." The first is truly a legitimate source of knowledge; but the other, or hearsay, is not generally admitted to be satisfactory evidence.

I am, Gentlemen,
Your obliged and humble
servant,
WILLIAM BROWN.

Edinburgh, 46, Hanover-street,
October 2, 1818.

THE

CAUSE AND CONSEQUENCES

OF

BACKSLIDING,

WITH AN EXHORTATION TO

BACKSLIDERS

AND

YOUNG CHRISTIANS.

WHAT are the circumstances which lead the soul astray from God? and what the result of such conduct, on the part of the backslider? are questions of vital importance to the welfare of the Christian. I intend not, how-

ever, to enter into a minute investigation of the subject, but merely to throw out a few ideas, which must occur to the mind of any one who should sit down to consider it, and which, I hope, will be of service to some of your readers who have but little time for reflection.

The backsliding state of the heart is not *at first* openly manifest. It begins in *secret*, and frequently is a long time before it breaks out to the view of others. It resembles a fire, which first commences with a spark, and gradually spreads itself till it bursts forth in a widely extended blaze. It begins,

1. In an abatement of the affections towards God and divine things, which increases till the heart becomes quite unaffected by those discoveries of God, and Christ, and his grace, which, at one time, filled it with unspeakable delight.

2. This is followed by the neglect of the more private duties of religion, such as closet prayer, and meditation. There is an absence of that fervent desire for those duties which was once felt; and excuses are framed to pacify conscience for the neglect of them.

3. Some besetting sin is secretly cherished in the heart. The imagination feasts upon it, and it is acted over in the mind, again and again; in consequence of which, a familiarity ensues, and the deformity of it insensibly diminishes, and the guilt and danger of actually committing it vanish.

"Vice is a monster of such hideous mien,
As to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first begin to pity, then embrace."

4. Excuses are invented for the indulgence of the particular sin which besets the soul. These excuses are, for the most part, drawn from the infirmity of human nature, and the lapses of some eminent Christians.

5. The door being thus thrown open to sin, it enters with all its force, and the backslider is hurried on to the gratification of his depraved appetite. And as sin is of a hardening nature, Heb. iii. 13, by benumbing the conscience, and weakening its power to rebuke and alarm, the backslider feels less resistance from this inward monitor; and consequently less difficulty in the repetition of his sin. He therefore indulges himself in his beloved lust, apparently without remorse or compunction.

In this state of accumulated guilt and awful insensibility he remains, unless God send a Nathan to rouse his sleeping conscience, and to proclaim his displeasure; or, by some alarming providence, or afflicting dispensation, open his eyes to see the precipice upon which he stands, and awaken him to a sense of his guilt and danger.

The consequences of this backsliding, are:

1. Loss of peace of conscience. Isa. xlviii. 18.

2. Anticipations of Divine wrath. Psalm vi. 1.

3. Loss of character. Lam. iv. 1.

4. Injury as to outward temporal circumstances. Rom. vi. 21.

5 Grief and distraction of mind. Psalm li. 8.

Thus the backslider is filled with the bitter fruit of his own ways. And if the mercy of God were not higher than the heavens, and he himself had not condescended to address persons in those circumstances, and invited them to return to him, with the

promise of healing their backslidings, there would be no hope: the wrath of God would drink up their spirits; and they would sink under the weight of their guilt, and perish.

But the case of such persons requires a remedy, and God has mercifully provided one in the atonement of Christ. The blood of Jesus Christ his Son cleanseth from all sin! "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." To this blessed Advocate must the backslider bring his case, and to the fountain opened for sin and for uncleanness must he repair to wash his sins away. For there is no other remedy for him than that from which he first obtained relief.

His case is indeed far worse *now* than it was *then;* for he has sinned against light and knowledge, and against numberless proofs of the goodness of God. But still there is no other remedy, and this is proposed for his relief when every other would be ineffectual.

It will be well for him if he is not given up to hardness of heart, and to slight this remedy; and to go on from bad to worse. But let him pause a moment, and reflect, that every step he takes in this dangerous course, leads him *farther from God,* and *nearer to hell.* Let him reflect upon what Christ suffered to save his people *from their sins;* upon the injury which he is doing to the cause of truth and holiness by his base and ungrateful conduct; upon the loss he has experienced in his own soul in consequence of it; and upon the inevitable result if God should be provoked to say, "He is joined to idols, let him *alone;*" and *should so far give him* up to *the power of sin, as that he* should be completely enslaved by it, and led captive by the devil at his will. Let him hear the voice of infinite mercy calling upon him to forsake his evil ways, and to return unto the Lord, with a promise that he will "receive him graciously, and love him freely." But let him not dare to presume, from the forbearance of God, to indulge his depraved appetite *a little longer,* with the *hope* that he may *afterwards* return; for if he do this, he will never know when to stop; for the longer sin is indulged, the more difficult it will be to abandon it, and consequently the case becomes more *dangerous,* and ultimately *hopeless.* Let me give a few admonitions to the young Christian.

1. Presume not to say, "This will never be my case: I shall never backslide." But rather pray to God that you *never may.* "The heart is deceitful above all things;" and "he that trusteth in his own heart is a fool," and has no correct views of human nature, of human depravity, and of the utter insufficiency of all means of preservation which are not connected with a steadfast dependance upon the God of all grace. "Be not high-minded," says the apostle, "but fear." And again, "Let him that *thinketh he standeth,* take heed lest he fall."

2. Nip sin in the bud. It first appears in the imagination. That is the forge where all those sins are wrought which "pierce the soul through with many sorrows." When an unholy thought, or impure desire, is felt rising in the mind, instantly cry to God for sanctifying and sin subduing grace. "Create in me a clear heart, O God, and renew a right spirit within me."

3. Cultivate secret devotion, meditation, and prayer. Let the

subjects of meditation be (1.) The exceeding sinfulness of sin. (2.) The beauty and unspeakable blessedness of holiness.! (3) The love of Christ in dying for us. (4.) The claims of gratitude arising from what God, and Christ, and the Blessed Spirit, have done for us. (5.) The inestimable value of a good conscience (6.) The awful consequences of sin, as witnessed in the case of backsliders in general. (7.) The day of death, and the day of judgment, when the least sin will appear inexpressibly great and heinous.

Let no day pass without spending at least *one hour* in communion with God, by prayer and reading the scriptures. "Blessed is the man," saith the Psalmist, "that meditateth in thy law day and night;" and again, "They that wait upon the Lord shall renew their strength." Thus your way will be prosperous; your mind will be peaceful; and you will escape those miseries which many have brought upon themselves by forsaking God, and walking in forbidden paths.

Wallingford. I. T. D.

ON CHRISTIAN FORGIVENESS.

To the Editors of the Baptist Magazine.

I LATELY read to some friends Peter's essay on the subject of Christian Forgiveness, in your Magazine for August, requesting their opinion concerning it. Whatever *shades* of difference there were in our opinions, there was a general *dissatisfaction*, which gave rise to the following queries.

1. Is it not extraordinary that, *in nearly* two pages in answer to *the question*, "What is Christian forgiveness?"—only ten lines, consisting of the definition, are to the purpose? All the rest only shows what it is *not*, and in what circumstances its exercise would be "*impracticable*," and "*unsafe*."

2. Are the "circumstances of *disagreement*" which PETER has stated to "exist between *Divine* and *Christian* forgiveness" correct? Let us inquire.

1. "Divine forgiveness is *sovereign*. 'He hath *mercy on whom he will* have mercy.' On the contrary we are *commanded* to forgive, under a penalty of receiving 'judgment without mercy.'" —But here is no "disagreement between Divine and Christian *forgiveness*;" the variation respects the *parties* who exercise it. Man is under *obligation* to forgive, but God is *not*.

2. "Divine forgiveness is the spontaneous effusion of love to man," and not "beneficial" to God. "On the contrary, while Christian forgiveness is our duty, it is also *highly advantageous to ourselves*;" that is, it promotes our welfare.——And *ought* not Christian forgiveness to be "the *spontaneous effusion of love to man?*"

Should it be said, If "*self-interest*" should not operate as the *motive*, still the exercise of Christian forgiveness is "inseparably" connected with our *interest*, that is, our *happiness*; I would then ask, Does not the Divine Being *delight* in the exercise of forgiveness?

3. "Divine forgiveness is *invariably accompanied by reconciliation, and a restoration to former friendship*;" but Christian forgiveness, it is said, is not.——Is there then an instance in the New Testament, in which Christian forgiveness is either enjoined or practised, without reconcilation?

AMATOR EQUI.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XIX.

THE ELECTRIC FLUID.

(CONTINUED.)

"How very dull the intellect of man:
Trifling his knowledge of the works of God!
The little known he gains by slow degrees,
And often owes to seeming accident:
Thus ages roll'd before th' electric fire,
Though universally diffus'd around,
At all was understood—and longer still
Before its ever-working influence,
(Now Galvanism called,) where friction's aid
Is neither known nor needed, met his eye.
Wondrous power! that silently performs
Its destined chemical effects, and proves
Afresh the being of a God!"

BESIDES the excitation of the electric fluid by friction, it has been of late discovered, that certain combinations of matter produce the same effects, though in a different degree, by mere chemical action on each other, which method of operation is called Galvanism.

It is not often that we can form a correct idea of the nature of any science, from the term by which it is distinguished. The thinking youth will at once perceive that these names are very arbitrary, and sometimes originate in apparently accidental circumstances. On the present occasion, instead of a term descriptive of the idea, we have a termination affixed to the name of the discoverer, Galvani, a native of Bologna, who first observed some phenomena which gave rise to this science, and of which he published an account in 1791. And though it could be wished that there had been some general rule by which names should have been apportioned to newly-discovered sciences, &c. either all pointing to their discoverers, or, what would *have been* better, all *descriptive of their nature*, all we *can do is, regret the irregularity and adopt the custom.*

Dr. Galvani was a professor of anatomy, and attending one evening to electrical experiments, on a table on which were some frogs that had been skinned, one of the party accidentally touched the principal nerve of a frog at the same time that he took a spark from the prime conductor of the electrical machine; Galvani's wife observed that the muscles of the little animal were strongly convulsed, and this observation of hers led the professor to make a variety of experiments both on dead and living frogs; from which he found, that these convulsions might be excited without the aid of the electrical machine, merely by making a communication between the nerves and muscles with substances that are conductors of electricity. Similar experiments being tried on other animals with equal success, it was suspected that there was an electricity peculiar to animals.

It now appears, however, that the effects produced result from the chemical agency of the substances employed on each other. If the youth place a piece of zinc *under* his tongue, and half-a-crown *upon* the tongue, so that he may cause the outer edges of these two metals to touch each other, he will perceive a disagreeable taste, occasioned, it is supposed, by the decomposition of the particles of saliva; and, if the experiment be made in the dark, he may observe a faint flash of light; or, when the light is excluded from his room, the flash may be caused by placing a slip of tin-foil upon one of the eyes, and a piece of silver in his mouth, and causing the two substances to touch each other at their extremities.

A variety of facts had long been reported, apparently not sufficiently interesting to deserve minute inquiry, some of which indeed were far from generally believed, that yet indicated some peculiar effects aris-

ing from the combination of various metallic substances in certain situations: thus the flavour of porter was declared to be greatly improved when taken from a pewter vessel. Although *pure* mercury will long retain its splendour, yet its *amalgam* with any other metal is speedily tarnished. In the *copper* sheathing of ships, the parts about the *iron* nails with which it is fastened, and the nails themselves, soon become corroded about the place of contact. *Zinc* immersed in water may be kept for a long period without oxydation; but a change is soon observable, although it continue in water, if it is brought in contact with a piece of *tin*. Works of metal, soldered together by means of other metals, speedily tarnish about the places of contact. The Etruscan inscriptions are in good preservation, because engraven on *pure* lead; while many medals of lead *less pure*, of much more recent date, are corroded. These, and many other effects, are now easily accounted for.

Considering the electric fluid as generally diffused through nature, and galvanism as merely another method of exciting it, it is not surprising that the bodies which conduct it should be numerous. These conductors have been divided into two classes. The bodies of the first class are called dry and perfect conductors, comprehending metallic substances and charcoal. Those of the second class, denominated imperfect conductors, include water, acids, and all substances which contain those fluids; and among themselves, the substances of the second class differ much more in conducting power than those of the first class.

In the application of various bodies in the investigations of this science, it was soon found that order and system were observable, and fresh indications were afforded of the infinite wisdom, power, and goodness of the great Creator, in kindly controlling the influence of this powerful and widely-diffused fluid, by the nice arrangements necessary *to its operation*. Thus two conductors were found to produce no sensible effect, and seldom was any consequence observable, if three conductors were employed belonging to the same class. To ensure successful experiment, it was needful to make use of two conductors of the first or second class, with one of the remaining class. Mr. Volta, who entered into the study with great zeal, found that the slight effects produced by such a combination might be greatly increased, by repeating the combination, and, indeed, that the strength of the effect was proportioned to the multiplication of the arranged conductors. These facts established, led to the invention of piles and batteries, in which the conducting substances are arranged with convenience and elegance. These batteries are denominated of the first or second order, according as the combinations, of which they consist, are of the first or second class. More recently troughs have been invented, which are divided into numerous grooves. Into each of these grooves are introduced a plate of copper and one of zinc, which order must be observed in every groove. The trough is filled with water, which forms the conductor of the second class; and a little acid, salt, or muriate of ammoniac is added to the water to promote the chemical action. A communication being then made by the hands, between the first and last cell of the trough, a shock will be felt, and if the hand should have been lately scratched or wounded, the sensation, at such part, will be painful.

The shock, however, is far less violent than that received from a Leyden phial, charged by the electrical apparatus; for although the latter contains but a small quantity of the electric fluid, yet it is so much condensed, that in passing to an equilibrium, its action is powerful, often forcing its way through an inch of air: in the former case, a great quantity of the fluid is excited, but it is in so rare a state, that it cannot force its passage through the air, and the conductors must be brought into actual contact, or not more than the fortieth part of an inch apart, to produce the desired effect. The electric fluid from a powerful apparatus, that is, where

several troughs are connected with each other, will inflame gunpowder, ether, spirits of wine, cotton, phosphorus, and similar substances. It will also redden, fuse, and consume slender metallic wires, tinfoil, gold, silver, and copper leaves. It, moreover, may be made to decompose water, where ordinary electricity has failed. Indeed electrical and galvanic experiments are countless, and afford exhaustless sources of entertainment,—entertainment, at once innocent, rational, and improving, which may be practised amid all the delights of home, and all the endearments of the social circle. It is, however, not merely amusing, it is already employed medically with some success, and it is highly probable, that it may yet please the Almighty to reward future inquirers, by the discovery of its greater uses.

This excitation of the electric fluid readily accounts for that animal electricity long noticed in the torpedo, the gymnastus electricus, &c. These animals are provided with an electric organ, consisting of laminæ, or pellicles, arranged in columns, and separated from each other by moisture; and, therefore, coinciding with the galvanic battery. A person applying one hand to the upper and the other to the under surface of these fishes will receive a shock. When small fish are put into the water, wherein the gymnastus is kept, they are generally stunned, and often killed by the shock, and afterwards devoured by this peculiar eel.

The *recent* discovery of this species of electrical excitation is another proof of the ignorance of man, even concerning those objects of nature with which he is perpetually surrounded, and should teach him humility in those loftier investigations to which his attention is occasionally directed. What lively gratitude should fill his mind, that, in the important concerns of eternity, God has pitied his ignorance, and sent him a revelation of his will, accompanied by the promised aid of an *unerring teacher, to all that earnestly desire and sincerely* seek his *influence; and how cautiously* should he estimate that reason which, although when rightly employed, it is so ennobling, has too frequently been the slave of the grossest superstition and the most wanton infidelity.

Let the youth ever bear in mind, that he never manifests more ignorance than when he boasts of wisdom; and that he is never in a more dangerous state, than when pride gains the ascendency in his mind.

N. N.

THE RIVER NIGER.

MANY of our young readers must have heard of the endeavours which have been made to explore the course and termination of this African river. We have collected, for their information, the following particulars:—

Peter Heylin, who lived about 160 years ago, says, that the Niger "has its rise from a great lake, within two degrees of the equinoctial, whence, running northwards for a time, he hideth himself under ground, for the space of 60 miles together: when, rising up again, and making a great lake, called the lake of Borneo, he bendeth his course directly westward; and taking in many less channels, he teareth the earth into many islands, and at last falleth into the sea," (meaning the Atlantic Ocean.)—Brookes's Gazetteer, 10th edit. 1797, says, that "Its rise and termination are unknown; but its course is from E. to W. running S. of the empire of Cashna, toward Tombuctoo, on the S. of which country it is supposed to be lost in the sands."* The Encyclopædia Britannica, 3d edit. says, that "after having run from E. to W. during a prodigious long course, it turns at last short to the south, at a league and a half distance from the western ocean, into which it opens

* As the Niger is now found to run from W. to E. these places, where it is supposed to fall into the ground and to be lost, are probably the place of its origin.

its way in lat. 15° 55′ N."* But it appears, from later researches, that this river runs from W. to E. It was the opinion of the celebrated Mungo Park, that, after passing in this direction the city of Tombuctoo,† it turns to the S. (perhaps 500 miles E. of Tombuctoo,) crosses the line, and runs into the Atlantic Ocean, in about 6 degrees S. lat. by the name of the Congo, or Zaire,"‡ which is a magnificent river, several miles broad, above 50 fathoms deep, and running six miles an hour.

An expedition lately sailed a considerable way up this river, in order to ascertain the fact; but the difficulties were so great, that the undertaking was relinquished. Another enterprize is now going forward with a view to the accomplishment of the same object. Captain Gray, of the Royal African Corps, when the last intelligence arrived, had commenced a voyage up the Gambia river, which is about 400 miles S. of the Senegal. As soon as a transport which had been dispatched to the Cape de Verd islands, should return with horses and mules, he was to begin his journey into the interior, concerning which but little is at present known. D'Anville, who composed the interior part of his map of Africa in 1749, derived almost all his positions from Edrisi, who wrote in the twelfth century. South of Barbary is the desert of Zaara, reaching from Nubia to the Atlantic Ocean. It is upwards of 600 miles in breadth, and 2500 in length. South of this desert are Bornou, Cashna, and Nigritia, through the last of which the Niger is now supposed to run 1700 miles, (the greater part of which course is from W. to E. and the remainder from N. to S.) and after that 700 miles through Guinea, and 400 miles more between the kingdoms of Loango and Congo, till it reaches the Atlantic under the name of the Congo, or Zaire. These countries are inhabited by half-civilized blacks. Many of them are Mahometans; and there are some Roman Catholics; but they are principally Pagans. The whole of Africa was peopled by the descendants of Ham, who dishonoured his parent, and who is, to this day, dishonoured and disgraced in this as well as in every other part of his posterity. Thousands of them have, however, by the power of sovereign grace, been made monuments of mercy; and we look forward with pleasure and confident expectation to the time when that prayer shall be fully answered,

"Let the Indian, let the NEGRO,
Let the rude barbarian see,
That divine and glorious conquest,
Once obtain'd on Calvary;
Let the gospel
Loud resound from pole to pole."

* This is an error. What is here said of the Niger, is true only of the Senegal, which rises about 700 miles E. of the Atlantic Ocean, near the place where the Niger is now supposed to rise.

† The latitude of Tombuctoo is about 15 degrees N. It is about 1300 miles from the Atlantic.

‡ Its mouth is about 2000 miles from the country of the Hottentots.

Obituary.

JAMES STEVENS.

James Stevens was born at Shipham, in the County of Somerset, March 29, 1795. His father and mother kept a public inn in this dark part of the earth, which was filled from day to day with the workers of iniquity. Here James spent the first twenty years of his wretched existence; and being habituated to swearing, drinking, and idleness; he scarcely ever attended

at any place of divine worship; and such were his habits, that he knew but little difference between the holy sabbath and other days. His father died while he was young, and his mother was left with four children: James went on in a course of sin, until, by being out in the night, and lying on the damp ground, a disease was brought on which gradually destroyed his poor body: medical assistance was sought, but to no purpose. The disease, which was the king's evil, could not be checked in its progress. The mind of this poor young slave to sin and Satan began to be uneasy, as he reflected upon death and eternity. Whither to go for peace he knew not; to the throne of grace he was an utter stranger; the way of salvation by Jesus Christ he had never seriously thought of; he was an alien from God, and a stranger to the commonwealth of Israel. But God, who is rich in mercy, inclined a neighbour to invite James to go with him to an adjacent village, to hear the Baptist minister of Wedmore, who had for some time preached there once a week. At first he objected, saying, that if it was not for the thing he wore round his head, to conceal the wound, he would. His friend, however, persuaded him to go. The first time James attended was on January 2, 1816: the text was from Josh. xxiv. 15. The sermon made a strong impression on his mind, and from that time he began to attend with seriousness to the state of his soul. He scarcely ever after, until his confinement, lost an opportunity of hearing Mr. Chandler, when he preached at Rowbrough; though he said, that when he entered the place of worship he thought the eyes of all the people were upon him. His character was sometimes so clearly drawn, and his past conduct so much exposed, that he was tempted not to go any more; supposing that some one had informed the minister who he was, and how he had lived, and that he had prepared his sermons on purpose for him. But the good work was begun, and the incorruptible seed had taken root in his *heart; for when the opportunity to hear returned,* James could not stay away. Many of the discourses which he heard at Rowbrough were greatly blessed to his soul; one from Rev. v. 9, 10, and another from Isaiah xl. 9, led him to such a discovery of the love of God to poor sinners, that the doctrine of free and full redemption by the blood of the cross engaged his attention, won his affection, and greatly endeared the Saviour to him. After obtaining such a discovery of the free and unmerited love of Jesus Christ, in shedding his precious blood for the chief of sinners, he wished always to feel his heart warm with love to his precious Redeemer, and his soul alive both in private and public worship. But he often lamented his coldness and deadness in the service of God, and was sometimes much afraid that he was not the subject of a real work of grace. "I often wonder," said he, "whether any one ever felt so cold and dark as I sometimes do in prayer." Being asked if he had always been distressed because he could not love the Saviour more, and feel his soul alive in divine worship? he replied, "No, I did not think either about Jesus Christ or my soul; but I have so many wandering thoughts in prayer, and so many unholy thoughts, that I fear I do not hate sin as I should." Being asked again, whether he took any delight in those wandering and sinful thoughts? he replied, "No, I hate them, and want to get rid of them, but cannot." These exercises of mind kept him humble, and preserved him from those exalting views of himself, by which many are vainly puffed up.

In his confinement, which took place November 20, 1816, he found great encouragement to look to, and trust alone in, the blood of Jesus Christ, for the pardon of all his sins, by reading Mr. Bunyan's "Grace abounding to the Chief of Sinners." But still his views of the doctrine of free justification, by the imputed righteousness of Jesus Christ, were very imperfect. He thought he must act better, and must feel himself to be more holy, before he could be accepted in the sight of God. Being informed that, as a guilty

polluted, and unworthy sinner, he must rely on the blood and righteousness of Jesus Christ alone, for the pardon of all his sins, he was enabled from that time to depend more steadfastly on the work of Christ for acceptance and eternal life.

Being visited again, a few days after, by the same friend, who asked him on what his hope of salvation was founded? he replied, "I have nothing to rely upon but the precious blood of Jesus Christ." About this time he enjoyed a pleasing degree of that peace which accompanies true faith in a precious Redeemer. He was enabled to anticipate the period of nature's dissolution with sweet serenity of mind, and to rejoice in hope of being for ever with the Lord. But this blessed state of mind was short. Many carnal persons calling to see him, and in particular on the sabbath-day, he lost that sweet peace by which his immortal soul had been borne up in the prospect of death, and had to lament for many days the polluting nature of carnal conversation. This led him to determine, that no such visitors should again be admitted into his room. While he was thus lamenting the darkness and unhappy state of his mind, it pleased his gracious Redeemer again to shine upon him with the light of his countenance. After the family were retired to rest, he expected he should have a distressing night, through the pain of his body, and the uncomfortableness of his mind. "But such light and joy," said he, "broke in upon my mind, accompanied with a delightful view of the glories of heaven, that I could say, My Redeemer is mine, and I am his."

On the day of his departure, he addressed his mother, his sisters, and his brother, in a solemn and affectionate manner, requesting them to attend on the preaching of the gospel, and in particular at Rowbrough. He then breathed out his soul into the arms of his Redeemer, and departed without a sigh or groan, July 17, 1817, in the twenty-third year of his age. His funeral *sermon* was preached by Mr. Chandler, *from* Isaiah xii. 5.

MRS. SARAH FYSON.

In the year 1797, Mrs. Sarah Fyson was baptized, and received into the church of Christ at Great Gransdon, in Huntingdonshire, where she then resided. Her profession of faith was very affecting and satisfactory. Some years after this she fell into a state of declension, from which she was delivered in the beginning of 1815. Whilst she was in this state, her horror of mind was inexpressible; but after her deliverance from it, she experienced very great consolation. Her happiness appeared in her countenance. Her former misery was succeeded by peace and tranquillity; by a firm and persevering determination to be fully and decidedly on the side of God and religion; and by a cheerful resignation of all her worldly concerns to the divine disposal. Previously to her death she took a deliberate farewell of her husband, and her ten children. She then said, "The great work will soon be over;" and exclaiming, "It is finished!" expired.

Should this short account meet the eye of any who have declined from the ways of God, let them not flatter themselves that they shall be restored; but rather let them fear that their declension is that of apostasy, from which they shall never return. Yet let them not despair. Let them seek the Lord while he may be found: let them call upon him while he is near. Let the wicked, (which term includes backsliders who have made a profession of religion, as well as those who have not,)—let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. Isai. lv. 7.

GEORGE PALMER.

The influence of evangelical principles has been remarkably manifested in the conversion of Georg

Palmer. His vicious conduct was reformed; he was fitted for conferring moral benefits upon his fellow-creatures, and extraordinary support was given him in the prospect of death and eternity.

He was born in London, and had opportunities in the family where he was brought up of attending on the public ministry of the word. The preaching, however, on which he attended, was not adapted to awaken him to a sense of his guilt and danger, so that while his mind was filled with some speculative opinions, his heart was left under the dominion of sin, and by his conduct he said unto God, "Depart from me, I desire not the knowledge of thy ways."

At the close of the summer of 1816, he was informed by a female servant in the family, that some Baptist ministers preached in the fields on the Lord's-day mornings, near Tavistock-square, and she requested him to attend. He accordingly did so the next Lord's-day, September 8; but so ungodly and profane was the state of his mind, that he afterwards said, when he first saw the minister, he cursed him from the enmity of heart he felt against religion. The sermon, from Heb. ii. 10, arrested his attention, and he left the field pricked to the heart; and on his coming home wept bitterly on account of his dangerous condition. After breakfast he heard the same minister, from Eph. vi. 18: "Praying always with all prayer," &c. This discourse so powerfully affected his heart with the sense of his guilty conduct, in having restrained prayer before God, and afforded him such directions how he should proceed in seeking to God for mercy, that it both humbled and relieved him. It was "as a nail fastened by the masters of assemblies." He never lost the recollection of this season, and from that time he became "a new creature" by faith in Christ Jesus; "old things passed away, and all things became new."

In May, 1817, he made application to the church in Eagle-street, for fellowship; and on the 11th of that month, he related his experience, which was approved. On this occasion he writes in a copy-book: "I was very much agitated, and could not express my feelings, but the Lord delivered me, and was with me, according to my most earnest request. I hope I shall never be a hypocrite. The Lord knoweth my heart, and I do hope I know my own in part; but in part only, for it is deceitful above all things." On the 23d of May he was baptized. "I hope," says he, "it was into Christ. I think I strive hard in prayer for the guidance and influence of the Holy Ghost." On the occasion of his first partaking of the ordinance of the Lord's-Supper, he says, "May that Saviour whom I have named before many, own and bless me at his coming; then the communion will be sweet."

Being anxious to live usefully, he soon became a Sunday-school teacher in a school at Kensington Gravel-pits, and manifested much concern for the salvation of the children. He went at the beginning of the last summer into the country, carrying a number of religious tracts with him, which he distributed with great zeal. It appears from his Diary that he was very solicitous to be employed in shewing to others the way of salvation. He writes, March 1, 1818, "I endeavoured for the first time to speak unto the children at Kensington Gravel-pits, from 1 Sam. iii. But, oh how little feeling did I manifest on this solemn occasion for their welfare as to eternity! In prayer, after the address, my heart was dead to secret communion, though I did desire to speak more feelingly. I hope it will not be accounted sin." On the 13th of March he thus writes: "I expect to speak this evening to Mr. F. about going to Ireland; but how incompetent do I feel for so great a work! God grant me his favour and presence, then all will be well. I do declare most solemnly that I desire neither the praise of men, nor their money: nor am I interested in any other way but for the good of the souls of men. If this be not the case, (and the Lord knoweth,) I hope I shall not have any thing to do with it; for his presence will not go with me, and

then, (O God forbid!) miserable and wretched drone I shall be. That he may grant me power to do all things for his glory, I beseech him for Christ's sake, who is, I trust, the hope of glory in me."

All these purposes were, however, broken off by the sickness which terminated in his sudden death. In September last he was seized with the typhus fever. At the first part of his disorder he seems to have felt much mental darkness and distress. He lay several days, and scarcely said any thing; at length a few hours before his death, on the 12th of September, he said, "I should like to pray aloud." He was told that he was not able, and that it would be injurious to him. After taking some water, he raised himself upon his hands and knees, and prayed audibly, and with uncommon energy, for nearly twenty minutes. He blessed God for his conversion and preservation from sin, prayed earnestly for his friends and relations, and the prosperity of the church, and concluded by saying, "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory," &c. &c. He then fell back into his former stupor, and soon after expired.

"Night dews fell not more gently to the ground,
Nor weary worn-out winds expire so soft."

His character may be judged of from the following letter, written by one of his intimate friends:

Sept. 19, 1818.

My Dear Pastor;—At your request I communicate all I am capable respecting Mr. G. Palmer. From my acquaintance with him, I have had opportunity of observing his character, and I think he was one of the most humble and contented Christians I ever knew. He seemed to aspire after nothing but what would advance the Divine glory: he seemed to be dissatisfied with nothing but his own sinfulness.

As a Christian, his character adorned the profession he had made; and, duly impressed with a sense of obligation for *the blessings* he had received, he felt, *that having* obtained the forgiveness of *manifold* sins, he ought to manifest a *corresponding* degree of attachment to his divine Lord; and this he certainly did. All men were the objects of his sympathy and compassion; but his acquaintances were the particular objects of his tender solicitude. He was naturally bold and intrepid, and hence he boldly withstood the attack of the blasphemous with firmness, and advocated his Master's cause with boldness against his infidel shop-mates and companions. Like his divine Lord and Master, his mind seemed intent upon doing good; and to effect this he seized every opportunity that offered, and employed all the powers he possessed. In fine, his deportment was regular, his character irreproachable, his conversation consistent; and hence he gained, what he justly merited, the esteem of all who knew him. In all things he acted like the Christian; for his happiness consisted in making others happy.

As a teacher, he was punctual in his attendance, and as punctual in the discharge of every duty which devolves upon persons sustaining such a character. His heart yearned over the ignorance of his youthful charge, while his sympathy and sense of duty prompted him to employ every means of rescuing them from sin and hell. Oft have I seen him conversing with the boys in his class, who seemed to be struck motionless with his convincing arguments, and even by his engaging manner, till the trickling tear betrayed the emotions of an agitated mind, convinced and self-condemned. Such conduct procured the esteem of the children, many of whom, when his death was announced, gave proof that he was dear to them.

As a friend, he was faithful, affectionate, and sincere. He would faithfully reprove his erring friend. He would affectionately interest himself for the welfare of his acquaintance: and in all his actions his sincerity and honesty appeared. Thus he lived, influenced by Divine grace, a life worthy of the imitation of surviving Christians: and though now dead, he still lives in the memory of those who enjoyed his friendship here on earth.

A funeral sermon, addressed to young persons, was preached at Eagle-street, September 28, from Matthew xxv. 10.

How forcibly does this account speak to young Christians, "Work while it is called to-day; the night cometh wherein no man can work."

IOTA.

RECENT DEATHS.

MRS. BROWNE.

On Tuesday, September 15, 1818, departed this life, (after five days of acute suffering, which she bore with *exemplary* patience,) Mrs. Elizabeth Browne, wife of the Rev. T. B. Browne, of Buntingford. She was the youngest surviving daughter of Mr. Thomas Cox, late of Winchester-street, London, who was forty years one of the deacons of the Baptist church assembling in Eagle-street.

Among her numerous ministerial friends, she had the honour and happiness of ranking, as one of her most intimate and affectionate, the late Rev. Samuel Pearce, whose praise is in all the churches.

MRS. WHITFIELD.

Died, September 4, at Hamsterly, near Bishop Auckland, Mrs. Whitfield, aged 62 years. Her remains were interred in the Baptists' burying-ground, September 7, 1818. Mr. Sample, of Newcastle, preached on that occasion from 1 Peter i. 24, 25; and Mr. Williamson, of North Shields, delivered the oration at the grave. Her death is a great loss, not only to her surviving husband, but to the whole church and congregation, by whom she was much and deservedly esteemed. May such painful events urge upon us all the instruction contained in Matt. xxiv. 42—44: "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh!"

Review.

Memoirs of the Life and Writings of John Calvin. By John Mackenzie. Burton & Briggs. 2d Edit. 12mo. pp. 407.

The long and dreary night of Popery was not without its constellations. The Paulicians, the Albigenses, the Waldenses, the Wickliffites, and the Hussites, shone with no small splendour even in those dark ages. But of the thousands of persons who then suffered in defence of the truth, there are not many individuals of whose lives we have a particular account. We cannot be sufficiently thankful to Divine Providence for the wonderful invention of printing, which not only by the diffusion of knowledge was a great instrument of bringing about the Reformation, but has also handed down to us the lives and writings of the eminent men by whom it was effected.

Of these the person whose life is here presented *to us is one* of the *most illustrious. He was born July 10, 1509, at Noyon,* a large town in the Isle of France, about 60 miles N. E. of Paris. He was first placed in the college of La Marche, at Paris, under the celebrated Mathurinus Corderius, who afterwards became a Protestant, and died in 1564, at Geneva, at the age of eighty-five years. He next studied logic and theology under Hispanus. He studied the civil law at Orleans under Petrus Stella, President of the Parliament of Paris, and at Bourges under Alciat. He read till midnight, and reviewed in the morning in bed what he had read the night before: his progress was equal to his diligence; for in the absence of the professors he frequently supplied their place. At Bourges he also learned Greek under Melchior Wolmar; and sometimes preached at a small town in that neighbourhood.

On the death of his father in 1532, he returned to Paris, where he made divinity his principal study, and began publicly to teach the doctrine of Oecolampadius, the celebrated Swiss Reformer, who had died at Basil the

preceding December. This exposed him to persecution. He escaped by means of the sheets of his bed from the window of his college, and went to Nerac, where he saw Faber Stapulensis, whom Beza calls one of the most noble persons on earth for learning, piety, and desire of reformation. He returned to Paris in 1534; but it being unsafe to continue there, he went with his brother Anthony to Basil, where he contracted a close friendship with two very learned and pious men, Simon Grynæus, (who died of the plague in 1541,) and Wolfgang Capito; under the latter of whom he learned the Hebrew language. It was here that he published his Christian Institutions, with a dedication to Francis I. dated August 1, 1536. This work has been translated into almost all the European languages.

From Basil he went to Ferrara, to visit the Duchess of that city, who favoured the Reformation, and who retained for him a great esteem through life. From Ferrara he went to France with his brother, to settle his affairs, and intended to return to Basil; but he was arrested at Geneva, on his way thither, by William Farel, (the disciple of Stapulensis,) and Peter Viret, both of whom became his intimate friends. Farel said to him, "You have not any other pretext to refuse me than your attachment to your studies; but I warn you, in the name of Almighty God, that if, preferring your own repose to the cause of Jesus Christ, you do not share with me in the holy work in which I am engaged, he will not bless your designs." The talents of Farel and Viret were different. Farel seemed rather to thunder than to speak: he possessed such a wonderful gift of prayer, that he not only appeared transported himself with the life of heaven, but lifted up the hearts of his audience thither. He was often surrounded with drawn swords: bells were rung to prevent his being heard, but in vain: they could neither interrupt nor terrify the preacher. When they haled him before the magistrates, and it was inquired of him by whose command he presumed to preach, he answered, By the command of Christ, and the desire of his people. Viret equalled this son of thunder in his eloquence, but it was more mild and gentle. Many became his hearers, who were no friends to the doctrine he taught. His auditory in general were so charmed with his eloquence, that they wished he would preach longer. When he was at Lyons, a populous city, he used to preach in the open air, in so powerful a manner, that some thousands were apparently converted. Many who were occasionally passing by, have been so fixed by his preaching, that they could not leave the spot till he had finished his discourse. Calvin excelled in grave and sententious discourses. Beza says, "I often thought that the gifts of these three men, meeting in one, would make a complete pastor. Farel died at Neufchatel in 1565, aged 75; Viret in Navarre, under the protection of its pious queen, in 1571.

The Presbyterian church-government was established at Geneva; by virtue of which establishment the church was put under the power of the state. In all religious establishments, the state occupies the place of Christ, who is the only lawful Head of the church. Were the state composed entirely of good men, the practical evil would not be so great as it otherwise is; but even then it would be great; for, besides that it is a dethroning of Christ, it is not right that good men of one denomination should in church matters be under the power of good men of another denomination, which they must be unless they become Dissenters. But where the state is composed either in whole or in part of irreligious men, the evil cannot but be sensibly felt. Farel and Calvin endeavoured to persuade the government of Geneva to attempt the correction of the public morals; and they and the other ministers preached against the vices of the times, and refused to admit profligate persons to the Lord's Supper. But mark the consequence! Coraut, one of the ministers, was, on account of his faithfulness, first forbidden to preach, and then imprisoned; and Calvin, Farel, and Co

saut, were soon after commanded to leave the city in three days, which they did, and made room for other preachers who would be more complaisant to their superiors.

How rare a thing it is for great men to be good men! and where they are not, although it is the duty of Christians to be subject to wicked rulers in matters wherein religion is not concerned, yet if the church is yoked with them, it is unequally yoked with unbelievers. It may then be said, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" In this case there is no other remedy than to retrace that ground which ought never to have been trodden, and to hearken to the Divine injunction, which applies to all such improper connexions, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17.

After three years' banishment Calvin was permitted to return to Geneva, and was reinstated in his ministerial office. This was in the year 1541. In 1553, Bertelier was excommunicated on account of his wicked life: but the senate absolved him, and commanded that the sacrament should be administered to him within two days. Calvin then raised his voice, lifted up his hands, and said, that he would imitate St. Chrysostom; that he would not oppose force to force; but that he would rather suffer himself to be massacred, than that his hands should present the holy mysteries to those who had been judged unworthy of them.—Who does not see that both Calvin and Chrysostom were unequally yoked with men with whom they ought not to have been yoked?

We are now obliged, however reluctantly, to record the death of *Servetus*. *We cannot but drop a tear over the conduct of so excellent a man as Calvin, in having* any thing to do with it. It is true that many of the Reformers approved of his conduct: but if it were in our power, we would wrap it up in impenetrable obscurity. We will, therefore, dismiss the subject with the following quotation, made by Mr. Mackenzie from Mr. Fuller's "Calvinistic and Socinian Systems examined and compared."

"It ought, however, to be acknowledged, that persecution for religious principles was not at that time peculiar to any party of Christians, but common to all, whenever they were invested with civil power. It was a detestable error; but it was the error of the age. They looked upon heresy in the same light as we look upon those crimes which are inimical to the peace of civil society; and, accordingly, proceeded to punish heretics by the sword of the civil magistrate. If Socinians did not persecute their adversaries so much as Trinitarians, it was because they were not equally invested with the power of doing so. Mr. Lindsay acknowledges, that Faustus Socinus himself was not free from persecution in the case of Francis David, Superintendent of the Unitarian churches in Transylvania. David had disputed with Socinus on the invocation of Christ, and died in prison in consequence of his opinion, and some offence taken at his supposed indiscreet propagation of it from the pulpit. 'I wish I could say,' adds Mr. Lindsay, 'that Socinus, or his friend Blandrata, had done all in their power to prevent his commitment, or procure his release afterwards.' The difference between Socinus and David was very slight. They both held Christ to be a mere man. The former, however, was for praying to him; which the latter, with much greater consistency, disapproved. Considering this, the persecution to which Socinus was accessary was as great as that of Calvin; and there is no reason to think, but that if David had differed as much from Socinus as Servetus did from Calvin, and if the civil magistrates had been for burning him, Socinus would have concurred with them. To this it might be added, that the conduct of Socinus was marked with disingenuity, in that he considered the opinion of David in no very heinous point of light: but was afraid of increasing the odium under which he and his party already lay, among other Christian churches.—It was the opinion that erroneous religious principles are punishable by the civil magistrate, that did the mischief, whether at Geneva, i

Transylvania, or in Britain; and to this, rather than to Trinitarianism, or to Unitarianism, it ought to be imputed." 2d edit. p. 146.

Mr. Mackenzie entertains his readers with the old fable of the DESCENT of the present Baptists from the Anabaptists of Munster; which is just as true as that the present Independents are DESCENDED from the fanatics under Thomas Venner. He, however, politely adds,

"While it is impossible to contemplate the conduct of these fanatics without feeling the glow of indignation, it is important to guard against a disposition to transfer our disgust to those who are distinguished by the same denomination in the present day. *Justice, however, requires us to* CONFESS, that they are as far removed from every thing offensive in the conduct of the fanatics of Munster, as they are agreed with them on the article of baptism. It would indeed be equally just to reproach the present Americans, on the ground of the character and circumstances of their remote ancestors."

We can scarcely refrain from laughing out aloud at these self-important and self-complacent airs. Surely Mr. Mackenzie forgets, that as great odium has been attached to the term *Independent*, as was ever attached to that of *Anabaptist*; and that in the Indices Hæretici of the last two centuries, the Independents are described as a pestilential brood of heretical and rebellious fanatics. So great was "the odium of sedition and anarchy charged on this sect, that the true and genuine Independents renounced this title, and called themselves Congregational Brethren, and their religious assemblies Congregational Churches."* We are obliged to Mr. Mackenzie for feeling the *importance* of guarding against a disposition to transfer his disgust to the modern Baptists; but we should have been still more obliged to him if he had not felt the *necessity* of it. For our parts, we feel no necessity of being upon our guard against a disposition to transfer our disgust to Mr. Mackenzie from the followers of Wat Tyler and Jack Cade, or from the pestilential brood of heretical and rebellious fanatics, who called themselves Independents, or from the mad adherents of Thomas Venner, or from the high-church mobs of Sacheverel and Birmingham, notwithstanding, from the part of the preceding quotation which we have printed in Italic characters, he appears to be "*agreed with them on the article of baptism.*"

We proceed to make a few extracts relative to the closing scene of the life of this excellent man.

"The year 1564, when he entered into his eternal felicity, occasioned a deep and lasting grief to Geneva. On the second of February he delivered his last sermon, and, on the same day, his last theological lecture. His asthma depriving him of the use of his voice, he abstained from all the functions of his charge. He was indeed sometimes carried to the congregation, but seldom spoke.

"In a letter which he wrote to the physicians of Montpellier, he gave an account of the maladies, which his various labours of body and of mind had brought upon him. For, besides being of a dry and feeble temperament, and strongly inclined to consumption, he slept very unsoundly. During ten years at least he ate no dinner, taking no nourishment until supper-time. He was subject to a head-ache, the only remedy for which was fasting; on account of which he remained sometimes thirty-six hours without eating. He was also frequently attacked by the hemorrhoids, which were brought on partly by his efforts in preaching, and partly by the excessive use of aloes; and five years before his death he was seized with a spitting of blood. He was no sooner cured of the quartan ague than he was attacked by the gout: he was afterwards afflicted with the cholic, and a few months before his death with the stone. The physicians exhausted their art upon him, and no man ever observed their instructions with more regularity. But as to what relates to the labours of the mind, he had so little respite to his health, that the most violent headaches never prevented his appearance in the pulpit in his turn.

"Afflicted, however, as he was, by so many maladies, he was never known to pronounce a word unworthy of a Christian, or even of a man of constancy and courage. In his greatest agonies, lifting his eyes to heaven, he was accustomed only to repeat the words, 'How long, Lord?' When in health, he used

* Rees's edition of Chambers's Cyclop. Art. Independents.

made use of these words with reference to the calamities of his brethren in Jesus Christ, whose afflictions were much more painful to him than his own. When importuned not to dictate or write during his illness, 'Would you,' said he, 'that when the Lord comes, he should surprise me in idleness?'

"On the 10th of March, being dressed, and seated before the table at which he was accustomed to write, he was visited by Beza, and other friends. Upon seeing them, he leaned his head upon one of his hands, apparently meditating, and addressed them in a low voice, but with a cheerful and open countenance; saying, 'I return you my thanks, my very dear brethren, for all the care you take of me. I hope you will soon be relieved from it, and that in a fortnight I shall assist in your assembly for the last time; for I think that after that time, the Lord will remove me from this world, and raise me to his paradise.'"

We could gladly have transcribed many other particulars; but our room will not permit: we pass on, therefore, to the account of his death.

"To admit all the persons who wished to express their regret at the prospect of losing him, the door of his chamber must have been open night and day. But as he spoke with difficulty, he requested that his friends would be contented to pray to God for him, and spare themselves the trouble of visiting him. On being visited by his intimate and highly valued friend Beza, he informed him, that he made it a matter of conscience not to divert him in the smallest degree from the duties of his charge, so much had he the interests of the church and the glory of God at heart. In this state he continued, until the 19th of May, exhibiting a perfect resignation, and comforting his friends. And as on this day they were accustomed to partake of a meal together, in token of their intimate friendship, he was anxious that they should sup in the hall of his house: and being carried thither from his chamber, he made use of these words on entering: 'I am come to see you, my brethren, and to seat myself at table with you for the last time.' He then offered up the usual prayer, ate a little, and discoursed in a manner worthy of his piety, and of his zeal: and when his weakness obliged him to retire to his chamber, looking at the company, with a smile, 'This wall,' said he, 'will not prevent my being united with you in spirit.'

"*What he had predicted, happened; for until this day, however weak, he had* never failed to rise, and to be placed before his table. But after this night he remained confined to his bed, so thin and exhausted, that breath only remained, though his face was not much altered.

"On the day of his death, which was the 24th of May, he appeared to speak with less difficulty, and more strength. But it was the last effort of nature. About eight o'clock in the evening, the signs of death appeared evidently in his face: he continued speaking, however, with great propriety, until his last breath, when he appeared rather to fall asleep than die."

His works, published at Geneva, comprehended twelve volumes in folio; which the edition of Amsterdam, 1667, has reduced to nine.

He was held in the highest veneration by the foreign reformed churches, and not less so by the most celebrated divines of the church of England. Witness the exalted testimonies given of him by Bishop Andrews, Bishop Bilson, Mr. Hooker, Bishop Morton, Bishop Stillingfleet, and many others, cited by Dr. John Edwards for this purpose, in his Veritas redux.

Dr. Hoyle, who wrote under the patronage of Archbishop Usher, says of Calvin, "What shall I speak of his indefatigable industry, almost beyond the power of nature, which, paralleled with our loitering, will, I fear, exceed all credit? It may be the truest object of admiration, how one lean, worn, spent, and wearied body could hold out. He read every week of the year through three divinity lectures; every other week, over and above, he preached every day: So that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy, or theirs that heard him. Some have reckoned his yearly lectures to be 186, and his yearly sermons 286. Every Thurday he sat in the presbytery. Every Friday, when the ministers met to confer upon difficult texts, he made as good as a lecture. Besides all this, there was scarce a day that exercised him not in answering, either by word of mouth, or writing, the doubts and questions of different churches and pastors; so that he might say with Paul, 'The care of all the churches lieth upon me.' Not a year passed wherein,

over and above all these former employments, some great volume in folio came not forth."

We give our hearty assent to the well-known distich, concerning his Christian Institutions,

"Præter apostolicas, post Christi tempora, chartas,
Huic peperêre libro sæcula nulla parem."

That is, "Since the time of Christ, if we omit the writings of the apostles, no age has produced a book equal to it."*

We hope our readers will pardon the length of this article: but, in our opinion, the eminence of the person whose life is here recorded required it. We shall close the whole with saying, that the late Mr. Fuller of Kettering, preferred Calvin's Commentaries on the Scriptures to all others.

Bruce's Juvenile Anecdotes. Second Edition. Price 4s. 6d.

ALL the anecdotes in the little Book to which we here call the attention of our readers, are strictly true, and are either taken from respectable publications, or supplied from unquestionable authorities: Mr. Bruce only claims the praise of selecting and arranging the materials.

The advantages of such a compilation are very evident. Youth are furnished with a number of striking incidents of various kinds, written with studied brevity, and placed in a simple and perspicuous order. The intrinsic worth of the stories themselves is very great. In so various an assemblage, all cannot be thought to have equal claims on the approbation and taste of youth; but we can say, that, after a careful perusal of the book, we found nothing unworthy of a Christian minister to publish, or of a Christian parent to recommend to his children. Some of them are truly affecting, and are calculated to excite the attention, to purify the heart, to illuminate the mind, and to expand the best feelings of juvenile readers.

Mr. Bruce deserves well of every friend to youth; for while he is anxious to improve and amuse, it is his earnest endeavour to implant the great principles of the Christian religion.

This edition has been enlarged and improved. As future editions may be called for, we take the liberty of turning the attention of the worthy compiler, to what we judge *defects* in this excellent work.

In many instances, the authorities for the anecdote are given either directly or indirectly. In our opinion, the work from which the incident was borrowed, or the authority from which it was derived, should, *in all cases* have been *distinctly* and *prominently* given. No weight of character, on the part of the compiler, can supply this deficiency, in a collection of materials so multifarious.

Another defect in this valuable work relates to the composition of the whole. Every incident should have been reported, if practicable, in the very *style* and *words* of the writers from whom it is taken. This would have introduced an incredible variety into a compilation, which, in its present form, bears the impression of the same plastic hand throughout. The author might have taken a few liberties with his original authorities, when grammar or perspicuity required it; but much would have been gained by leaving many of his incidents in their first garb, and with their natural tongue.

Another fault we take the freedom of stating is, the manner in which the author brings forward his own reflections, directions, and warnings. They are, perhaps, on the whole, too numerous, and not always expressed with the greatest brevity; and, (which is a circumstance the most unpleasant to us,) they cannot be always separated with facility from the Anecdotes themselves. In some instances, we found it difficult to decide whether Mr. Bruce, or some other person, was the speaker.

On the whole, we consider this little work as doing much honour to the talents, piety, and zeal of the author, and as admirably calculated for the perusal of youth.

* A good translation of this work, by *Allen, of Hackney*, has been re- *in this Magazine.*

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Extracts from a Letter of Mr. Sutton, to a Friend in England.

Serampore, April 6, 1818.

Our voyage hither was, on the whole, pretty favourable; we had not much rough weather, though we experienced several severe squalls. The last week but one, before we landed, was by far the most tedious and dangerous. We were, for a whole week, driving about on the sands, at the head of the Bay of Bengal, and knew not where we were. That we were near some land was evident; for the water was very muddy, (a thing we had not seen before, since we left our native country,) and we could sometimes find the bottom at seven fathoms. Our hearts at times sunk within us; we feared that, perhaps, at last, a watery grave would be our portion; but in the midst of all, we found our consolation in God; we stayed ourselves upon him who holds the winds in his fists, and measures the waters in the hollow of his hand. Oh, what a solace is religion in the hour of distress! How does it hush to silence the ruffled feelings of the breast, when all around is confusion and dismay! At last, by the good hand of our God, we were led into our right track, and arrived at Calcutta on the morning of the 20th ult. No poor bird, which has broken from its cage, could rejoice and flutter its wings with greater pleasure, when it found itself free in open space, than I did, to find myself once more on *terra firma*, after three-and-twenty weeks' confinement within a number of planks. On our landing, we first went to Dr. Carey's, in Lall Bazaar, but he was at Serampore; from thence to the younger brethren's house, where we remained till Tuesday the 24th. I am pleased to say, that the cause of God is going on here, and the missionaries are doing much good. Eustace Carey and Yates are preaching very frequently among the natives, in Calcutta; and at Serampore all is bustle and business. I sat down at the ordinance here last evening, when there were upwards of fifty *who partook of it, more than thirty of whom were natives. I have had much* conversation with the brethren, respecting my future station, and I suppose it will be at Cuttack, in Orissa; in expectation of which, I have begun to learn that language. This is a new station; we had a station at Balasore, in Orissa, but Mr. Peters, who resided there, is returned to Calcutta. It will, no doubt, be an arduous post; but a missionary ought to find an arduous post every where. I would not wish to be in any other land but India, though my ideas of its opulence and civilization were greatly over-rated. The darkness is great, Satan is triumphing, and there must be strong and united exertions to pull down his strong holds. You can form no correct idea of the wretchedness of the inhabitants of this vast continent, without seeing them. Mr. Adam is going off very soon to Surat. Wherever we are situated, it will be the constant desire of our minds, to be at as little expense to the Society as possible; for when the money is collected for the cause of God, he who wantonly spends one shilling of it, in an extravagant manner, is highly criminal. I hope you are all going on comfortably, and that vital religion flourishes in your souls. Without spirituality of mind, what are we fit for in the church of God!

Extracts.—From Mr. Phillips to a Friend in England.

Samarang, January 2, 1818.*

I am now at Samarang, where I arrived on the 9th of November. I spent nine months at Batavia, in learning the Malay language, and set sail on October 2, for Samarang, and after a tedious passage arrived in safety with my family.

I have begun to preach in Malay, in my own house, and have also English worship on Sunday mornings. I have begun the Javanese, and this will furnish employment for some years. Mr. Bruckner informs me that he has a collection of 25,000 words, and that in every new book he reads, he meets with a great number of new ones. I pant to preach to the Musselmen in Javanese. I long to establish schools for the youth, since it

* A populous town on the eastern part of the island of Java.—Ed.

must be by the dissemination of knowledge among the rising generation, that the almost unlimited power of the Musselmen priests must be destroyed. The work is great and arduous; outward circumstances appear forbidding; but an unshaken confidence in the power of divine grace forbids me to despair. Though, fast bound by the prejudices of superstition, and in the fetters of delusion, the Javanese appear to furnish little ground to hope for their conversion, it is not our province to be dismayed, for "the zeal of the Lord of Hosts shall perform it."

Wherever I have been, I have found the natives entirely under the control of their priests and teachers, so that they have not dared to read a tract unless they had first shown it to them, and received their opinion on its contents. These teachers are for the most part very ignorant; their knowledge, in many instances, extending little farther than the ability to read the Koran in the Arabic character, without understanding the meaning of twenty words in it. There is a numerous class of persons who have performed the pilgrimage to Mecca. These men are held in great respect, and live upon the credulity of the people. I asked one of them, what good he had obtained by so long and painful a journey? he replied, that God had commanded it, and he hoped to obtain salvation by it. I endeavoured to convince him that his hope was false, and that a work of that nature could not reconcile God to a sinner. He agreed to every thing I said; still I could not forbear lamenting, that his ideas of the character of God were so incorrect, as to lead him to hope for safety in him as a *merciful Being*, without once thinking of his *justice*. Men are ruined in their eternal interests by *ignorance of God!*

We are all now tolerably well; death has carried off scores of Europeans of late, but a merciful Providence has preserved us. I am now writing at the table at which Mr. Trowt often sat, when lingering under the dreadful dysentery which carried him off. O that I may follow him in his zeal and devotedness to the cause of God!

DUTCH MENNONITES.

Extract of a Letter, dated April 2, 1818, from Mr. W. H. Angus, residing with Mons. Mauniers, Pasteur Reformé.

Hoog-straat, Rotterdam.

AMONG other good men here is a minister, who is a Dutch Baptist, or Mennonite, and has the character of being a pious and learned man. It is greatly his wish to promote an acquaintance with the English Baptists: for which purpose he would be glad to open a correspondence with any intelligent person in London, or elsewhere, of that denomination, to interchange communications on the state of religion, &c. This co-operation might extensively promote objects of a public nature for the spread of truth. His name is Mr. Mascaart; and he being a respectable man, and desirous of doing good, I have thought of making an effort through him to recommend the Baptist Mission, and some other benevolent objects, to the churches in the Mennonite connexion, (which, through Holland, I learn, are both opulent and numerous, particularly in Friesland,) and also to the German Baptists. I wish you, therefore, to forward some copies of Fuller's Abridgment of the Baptist Mission, Ivimey's History of the Baptists, and any other publications you deem suitable to the design of making this object fully known. Mr. Mascaart informs me, that he has had for some time in MS. a General History of the Baptists, in his own writing, but has not yet had an opportunity of printing it. He further states, that most of the literary journals throughout Holland are conducted by ministers of the Mennonite persuasion.

THE GERMAN ROMAN CATHOLICS.

(From the Times.)

ON the death of the late Primate, who was also Bishop of Constance, the Baron Von Wessenberg, his General Vicar, in the diocese of Constance, was nominated to succeed him. The Pope refused to confirm the nomination; but the Grand Duke of Baden, his Sovereign, maintains him in his situation, in defiance of the Pope's authority; and in so doing he is supported by all the sovereigns of Germany. The Grand Duke of Baden contends, that as Sovereign, he is entitled to nominate to the vacant diocese, and that such nomination ought to be held good, till it be ascertained by competent judges, in partibus, that an improper person has been chosen. In this case, after the most rigorous inquiry, he has found the Baron Von Wessenberg's qualifications of the highest kind, and his conduct to have always been most exemplary; he contends, therefore, that the

refusal, on the part of the Pope, is an arbitrary act, to which no deference ought to be paid.

The whole case is laid before the public, in a memorial from the court of Baden, accompanied by a number of very curious documents.

It appears that the Baron Von Wessenberg, in his capacity of Grand Vicar of Constance, being sanctioned by the Prince Primate, and the Chapter, has been the author of many important reforms in the church, that have long given great umbrage to the Court of Rome.

Among his other reforms, it appears that he absolved monks from the oaths of celibacy, quoting the well-known language of the apostle Paul on the subject; that he caused the service to be translated into, and celebrated in the mother tongue; that he dispensed with the use of the Breviary; that he altered a number of inconvenient forms, with respect to baptism, &c.; that he appointed stated examinations of the clergy; that he abolished all but a few festivals, and prohibited all ringing of bells on the days and eves of those abolished; that he, with the consent of the civil authority, converted monasteries, &c. into places of education, and hospitals; formed a new and more commodious division of parishes, and distributed the livings into classes, which were bestowed according to merit, and in which all extremes were avoided; and that he discouraged pilgrimages, &c. It appears also, that he protected a professor who had distinguished himself by his skill in liberal learning, after a mandate had been issued against him by the Pope, on the ground that he ascertained the accusations in the mandate to be unfounded. The Bishop is supported by all the clergy of his extensive diocese, and indeed by nearly all the clergy of Catholic Germany. Among the lay Catholics there is but one opinion concerning him.

TOLERATION IN PERSIA.

It is well known that the Mahometans profess to believe that Jesus Christ is a great prophet; that he performed miracles; that he ascended up into heaven; and that he will judge the world. They in general, however, treat Christians with great contumely and cruelty. We are happy to hear that the Prince Royal of Persia is attempting to protect the Christians in that kingdom. He has lately assembled at Tauris, a city of Persia, containing about 200,000 inhabitants, a Divan, composed of the Sheick-al-Sellaum, (or head of the faith, an office answering to that of Mufti in Turkey,) and the principal doctors of the law, and proposed the following questions for their determination. 1. Was Jesus Christ a true prophet sent from God? 2. Are the laws contained in the Gospel just? 3. Is it lawful to blaspheme these laws? The first two questions were answered in the affirmative; the last, in the negative. These decisions have received a legal form. The Prince Royal has in consequence punished one of his domestics for insulting a Christian.

Domestic Religious Intelligence.

ANNIVERSARY MEETING OF THE *Baptist Missionary Society.*

The Annual Meeting of the Baptist Missionary Society was held at Bristol, September 23 and 24, 1818.

The Committee assembled on Tuesday morning the 22d, and in the evening a sermon was *preached* at Countership *meeting-house, by Mr. Birt, of Birmingham, from Luke x. 42; "Mary* hath chosen that good part, which shall not be taken away from her." Mr. Thomas, of Abergavenny, commenced in prayer; and Mr. Saffery, of Salisbury, concluded.

On Wednesday, at King-street, Dr. Steadman preached from Micah v. 4: "For now shall he be great unto the ends of the earth." Prayer was offered by Mr. Flint, of Weymouth, and Mr. Berry, of Warminster, then supplying at the Tabernacle.

Mr. Foster, of Down-End, preached on Thursday evening at Broadmead, from Judges v. 23: "They came not to the

help of the Lord, to the help of the Lord against the mighty." Mr. Coles, of Bourton, commenced in prayer; and Mr. Foster concluded.

A collection was made on behalf of the Mission, at the close of each of these sermons; and on Friday evening, the 25th, the Rev. Edward Burn, M. A. of Birmingham, kindly preached a sermon on behalf of the Society, at St. Thomas's church, from Psalm cxxxviii. 2: "Thou hast magnified thy word above all thy name." After which a collection was made in aid of the Translations at Serampore.

The Society met for the transaction of business at Broadmead, on Wednesday morning, the 23d.

Joseph Smith, Esq. of Bristol, was called to the chair.

Prayer was offered by Dr. Steadman, of Bradford.

The Secretary made a statement of the particular reasons which had rendered it expedient to call the Society together on an earlier day than that which was fixed upon at the last annual meeting.

On which it was resolved,

That the Society admit the force of the considerations which led our friends to make the alteration alluded to; but recommend that in future the regular time for holding the annual meeting be strictly observed, and that the precise days be inserted in the resolution which specifies the place at which such meeting is to be held.

A Report, comprising the latest intelligence received from the various missionary stations, was then read by the Assistant Secretary, after which the following Resolutions were unanimously passed:

I. That the Report now read be received, and that it be referred to the Committee, to determine respecting its publication.

II. That the thanks of the Society be given to Mr. King, the Treasurer, for his services; and that he be requested to continue them another year.

III. That the thanks of the Society be presented to Dr. Ryland, the Secretary, for his important services; and that he be requested to continue them for the ensuing year.

IV. That the accumulated business of the Society renders it indispensably necessary to associate with Dr. Ryland a Secretary who shall be wholly devoted to the service of the mission.

V. That this Society, highly satisfied with the conduct of Mr. Dyer, as Assistant Secretary for the past year, do cordially thank him for his services; and request him, in conformity with the preceding resolution, to devote himself exclusively to the service of the Mission.

VI. That the Committee be requested to accept the thanks of the Society for their services, and to continue them for the ensuing year.

VII. That this Society recommends the Committee for the ensuing year to take into consideration the propriety of making some alterations in the future constitution of the Committee, and as to the place of holding the annual meetings.

VIII. That the warmest thanks of this Society be presented to the friends of the Mission in Scotland of all denominations, for the liberal assistance which they have rendered to the friends of the Society in the course of this year.

IX. That this Society is gratefully indebted to the various Auxiliary Societies throughout the United Kingdom for their important aid, and recommends the formation of such Societies wherever it may be found practicable.

X. That the next meeting of this Society be held at Cambridge, on Wednesday and Thursday, the 6th and 7th of October, 1819.

XI. That the thanks of this meeting be presented to Joseph Smith, Esq. for his able conduct in the chair.

A public meeting was held at King-street meeting-house, on Thursday morning, the 24th instant, for the purpose of forming an Auxiliary Baptist Missionary Society for the city of Bristol. Arthur Foulks, Esq. of Redland, had kindly consented to preside on this occasion; but as he was unavoidably prevented by some domestic occurrences, the meeting called on Joseph Smith, Esq. to take the chair. A statement of the Baptist Missions was given by the Assistant Secretary, after which it was unanimously resolved,

1. That this meeting cordially approves the object of the Baptist Missionary Society, and warmly congratulates it on the success which has attended the labours of its missionaries, in preaching the gospel of salvation,—in translating the Holy Scriptures into so many of the Oriental languages,—and in establishing schools for the instruction of heathen children.

2. That, in order to promote and extend the interests of this important cause, a Society be formed in this city, to be called *The Bristol Auxiliary Baptist Missionary Society.*

3. That the following rules and regulations be adopted as the plan of this Society:—

I. Every annual Subscriber of half-a-guinea, or upwards, shall be considered a member of this Society; and every person making a donation of ten guineas, shall be a member for life.

II. Every annual Subscriber of one guinea, or upwards, and every member for life, shall be entitled to the printed Accounts of the Parent Society.

III. The concerns of this Society shall be managed by a Treasurer, two Secretaries, and a Committee of thirty Subscribers, to be elected annually; the Treasurer and Secretaries to be considered members of the Committee, any five of whom to be a quorum.

IV. The Committee shall meet quarterly, on the third Monday evening in January, April, July, and October, at 7 o'clock, at the Academy, in Stoke's Croft, and at such other times as they shall think fit.

V. A Collector shall be appointed by the Committee, with such allowance of poundage, and upon his giving such security, as the Committee shall think fit.

VI. The Subscriptions and Donations to this Society, after deducting the Collector's poundage, and other incidental expenses, shall be remitted to the Treasurer of the Parent Society, at such times and in such manner as the Committee shall appoint.

VII. A Meeting of this Society shall be held annually, in the month of November, at such time and place as the Committee shall appoint, to receive a Report from the Committee, together with the audited account, and for the election of Officers and Committee.

4. That JOHN HART, Esq. be the Treasurer: the Rev. THOMAS ROBERTS and Mr. JOHN DANIELL, jun. the Secretaries; and the following gentlemen the Committee of this Society for the year ensuing:—

Mr. Jos. Ash.	Mr. Robt. Ludlow.
Mr. Lewis Bryant.	Mr. T. Overbury.
Mr. Thos. Clark.	Mr. P. Phillips.
Rev. T. S. Crisp.	Dr. Porter.
Mr. J. Daniell, sen.	T. Ransford, Esq.
Mr. Edw. Daniell.	E. Ransford, Esq.
Mr. John Dix.	Rev. Dr. Ryland.
Mr. Adam Holden.	Mr. Jeph. Riddle.
Rev. J. Holloway.	Joseph Smith, Esq.
Mr. A. Huxtable.	Mr. I. Stephens.
Mr. W. Huxtable.	Dr. Stock.
Mr. Isaac James.	Mr. Josiah Wade.
Mr. Isaac Leonard.	Mr. J. Whittuck.
Mr. R. Leonard.	Mr. Thomas Wise.
Mr. A. Livett, jun.	Mr. W. Tyler.

5. All Subscriptions and Donations for the specific purpose of translating the scriptures, or for the support of native schools in India, shall be applied exclusively to either of these objects, according to the will of the subscriber or donor; and that Subscribers of one guinea annually, or Donors of ten guineas at one time, for the translations or schools, shall be also entitled to the printed accounts of the Parent Society.

6. That the thanks of this meeting be presented to those gentlemen from a distance, who have favoured this meeting with their company and assistance on this occasion.

The chair having been vacated by Mr. SMITH, and taken by the Rev. THOMAS ROBERTS, it was resolved unanimously.

That the cordial thanks of this meeting be presented to JOSEPH SMITH, Esq. for his kindness in taking the chair on this occasion, and for his able conduct therein.

N. B. Subscriptions and Donations will be gratefully received by the Treasurer, JOHN HART, Esq. the Secretaries, and any of the Committee.

DUNFERMLINE AUXILIARY *Baptist Missionary Society.*

To the Editors of the Baptist Magazine.

I FEEL great satisfaction in communicating to you the following information, relative to the second anniversary of the Dunfermline Auxiliary Baptist Missionary Society. You are already aware, I presume, that this Society was formed when Mr. Dyer was in this place, on his visit to Scotland, in the summer of 1816. We were this year favoured with the presence and assistance of Dr. Steadman, Mr. Birt, and Mr. Anderson, of Edinburgh.

The spirit of liberality exhibited on this occasion was truly delightful, and I trust you will prize that liberality as it deserves, when you are informed that our President is a member of the Anti-burgher congregation in this town; and that our Committee is composed of individuals who are connected with almost all the different denominations of Christians in the place. There were also present at this Anniversary, the following ministers of different denominations, some of whom addressed the meeting viz. Mr. Chalmers, one of the ministers of the established church;* Mr. Braud, minister of the chapel of ease; Dr. Hue,

* Mr. M'Lean, the other established minister, was absent from home at the time of the meeting. He called on our Secretary a few days after, with his

band, Burgher minister; Mr. Eben. Brown, Burgher minister, of Inverkeithing, and Dr. Rennie, minister of the established church, Killsyth. It is likewise proper to state, that the Relief congregation gave us the use of their meeting-house for this Anniversary; and that the business of the meeting was begun and concluded with prayer, by Mr. Brown, of Inverkeithing, and Dr. Rennie, of Killsyth.

About 4*l.* were collected at the doors for the Native Schools, and nearly 8*l.* subscribed; besides about 17*l.* for the general purposes of the mission.

I trust, our English brethren will see, from the example of Glasgow, Dunfermline, &c. that the inhabitants of Scotland value the Baptist Mission in some measure as it deserves; and that we can look above our differences on some subordinate points, and join heart and hand in assisting the Baptist missionaries in disseminating through the dark regions of India, the records of eternal truth. I am, yours faithfully,

D. A. Adam, Jun.

Dunfermline, Aug. 29, 1818.

THE PECULIARLY INTERESTING CASE OF THE

POOR NEGRO BAPTISTS

In Kingston, Jamaica.

There have been some Christians of our denomination among the negro population of this island, for the last thirty years. Their teachers have been men of their own rank and colour, who being exceedingly ignorant and superstitious, were very unqualified for the service, and on this account have not enjoyed the protection of the laws.

Their affecting condition being known and deeply felt, some of our Missionaries have lately been sent among them, whose labours, and particularly those of Mr. Coultart, have been much blessed. There are at present in Kingston, and its vicinity, nearly *two thousand* baptized persons of this class, who, although the subjects of much ignorance and imperfection, appear to be the true followers of the blessed Redeemer. Many of them have been collected, and formed into a church; but their place of worship is exceedingly inconvenient as to situation, is uncertain in its tenure, and what is much more to be lamented, is too small to contain even half the members. Hence *they can neither* all worship together in general, nor unite at the table, in commemorating the Saviour's love; and the other places of worship being well filled, a considerable part of them are often obliged to stay at home.

They earnestly wish to remove this bar to their comfort and communion; and have obtained for this purpose a suitable piece of ground, on which they desire to erect a very plain, but a much larger house. The estimated expense of this building is more than *three thousand pounds: one third* of this sum these *poor Negro Christians* have engaged to contribute, and they now affectionately appeal to their white brethren in England to aid them with the remainder.

Mr. Coultart, who has been obliged to come home on account of severe indisposition, intends, in the next three or four months, to collect for this most interesting case as widely as he can; but as he is anxious to return to his beloved flock, there are many of our churches which he will not be able to visit: even to them, however, it is hoped this appeal will not be in vain.

Surely if any case of the kind merits the prompt and generous assistance of our churches, it must be this. The following ministers, to whom it is well known, and who highly respect the character of Mr. Coultart, most earnestly recommend it, and will be gratified in receiving subscriptions in aid of it.

I. Birt, Birmingham.
T. Coles, Bourton-on-the-Water.
J. Dyer, Reading.
T. Roberts, J. Ryland, D. D. } Bristol.
J. Saffery, Salisbury.
W. Steadman, D. D. Bradford.
M. Thomas, Abergavenny.
W. Winterbotham, Horsely.

subscription of a Guinea, and an anonymous donation of 2l. left at his house during his absence.

ASSOCIATIONS.

The South-east Association in Wales, was held at Brecon, June 2 and 4. The number of hearers is greatly increased, and in several churches the prospects are pleasing. The increase of members in this Association, during the last year, is 419; in the Western Association, 308. The Circular Letter is, *On the Duty of holding fast our Profession.* The next Associations are to be held,—the South-east at Newtown, Montgomeryshire, on the first Wednesday in June, 1819; the Western, at the Tabernacle, Carmarthen.

The Kent and Sussex Association was held at Brighton, June 2 and 3. Four destitute churches have been settled with

pastors. The increase of members during the last year, is 98. The present number is nearly 1000. The Circular Letter is entitled, *Impediments in attending to the Ordinances of the Gospel stated and removed.* The next Association is to be held at Tenterden, on the first Tuesday in June, 1819.

The WESTERN ASSOCIATION was held at Shortwood, May 12 and 14. The increase of members during the last year is 190. The number of churches is 78. The number of members is about 7,200. The Circular Letter is, *On the Doctrine of Election.* The next Association is to be held at Weymouth, on the Wednesday in Whitsun-week, 1819.

The third Annual Meeting of the BEDFORDSHIRE ASSOCIATION was held at Steventon, May 13. The increase of members during the last year is 24. The Circular Letter is, *On Church Discipline.* Given to the Baptist Mission, 15*l.* 12*s.* 6½*d.* The next Association is to be held at Rushden, on the first Thursday in May, 1819.

The BUCKINGHAMSHIRE ASSOCIATION was held at Risborough, May 27, 1818. The increase of members, during the last year, is six. The present number is 988. The Circular Letter is, *On the Utility of Associations.* Collected for the Baptist Mission, 72*l.* 2*s.* 3¼*d.*; for the Baptist Irish Society. 20*l.* 19*s.* 3½*d.* The next Association is to be held at Gold Hill, May 19, 1819.

We have received no Circular Letters from the Wilts and Somerset, and Shropshire Associations; but we are informed that the former was held at Melksham, October 13, and that the next Association is to be held at Warminster, in Easter-week, 1819; and that the latter was held at Wrexham, May 5 and 6; (increase of members, 52; number of churches, 9; number of members, 503;) and that the next Association is to be held at Oswestry, on the first Wednesday in May, 1819.

ORDINATION.

OTLEY.

ON Tuesday, September 15, 1818, Mr. James Cole, late pastor of the church at Bury St. Edmonds, was ordained pastor of the Particular Baptist church at Otley, in Suffolk. Mr. Churchyard, of Charsfield, began with reading 1 Tim. iii. and prayer; Mr. Cooper, of Stoke Ash, delivered an address on the nature of a Christian church, and asked the usual questions; Mr. Garnham, one of the deacons, stated the leadings of Providence respecting the coming of Mr. Cole amongst them; Mr. Paine, of Ipswich, gave the charge, from Malachi ii. 6; the ordination prayer was offered by Mr. Thompson, of Grundisburgh; Mr. A. K. Cowell, of Walton, addressed the church, from 1 Thess. ii. 11, 12; Mr. Caton, of Bury, concluded with prayer. The hymns were read by Mr. Middleditch, of Rattlesden. The congregation was crowded and attentive. In the evening, Mr. Palmer, (Independent minister,) of Woodbridge, prayed; Mr. Runelles, of Ipswich, preached from Isai. xlix. 9; and concluded with prayer. It was a good day, and we hope it will be long remembered by us.

TO CORRESPONDENTS.

WE have received a letter from "A Sabbath-school Teacher," containing an extract from Kennedy's Astronomical Chronology, with a Chronological Table,* in which it seems to us to be *assumed*, and *not proved*, that the patriarchal seventh day was the same with the Jewish first. Our correspondent says, "Those who may wish for more information upon this interesting subject, I refer to the learned work from which the foregoing quotation is made." As we have not that work by us, we shall be very much obliged to him if he will send us *proof*, extracted from it, that what the doctor asserts is true, and we will insert it in a future Number.

In the mean time we will remark, that the same thing has been attempted to be proved by other writers, particularly by Mede and Jennings. Their arguments are as follows. 1. That the Jewish Sabbath was instituted for the commemorating of their deliverance from Egyptian bondage, Deut. v. 15. 2. That it was not instituted till after their departure from Egypt, Exod. xvi. 23, 25. 3. That the Jewish Sabbath when thus first instituted, was kept on the twenty-second day of the month; but that the fifteenth day of that month could not have been the patriarchal sabbath, because on that day all the congregation *journeyed* from Elim unto the wilderness of Sin. Mr. Mede supposes that the Jewish sabbath was observed on the

* In this Table or Calendar, the patriarchal days of the week are placed in one column, and the Jewish in another, and 7 (or seventh day,) in the former is placed in the same horizontal line with 1 (or first day,) in the latter. But this seems to us to be mere assumption, and not proof, at least detached as it here is from the body of the work.

weekly return of that day on which the Egyptians were drowned. 4. It is conjectured that the heathen SUN-day was the paradisiacal sabbath; and that the day was changed to prevent the Israelites from concurring with them in the worship of that luminary. 5. They say, that before the institution of the Jewish sabbath, their days were reckoned from morning to morning, Numb. xxxiii. 3; but that the beginning of the day was then shifted back to the foregoing evening, Exod. xii. 18. And from hence they argue, that by this means the seventh day was changed into the sixth, and that the patriarchal sixth day became the Jewish sabbath. 6. That the Jewish sabbath was limited to the duration of their state and polity, Exod. xxxi. 16.

To the first and second arguments it may be replied, that an additional thing to be remembered might be added by divine appointment; and that the difference between the patriarchal and Jewish sabbaths might lie herein, and the day remain unchanged. To the third argument it may be replied, that the day on which a double quantity of manna fell, might not be the sixth from the fifteenth of the second month, but from the day on which the manna began to fall; or, that a greater liberty of travelling might be allowed on the patriarchal sabbath than on the Jewish; or, that the journey from Elim might only commence on the patriarchal sabbath, and, therefore, on that day their march might not exceed a sabbath's-day journey. To the fourth argument it may be replied, that it is merely a conjecture. To the fifth argument it may be thus replied, Did not the natural day of twenty-four hours commence from the beginning at sun-set? It is said, Gen. i. 5, "The evening" (the evening is here placed before the morning,) "and the morning" (that is, the hours of darkness and the hours of light,) "were the first day." To the sixth argument it may be replied, How does this affect the question concerning the day on which the Jewish sabbath was kept?

Our correspondent thinks that this question concerns the Jews, and the seventh-day Christians. But how does it do so? The former keep the sabbath on the seventh day of the week, not because that day was the patriarchal seventh day, but because it was the day appointed for the sabbath at the institution of the passover: the latter, partly for that reason, and partly because they do not conceive that the coming of the Messiah furnishes a sufficient reason for the change of the day.

Poetry.

ODE FOR THE 5th OF NOVEMBER,

By Mr. Thomas Quin,

(Author of "The City of Refuge," a Poem, which we shall review in a future Number.)

——— "quintoque Novembris
Nulla dies toto veniet celebratior anno."
MILTON.

WELCOME, O welcome yet once more,
Great day, remember'd long!
And cheer a heart, oft cheer'd before,
And swell the tide of song:
How chang'd my thoughts, since first I learn'd
To trace thy yearly flight;
Yet never has thy morn return'd,
Without unchang'd delight!

In childhood, rous'd from fairy dreams,
How oft, with restless zeal,
I sprung to greet thy morning-beams,
And join'd the village peal;
Or mid the tumult and applause,
The marching, and the song,
I shar'd, unconscious of the cause,
The triumph of the throng!

Or, as tradition told the tale,
And hist'ry taught to read,
How, while my trembling cheek grew pale,
I curs'd the traitor's deed;
And bore his effigy on high,
Amid the laughing gaze;
And toss'd the rocket through the sky,
And bade the faggot blaze!

Or, as I read of earlier times,
When holy men of God,
Pursu'd, and taken, (not for crimes,)
Stood naked to the rod;
What grief and horror chill'd my blood,
While bigot power assail'd;
And, firm in flames, the martyr stood,
And perish'd and prevail'd!

For earth was yet involv'd in night;—
Truth, like the sun, arose,
Not hail'd with homage for her light,
But grappling with her foes.
Thro' mists and clouds she forc'd her way,
A dim-discover'd form;
And hell sent forth to quench her ray,
The demon of the storm.

But now, her foes are fall'n or faint;
We sit beneath her blaze,
And plead her cause without restraint,
And sing of other days;
When erst amid th' unmixing strife,
She rose to shine and save;
And pour'd a flood of light and life
On darkness and the grave.

THE

Baptist Magazine.

DECEMBER, 1818.

BENEVOLENT PROPOSALS

IN BEHALF OF THE

WIDOWS AND CHILDREN OF OUR MINISTERS.

No. I.

INCREASED RELIEF

OF

THEIR WIDOWS.

I DO not recollect ever to have heard those striking portions of the sacred scriptures relative to poor widows and fatherless children, brought into very prominent view in public instruction. I would not, however, on light grounds become an accuser of any of my brethren. It becomes me to hope and believe, that they neglect no part of revealed truth, though I have not been so fortunate as to hear them dwell on this interesting topic. I do think it will not be unseasonable, and perhaps will especially tend to the accomplishment of an important project I have in view, if you will permit me to notice some of the principal passages which are presented to us on this affecting subject—a subject obviously exciting the tenderest recollections.

There are many *awful threatnings* pronounced in the book *of God against those* who in any *way injure the* widow or the fatherless. The blessed God declares by the prophet Malachi, that he "will be a swift witness against those that oppress the widow," Mal. iii. 5. In Deuteronomy xxvii. 19, a curse is denounced on those who do not do them justice: "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen." And Jehovah solemnly affirms, that he will avenge their cause; "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Exod. xxii. 22, 23, 24.

It was expressly *the Divine command*, that peculiar kindness and indulgence should be shown to the stranger, the widow, and the fatherless. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and oppress not the widow or the fatherless." Zech. vii. 9, 10. "Cease to do evil, learn to do well; relieve the oppressed, judge the fatherless, plead for the widow." Isaiah i. 16, 17. "At the end of three

years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. xiv. 28, 29. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards: it shall be for the stranger, for the fatherless, and for the widow." Deut. xxiv. 19—21.

Job reckons it among the *features of a wicked man*, that "he doeth not good to the widow, and that he taketh the widow's ox for a pledge." Job xxiv. 3, 21. And he declares, that in his prosperity he paid particular attention to the necessities of the widow and the fatherless. "I delivered," says he, "the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Job xxix. 12, 13.

The Psalmist repeatedly asserts, that the widow and the fatherless are *peculiar objects of the divine care*. "The Lord," says he, "relieveth the fatherless and the widow." Psalm cxlvi. 9. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Psalm lxviii. 5.

"The Father of mercies" has condescended to make a particular and *special engagement* to bless the widow and the fatherless, in a promise which has afforded substantial consolation to multitudes of bereaved families. "Leave," says he, "thy fatherless children, I will preserve them alive; and let thy widows trust in me." Jer. xlix. 11. Mr. Brown, of Haddington, used to say, "It might be written on my coffin, 'Here lies one who was the care of Providence; who early lost both father and mother, and yet never missed them.'"

The *appointment of Deacons* had, it is manifest, a peculiar reference to the welfare of widows. Acts vi. 1.

It is evident, that *great attention was paid in the primitive church to widows* who conducted themselves with propriety; who, to use the expression of the apostle, "were widows indeed!" 1 Tim. v. 3. It appears also plain, that such as were poor, advanced in life, and eminent for their piety, were maintained by the churches for purposes of general utility, and especially to attend on the poor and the sick. 1 Tim. v. 9, 10.

I cannot but regard the Baptist Magazine as having just and strong claims, independent of its real merit, to the patronage of our denomination, because its profits are devoted to the support of the widows of our deceased ministers—a class of widows assuredly who, for many obvious reasons, ought to be regarded as having a right to the kind sympathy, and

benevolent attention, of the members of our churches, and of our congregations in general. The relief afforded by this useful publication is, doubtless, of great utility; yet I cannot but regret that it is not more efficient, especially as I am convinced, that with very little exertion, it might be readily doubled, without being burdensome to any one. Six shillings annually might easily be saved from some superfluous article of dress, furniture, or food; and if the subject were properly introduced to many in our connexion, I have no doubt that they would not only readily, but thankfully, accede to any plan of affording more complete relief to the distressed widow, and her fatherless children. I am sure that there is among us a large class of young people, who would willingly spare the monthly sixpence for so benevolent an object. I would therefore propose, that some active pious female, the principal enjoyment of whose life is doing good, (and I bless God that there are many such in our churches,) should look round the congregation in which she statedly worships, notice those who might be likely to befriend the bereaved and afflicted widow in the way I suggest, and take an opportunity, previously to the commencement of the ensuing year, of recommending the Baptist Magazine to their attention.* This scheme would not require, like our Bible and Missionary Societies, perpetual attention and exertion, *but only a single effort;* and in the kind hands to which I propose to leave it, I am confident it would be successful.

I have heard of a little Sunday-school girl, who was constantly accustomed to call on a poor widow, to read the scriptures to her, and who actually relieved her several times from the halfpence she obtained for spending-money. The widow spake of her "as the little angel who visited her." A gentleman, who superintended the school, asked the child, How she came first to visit the poor widow? "Because, Sir," said she, "it is said in the first chapter of James, which you gave me to learn as a task, 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" Was not this a divine spirit, kindled immediately by the breath of Heaven?

Should this proposal be the means of placing a little additional fuel on the winter's fire of the poor widow, or of furnishing her wardrobe with a warmer garment, or of putting a single comfort of life within the reach of her hand, when the blasts of the inclement season, which is approaching, howl around her habitation, it will afford me matter for grateful recollection, and furnish me with a fresh subject for new praise to HIM, whose "tender mercies are over all his works;" whose goodness is permanent as his everlasting throne, and extensive as his boundless dominion.

* It has afforded no small pleasure to the Proprietors of the Baptist Magazine, that during the year, ending in June, 1818, the widows of our ministers received from it one hundred and ninety pounds.—EDITOR.

No. II.

EDUCATION OF THEIR SONS.

ATTACHED as I am, with ardent and unabated zeal, to the

great foreign objects which occupy the attention of the Christian world in general, yet I am not without my fears lest some important and indispensable public duties should be neglected at home. This assuredly has been the case, particularly till within these few years, in reference to Ireland. And I would now mention to your readers another object, which has long affected my own mind, and which, in my opinion, imperiously demands the immediate interference of our denomination; I mean, *the Education of the Children of our Ministers.*

I have frequently heard it mentioned in company, that the children of ministers are, in a large proportion of instances, very different, as to character and conduct, from what might be wished, and indeed reasonably expected; and I do think that there is some ground for the painful reflection. But what is the cause of so great and painful a calamity? Surely it cannot be that ministers are more indifferent to the spiritual and eternal welfare of their families, than their brethren in general; this would argue a want of piety, and indeed of natural affection. So far as my own observation extends, I have but little difficulty in assigning a reason. I am acquainted with some of my brethren who, from their frequent engagements in their Master's vineyard, and consequent unavoidable absence from their homes, are necessarily obliged to neglect their own families, whilst the slenderness of their income will not allow them to avail themselves of foreign aid. I do not hesitate to ascribe the evil I have *named,* and which is often and *deservedly* lamented, to the want *of a suitable* education. No exertions indeed will exterminate all that is evil among our youth; yet I am sure, with the Divine blessing, suitable instruction will accomplish much that is valuable. We well know who has said, "Train up a child in the way he should go, and when he is old he will not depart from it." The man who is insensible to the excellent effects arising from the cultivation of the human intellect, "must," to use an expression of a distinguished senator, in reference to the friends of the slave trade, "have an inaccessible understanding, or an impenetrable heart."

A good education has been defined, "The formation of the heart to virtue, of the mind to cheerfulness, of the understanding to wisdom. It is the teaching a child to open his eyes to the circumstances by which he is surrounded; to distinguish virtue from vice, truth from falsehood, beauty from deformity, and happiness from misery; to qualify him to attribute neither more nor less than its proper importance to every acquisition, and every pursuit; and instead of being borne along by the follies and prejudices of mankind, to rise above them to that degree of mental eminence, and moral excellence, which will enable him to judge distinctly of the value of all earthly enjoyments, and, by the Divine blessing, to select those, and those only, which will contribute to his temporal and eternal good."*

I would propose that a good Boarding-School be established for the sons of ministers pertaining to our denomination, in which

* Pantologia: a work of very considerable merit, by Dr. Gregory, and Mr. Newton Bosworth, of Cambridge.

they may receive a classical, commercial, and religious education. The youth, I think, should be admitted when they are eight years of age, and be allowed to stay in the seminary till they are thirteen. I am aware that there is an institution of this kind near London; but if I am not greatly misinformed, our ministers with small or very moderate salaries, could by no means afford to send their children to that seminary.

Our Wesleyan brethren, much to their honour, have two establishments for this important purpose; one at Kingswood, and the other at Woodhouse Grove, in which about 120 boys, the sons of their ministers, are educated. An institution far inferior in magnitude would be sufficient for our denomination, as there are doubtless a large number of our ministers who have no need to avail themselves of such a charity.

Mr. Wesley, appealing to the Christian societies in his connexion, on this important subject, says, "Is it fit that the children of those who give themselves wholly to the work of the Lord, and labour to save souls from death, should want what is needful either for the soul or the body? Ought not we to supply what the parent cannot, because of his labours in the gospel? The parent, thus eased of his weight, can the more cheerfully go on in his labour; and, perhaps, some of the children may hereafter fill up the places of those who shall rest from their labours. Do what you can to comfort the parents, who give up their all for you, and to give their children cause to bless you. Such a charity deserves to be considered among the noblest that can be conceived."

I have no doubt but that this *great object might be* accomplished with comparative ease. Let some public-spirited individual, of respectability and influence, exert himself to recommend it to his own immediate connexions; and whilst he thus lays the foundation of a structure, which cannot but be productive of incalculable good, he will necessarily rear a monument to his own memory more durable than brass—formed indeed of imperishable materials. Let a committee of gentlemen be formed for its management; let donations, annual subscriptions, and collections, be solicited for its support; and let a minister be found, possessing a mind well-cultivated, distinguished for his affection, and the genuineness and ardour of his piety,—one, who would feel peculiar pleasure in superintending so interesting a charge; and to whom, with a suitable assistant, such a seminary might be advantageously entrusted.*

I am persuaded that such an establishment is much, very much, to be desired; and should the Baptist Magazine be happily the means of successfully introducing the subject to the attention of our brethren, it will have an additional claim upon the support of our denomination.

Coseley. B. H. D.

* It is rather a remarkable coincidence, that several ministers in London have been consulting on the same subject, and have been thinking of a plan, which, though somewhat different from the above, will yet, if realized, accomplish the object proposed by our highly valued correspondent. Some pious females also are very anxious that the daughters of our ministers may be comprehended in it. The Editors invite discussion on the best plan for the accomplishing of these benevolent designs.—EDITOR.

ON THE WANT OF CHARITY.

THERE is nothing more talked of, or less practised, in our days, than *Christian charity*. Many have been the reflections cast on the party usually styled orthodox, for their want of charity; but it often happens that their accusers appear as destitute of the principle as those that are accused. God, in the view of Trinitarians, is not only to be considered as the *parent* of the human race, but also as the *moral governor* of the world. As such he has given laws, on the observance of which the good of the whole depends. The honour of his government requires, that disobedience to them should not be dispensed with; a law without *penal sanctions* being of no greater authority than *good advice*. The laws of God have been most atrociously violated by the sins of men; consequently punishment was due; nor could it be evaded without relaxing the force of the laws, and opening a way for farther violations of them. An atonement for the violation was made by the obedience and death of the Lord Jesus Christ; the dignity of whose person is considered as enhancing the value of what he did and suffered. The mercy and love of God appear in his *acceptance* of this satisfaction, when, if he had been *strict to mark our iniquity*, he might *justly* have insisted on *our own personal satisfaction*. They appear yet more in *providing* this adequate satisfaction, and *sending his son to be the propitiation for our sins:* as also in the Lord Jesus so freely *giving himself a ransom for many*. The benefits *of this* salvation are applied to the soul, through the influences of the Holy Spirit; and from the discoveries which God has made of himself, Christians have been induced to worship him as Father, Son, and Holy Ghost.—But what a monstrous caricature have the adversaries of this system exhibited of it!—*Three equal Gods: One,* (the Father,) *of severe and unrelenting justice, revengeful, inexorable without full satisfaction; —another,* (the Son,) *all love, striving, as it were, to persuade the Father to be merciful, and dying to glut the Father's revenge;—the third,* (the Spirit,) *attending to bestow his gracious communications:—and these three Gods but one God.* Do not these unfounded accusations argue a *want of charity*?

How frequently also is the conduct of former ages alluded to, as a matter of reproach to Trinitarians in the present day! How often is it said, that the *Unitarians,* (as they call themselves,) are a set of Christians persecuted for the truth, and that the orthodox doctrine was first established, and has been *all along* supported, by violence and the secular power;—that its advocates were universally conscious that it could be supported by no other method;—that it would not stand the test of argument, &c.! I am far from denying that *Unitarians* have been persecuted, and still farther would I be from defending such conduct; and this, I dare say, is the sentiment of the orthodox in general at this day. It has indeed evidently appeared to be so, from the ready concurrence of many of them with *Unitarians,* in petitioning the legislature for relief from persecuting statutes. Would it not, therefore, be more consistent with charity, not to say justice,

to allow, that doctrines the most sublime in their nature, and benevolent in their tendency, have sometimes failed of properly affecting the minds, and influencing the practice, of their advocates. Our Lord's aphorism, *My kingdom is not of this world*, has not prevented his professed followers from struggling for temporal dominion. His immediate disciples contended which should be *greatest*. Power, lodged in the hands of men espousing the best opinions, has been often perverted to the worst of purposes. Men in power, through the pride of their hearts, will not bear contradiction. A mistaken zeal for God also has hurried even good men to actions, which cooler posterity have abhorred. Hence the disciples of Christ would have *called for fire from heaven, to destroy the unkind Samaritans*. Hence particular systems of faith have been established by human laws, and the least deviation from them has exposed men to unjustifiable severities. Nor have the *Arians*, when in power, shewn better tempers than the orthodox. But what does all this prove? Nothing more than that religion and civil government ought to be kept entirely distinct; that the magistrate's province is the preservation of the public peace; and that matters of religious opinion do not come properly under his cognizance. It no more follows that the doctrine of the Trinity is untrue, because it has happened to have the countenance of the civil magistrate, than that other *uncontroverted* points are untrue, for the same reason; or that Christianity itself is untrue, because it has been forced into an alliance with the state. It will no more follow, that the doctrine of the Trinity is false, because a denial of it made a part of the charge against *Servetus*, than that the *immateriality of the Deity* is false, the denial of which is also said to have made a part of his indictment. It ought not to be made an objection to a particular doctrine, that it has the *sanction of human authority*, till first of all it be proved to have no better support. The very objection raised by *Unitarians* against the doctrine of the Trinity, the *Deists* actually urge against the whole Christian system; *namely:* "It has been all along supported by violence, and the secular power." Surely such an accusation as this is another proof of a *want of charity* on the part of our opponents. They do not consider that it is possible for even wicked men to be professedly on the side of truth; and that truth walks on majestically in her career, justified by her children; esteeming herself neither honoured nor disgraced, if a tribute of applause is at any time paid her by her enemies.

ON

THE PERSON OF CHRIST,

AND HIS QUALIFICATIONS

TO BECOME

A Mediator between God & Man.

GOD the Father calls him, "My beloved Son." Matt. iii. 17, and xvii. 5. The saints, under the Old Testament, called him "Messiah." Dan. ix. 26. John i. 41. The disciples called him, "Christ, the Son of the living God." Matt. xvi. 16. John vi. 69. To prove that he was "the Son of God," was one main design of the apostolic ministry, Acts ix. 20: and under that character he

was believed on by the primitive Christians, Acts viii. 37. The angels called him, "Christ the Lord." Luke ii. 11. Besides these, many other honourable names are given him in the scriptures, such as, "Wonderful," "Saviour," "Mediator," "Prince of Peace," &c.

The scripture speaks of "*Three* that bear witness in heaven; the Father, the Word, and the Holy Ghost." 1 John v. 7. They are commonly called by *divines, three Persons*, yet one God; and for distinction's sake, they are called the first, the second, and the third: not that one is before another in being, power, or honour; but for the sake of distinguishing them after the order of their operations. We commonly say, The Father is the first person; the Son the second; and the Holy Ghost the third: seeing the scriptures name them in this order, John v. 7, and Matt. xxviii. 19.

The second person in the Godhead, as we gather from this order, is *Christ, the Son of God;* the Saviour of miserable sinners, who is called also *the Word.* That the Lord Jesus is intended by the Word, is to be inferred from John i. 1, 14, "In the beginning was the Word, and the Word was with God, and the Word was God.—And the Word was made flesh, and dwelt among us."

But the name by which the Saviour is most frequently denominated in the New Testament, is *Jesus Christ*, or *Christ Jesus.* The term *Christ* is of the same meaning as *Messiah*, and signifies *the anointed One.* The term *Jesus*, his appropriate name, given *to him* by Joseph, by the command of the angel, signifies *a Saviour.* Matt. i. 21. These two names united, denote *the anointed Saviour;* or a perfectly qualified and appointed Saviour. These qualifications consisted in his possessing two natures, the divine and human; for as the design of his office was to make peace between God and man, (2 Cor. v. 18, 19, 20; Eph. ii. 14, 15, 16,) it was necessary that he should possess the nature of both; that God and man, between whom sin had caused a separation, might meet and be reconciled in him.

I. That Christ was *God* appears from the following scripture testimonies: "His name shall be called the mighty God." Isaiah ix. 6. "God manifest in the flesh." 1 Tim. iii. 16. "Christ, who is over all, God blessed for ever." Rom. ix. 5. "But unto the Son he saith, Thy throne, O God, is for ever and ever." Heb. i. 8. We might refer to many others, but let these suffice. We should, however, keep in mind the passages of holy writ, where Christ is called "The Son of God;" which also prove his Divinity.

It has been a matter of dispute, in what sense Christ is called "The Son of God." Some maintain that he is so called merely as man, having been begotten of God in the womb of the Virgin, without a natural father. This must be a mistaken idea; for in that case instead of being called the *Father's* Son, he would have been called the Son of *the Holy Ghost.* But the scriptures never speak of him as the Son of the Holy Ghost; on the contrary, they say, that the Holy Ghost "proceedeth from the Father and the Son." John xv. 26.

Others think that Christ is called "the Son of God," as Mediator, God and man; and that the title Son is not appropriate

him as God, without including his office and humanity. This is a more rational idea than the former, yet it has been adopted, it is to be feared, that it might be within the compass of human reason to comprehend it.

Others maintain that *sonship* is appropriate to the second Person in the Godhead, as he existed eternally and necessarily in and of the Father, or was eternally begotten by him; and that this mystery is rather to be believed than comprehended. And this appears to me to be the most consistent idea respecting the *sonship* of Christ.

I am not ashamed to declare what may be of use to others, namely, in what manner my mind became settled on this great point. I can truly say, that this has lain with greater weight on my mind than any other religious topic; nor could I be satisfied without being able to form some rational idea in my mind upon it. During this time, either the one or the other of the first-named opinions appeared to me most likely to be the truth. As my reason could not comprehend the last, and I could not therefore think it true, I tried, as much as I could, to fetch arguments from reason and scripture to disprove it. But yet I was unable with full satisfaction to hold fast either of the first-mentioned sentiments, fearing lest, by denying Christ to be a Son as God, I should lessen the glory of his sonship: then I would turn over in my mind the words *Son* and *sonship*, and endeavour to find out their meaning; and I tried to conclude that they were wholly unappropriate to the eternal God; but still I could not be fully *satisfied that they* were not; *especially when reading* passages of scripture which speak of *the Son of God*.

I was held in this state of doubt for a considerable time, without opening my mind, or mentioning my difficulty and trial to any one; but I continued to read what books I could get that treated on the subject, till at length my trial became insupportable. More especially at one time, being on a journey, and meditating on the point, my senses were so overcome that I knew not where I was, nor whither I was going. When I came to myself, I began to reflect upon my own weakness, and my utter insufficiency to comprehend the *deep* things of God. At length I endeavoured to beseech God to show his mercy and compassion towards me; and in prayer I entreated deliverance out of this great trial, in the way that should be most for his own glory, and my satisfaction and comfort. In consequence of this I felt perfectly willing and desirous, so far as I knew myself, to know the truth as the truth; and I experienced a degree of calmness of mind.

The next thing I did was to read those parts of scripture which speak of *the Son of God*, with a full determination to be decided in my judgment by what I could understand to be the meaning of the Holy Ghost in the scriptures, whether my reason could comprehend it or not. One expression which more particularly engaged my notice was this: "And without controversy, great is the mystery of godliness, God was manifest in the flesh," 1 Tim. iii. 16; which seemed to contain in it an unfathomable depth; after which I felt sharply reproved for attempting to comprehend this great mystery, and came to this conclusion, that if God's ma-

nifestation in the flesh was so great a mystery, his essential nature must be an infinite mystery; and that I ought therefore to admit of so great a mystery on the authority of scripture, without inquiring "How can these things be?"

Another portion of scripture which afforded me peculiar satisfaction was this, "His Son, Jesus Christ; this is the true God, and eternal life." 1 John v. 20.

I found also a considerable measure of satisfaction in my mind from John x. 33, which is an inference the Jews made from Christ's calling God his Father, "that thou being a man, makest thyself God." I concluded that the appellation *Son* belonged to him as God, and was implied in what he had declared of himself; for his enemies reckoned him a blasphemer, for making himself God, which they concluded only from his calling God his father: nor does he blame them for so interpreting his words. He does not deny that he made himself God, or that the words which he had spoken conveyed the sentiment that he was God; but his reply to them rather confirms that to be his meaning; verses 36, 37, 38.

My attention was also turned to Matt. xxviii. 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I considered that baptism was enjoined as an act of divine worship, and was to be administered in the name of all the divine Persons, or, the Trinity; and that in the words of administration, Christ is called *the Son*, as an object of divine worship, and as equal with the Father and the Holy Ghost.

It is also declared that *the Son* is made a High Priest, Heb. vii. 28; and not that the office of High Priest made him the Son.

And further, considering several other scriptures in their connexion, which speak of Christ as *the Son of God*, I conceived that he is sometimes so called *as God and man*, on account of the near relation and union of the two natures in his person; and that therefore he is so called, in reference to his offices, to set forth his infinite ability for his offices and work.

In this manner, Christian reader, my mind is become, through mercy, settled and satisfied, and admits that *great is the mystery of godliness*. And I humbly think that it is better for us to receive such deep things on the authority of scripture, than to attempt to comprehend by the strength of reason what is infinite and incomprehensible; lest by aiming to pry into what is not revealed, we should be broken with an incurable breach. O let us recollect the sin of Uzza, and the breach which the Lord made upon him, 1 Chron. xiii. 9, 10. Let us also not forget what happened to the men of Beth-Shemesh, 1 Sam. vi. 19; and at the same time, think of God's warning to the people by Moses, Exod. xix. 21, "And the Lord said unto Moses, Go down, charge the people, lest *they break through* unto the Lord, *to gaze*, and many of them perish."

2. That Christ was *a man*, appears from the following scriptures: Rom. ix. 5, "Of whom as concerning the flesh, Christ came;" Luke xxiv. 39, "Handle me, and see, for a spirit hath not flesh and bones, as ye see me have;" 1 Tim. ii. 5, "The man Christ Jesus;" 1 Cor. xv. 21,

"By man also came the resurrection of the dead;" and 47, "The second man is the Lord from heaven."

Observe further, some things are spoken of Christ in the scriptures which relate to him as God; and at other times, things which apply to him as man; and not unfrequently things which belong to him as God and man.

Those things which belong to him as Mediator and Saviour, regard him, in my view, chiefly as God and man; as when his active and passive obedience are mentioned, or what he has done and suffered towards bringing in everlasting righteousness for the justification of sinners.

It was necessary that Christ should be *a man*:

I. Because the law being given to man, and requiring obedience from him, it was necessary that the obedience it demanded should be rendered to it in the nature of man; and as man was become a transgressor of the law, under its curse, and bound to suffer its penalty, it was necessary that he who should undertake his deliverance by a vicarious sacrifice, should be himself a man; and therefore Christ took upon him the human nature, Heb. ii. 16.

II. It was necessary he should be *God*.

(1.) To uphold the human nature in the work, and carry it through, against all opposition.

(2.) To give infinite value to his obedience; for perfect satisfaction could not have been yielded to infinite justice, if he who gave this satisfaction had not possessed an infinite nature; and if we do not consider that the divinity of Christ gave value to his work, but merely assisted and supported his humanity, we can by no means conceive properly, that God received an adequate ransom, or that justice was fully satisfied.

WISE WEN.

REMARKS ON GRATITUDE.

OF all the emotions of which the human mind is susceptible, those of gratitude are the most delightful. A proper sense of benefits conferred on ourselves, produces a felicity that exceeds the power of description; and an act of kindness rendered by us to others, meets with an ample recompense, as well in the pleasure we take in conferring it, as in the perception that a suitable sense of it is entertained by them.

Gratitude differs from *affection*. They are often united, but may exist separately. The former supposes a favour conferred; the latter, the existence of some excellence in its object. If a man assist me in a time of difficulty, I am bound to acknowledge his assistance. He may in his general character be an enemy to God and man, yet his kindness to me demands a *grateful* return. I ought to *love* the man who possesses moral excellence, although I am under no obligation to him; because he resembles the supreme Being, whose moral beauty demands the affection of all intelligent creatures. Unless this be admitted, self-love must be our governing principle, instead of the love of God. But religion, while it requires us to pay a suitable regard to our own happiness, requires us to devote our supreme affection to God for what he is in himself, and to spend all our powers in the promotion of his glory. Gratitude and love are

united, and have full exercise, in the Christian religion, which discovers the infinite amiableness of Him from whom we have received innumerable benefits, and who continually gives us richly all things to enjoy.

It is said, that most of the works of the Pagan poets either were hymns immediately addressed to their supposed deities, or tended indirectly to the celebration of their perfections. How much more ought we to celebrate the glories of the Father of mercies! Ingratitude is a crime at which our minds revolt: it awakens our indignation and disgust, in a degree proportioned to our ideas of the obligation. Every one who reads the history of Joseph, must feel indignant at the ingratitude of the chief butler: "Think on me," said Joseph, "when it shall go well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." A request so modest and impressive, founded upon so much personal kindness, might surely have prevented his forgetfulness: "Yet did not the chief butler remember Joseph, but forgat him," Gen. xl.; and he was left to linger two years longer in prison. Alas, what an ungrateful and selfish creature is man! When we read, "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it; now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man," Eccles. ix. 14, 15; —we are disgusted at the ingratitude of the citizens; and did *not the* religion of Christ teach us *to render* good for evil, we should be ready to say, that had there been a repetition of the siege, they ought to have felt all the evils of capture. We easily perceive the propriety and force of Scipio's address to the Roman Tribunes, when they treated him with disrespect; "Do you think that your clamours can intimidate me? Me, whom the fury of your enemies never daunted? Is this the gratitude you owe to my father Paulus, who conquered Macedonia, and to me? Without my family, you would have been slaves. Is this the respect you owe your deliverers? Is this your affection?"

If gratitude is due from man to man, how much more must it be due from man to his Maker! and when exercised towards him, it elevates the soul, and inspires it with the most exalted ideas of his character. Thus gratitude and affection, exercised towards God, promote and strengthen each other. To be distinguished by the kindness of him who is altogether lovely, must necessarily increase our sense of that kindness: and this again will enkindle in our breasts warmer and more devout affection. Contemplating his beauty and goodness, as displayed in the works of nature, providence, and grace, we must say, with feelings of peculiar delight, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Base, however, as ingratitude is, we are very prone to it; and the more numerous our obligations, the more apt we are to forget them. Every condition of life has its snares; but, through the evil of our nature, none is so dangerous as prosperity. "When the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to

Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not, and houses full of good things which thou filledst not, and wells digged which thou diggedst not, vine-yards and olive-trees which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, who brought thee forth out of Egypt, from the house of bondage." Deut. vi. As though the Lord had said, "Do not be intoxicated with your prosperity, nor suffer yourselves to forget your cruel service under Pharaoh. You will not get the goodly land in possession by your own sword, neither will your own arm save you; but my right hand, and my arm, and the light of my countenance, because I have a favour unto you. Be humble, therefore, and say, 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous; and the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage; and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression, and hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.' Deut. xxvi. Cultivate the feelings of gratitude, therefore, and remember the Lord thy God; for He it is that giveth thee power to get wealth, and without his favour thou wouldest have been mean and contemptible." Notwithstanding these admonitions, Jeshurun waxed fat and kicked: he forsook God who made him, and lightly esteemed *the Rock of his salvation*; he became insolent, and when reproved by the prophets, or corrected by the Lord himself, was fired with indignation, and "revolted more and more." Deut. xxxii. 15.

Such conduct could not pass unpunished. Jehovah brought on that nation the judgments which he had threatened; and they still remain an example of his just displeasure against the sin of ingratitude. While we observe the effects of this evil in them, we have great reason to guard against it in ourselves. Pride, love of the world, and forgetfulness of God, spring up spontaneously in our evil hearts; and when these noxious weeds are manured by outward prosperity, they become luxuriant in their growth, and destructive in their influence. The man who thought himself thankful to God for his homely food and decent apparel, has become awfully insensible in a change of circumstances: he has ascribed his wealth to his own industry; his elevation to his own prudence and foresight; he has looked with indifference on his former friends, and has felt no heart to do good with his abundance. When poor, he could occasionally contribute for the relief of the afflicted and distrest; but now his heart is evidently set upon his riches, and in the fulness of sufficiency he is in straits. Pitiable man! thou hadst better have remained poor, have lived and died in obscurity!

But stay, my soul! is there no likeness between this character and thy own? Examine thyself impartially. To whatever degree such likeness prevails, it is dishonourable to God, and highly injurious to thy happiness. If gratitude denotes a sense of favours conferred, by which the possess-

sor is induced to make all the return in his power, it is ingratitude to receive favours without acknowledging, or endeavouring to repay them. If thanks to our benefactor are the natural effect of gratitude, which cannot be denied; then our thanksgiving to God should bear some proportion to the innumerable blessings we receive from him. It is said of Hezekiah, that he rendered not again according to the benefit done unto him, 2 Chron. xxxii. 25; implying, that had he been suitably impressed with a sense of the Divine goodness, he would have offered proportionate praise. Do we not then stand reproved? Goodness and mercy have followed us all our days; the Lord has been mindful of us; and has blessed us with all things necessary for life and godliness; yet how insensible have we been! Not that any thing done by us can be an adequate return for his distinguished kindness; but where there is a grateful sense of it, it will be humbly acknowledged; and though we cannot raise an *equal* song, we shall earnestly strive to promote his glory. We ought to examine ourselves by this rule, and endeavour to awaken those lively emotions, which will afford an intellectual and spiritual feast.

It is delightful to survey the Divine goodness; it raises and animates the mind, and begets esteem and veneration to our gracious Benefactor. It is much to be lamented that we, who receive so many mercies, should be backward to magnify him from whom they came. *Temporal favours* would always excite our thankful adoration to God, did we recollect how miserable would be our circumstances should he withhold *them*. We may not indeed ascribe them to our own excellency; but do we not too often receive them with dull insensibility, and like the Israelites of old apply them to sinful purposes? "She did not know," that is, did not properly consider, "that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." Hos. xi. 8. Let us guard against this stupidity, remember our perpetual dependance on God, and offer incessant thanks to him for supplies of daily food.

But how great must be our obligations for *spiritual and eternal favours!* "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" When we contemplate the holiness, the justice, and the beneficence of the Divine character; together with our own guilt, vileness, and misery; the number and magnitude of spiritual blessings; and the medium through which they are bestowed;—our minds are overwhelmed; we feel the inability of mortal tongues to speak immortal love! Who and what are we, or what have we done, that the Almighty should thus distinguish us? What ineffable love, thus to redeem, regenerate, adopt, and save such worthless worms! such polluted and guilty rebels! "He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them amongst princes, and to make them inherit the throne of glory. This honour have all the saints." If we are properly affected with this inexpressible goodness, we shall devote ourselves, and all we have, to the glory of God; nothing on earth will be too dear to consecrate to his service; we shall count it our greatest happiness

to promote his cause among men; our hearts will glow with grateful affection towards him; and our tongues will repeat his praise. Gratitude to God will not only discover itself towards his cause, but also towards his people:—"My goodness extendeth not unto thee, but to the saints that are in the earth, and to the excellent in whom is all my delight." The Saviour has encouraged us to this, by saying, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, he shall not lose his reward." It is also a present happiness; for "it is more blessed to give than to receive."

We live in a day highly favourable for the display of this principle. Never was there a period in which Christian benevolence could flow in so many channels, or to greater and nobler purposes. The various institutions that have recently been formed for the good of mankind, and the glory of God, all claim the assistance of Christians; and while they render them their support, they may gratefully say, "Now therefore, our God, we thank thee, and praise thy glorious name. But who are we, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." Among these institutions, the missions to India and the East, with the translations of the sacred writings rapidly advancing there, must be considered as very important. May the love of Christ constrain us to support his cause in every direction, and may our grateful efforts be crowned with increasing success!

D.

G.

ON SUICIDE.

To the Editors of the Baptist Magazine.

As I was passing lately through a town in the West of England, my attention was arrested by a concourse of persons in the streets, and by a considerable number of shops and houses being shut up. The occasion I soon discovered to be, that funeral rites were about to be performed for one of the most respectable inhabitants of the place, who, a few days before, had taken away his own life. The verdict of the Jury was Insanity.

On seeing and hearing these things, my thoughts flowed in the following channel:—"Marks of esteem for departed worth are certainly proper; and had the death of this individual been a natural one, they would have been so in the present instance. But whatever may have been his previous respectability, the closing scene appears to me to have drawn a veil over it, and to have required that the corpse should be interred in the most private manner. These marks of respect, in a country professing the meek, the holy, and the self-denying religion of the Bible, seem to be somewhat like sanctioning the horrid crime,—a crime of the greatest infamy, which was the last, the finishing act of the deceased; and a most daring insult offered to the Majesty of heaven! A fellow-mortal, from some base and selfish principle, dares to rush into the presence of his Maker, with his hands reeking with *his own blood!*" My heart was oppressed. "These marks of respect," continued I, "seem to say, 'It is no great crime which thou hast com-

mitted. We well know that the Bible prohibits it under the most awful penalty: but we will now do THEE *honour, whatever becomes of the honour of God!* Are not the laws of God hereby treated with contempt, and his honour trampled under foot, in a country called Christian? What must be the impression made upon the minds of those who witness these marks of respect, as to the crime itself, of *self-murder?* Surely, they must be led to imagine, that it is not very wicked; and that, though it is forbidden in the Bible, yet it is not very criminal for a man, when his pride is somewhat mortified, to take the opportunity of stepping out of life by his own hands. Nay, may not some person be hereby emboldened, when he is called to encounter the evils of life, to commit the same diabolical deed?

"If death were nothing, and nought after death—
If when men died, at once they ceas'd to be,
Returning to the barren womb of nothing,
Whence first they sprung—then might the debauchee
Untrembling mouth the heavens; then might the drunkard
Reel over his full bowl, and when 'tis drain'd
Might fill another to the brim, and laugh
At the poor bugbear death: then might the wretch
That's weary of the world, and tir'd of life,
At once give each inquietude the slip,
By stealing out of being when he pleas'd,
And by what way,—whether by hemp or steel:
Death's thousand doors stand open. Who could force
The ill-pleas'd guest to sit out his full time,
Or blame him if he goes? Sure he does well
That helps himself as timely as he can,
When in his power. *But* IF there's an hereafter,
And that there *is*, conscience unbiassed
And suffered to speak out, tells every man;
Then must it be an awful thing to die:
More horrid yet, to die by one's own hand.
Self-murder! NAME it not, our island's shame,
That makes her the reproach of neighb'ring states.
— — — — — — Dreadful attempt!
Just reeking from self-slaughter, in a rage
To rush into the presence of our Judge!
As if we challeng'd him to do his worst,
And matter'd not his wrath.
— — — — — — To run away
Is but a coward's trick: to run away
From this world's ills, that at the very worst
Will soon blow o'er, thinking to mend ourselves
By boldly vent'ring on a world unknown,
And plunging headlong in the dark;—'tis mad:
No frenzy half so desperate as this."

BLAIR.

But it is worthy of inquiry, how it is that in almost every instance where the suicide has filled a respectable situation in life, the verdict of the Jury is, Insanity; whilst, where this does not happen to have been the case, the law is suffered to take its course. Whatever others may do, let Christians study to act consistently with their character, and endeavour to impress upon all around them the awful importance of death, and of the judgment to come!

I cannot conclude without observing, what a striking testimony this crime bears to the excellency of the Christian religion. We can scarcely wonder at its having been committed by Brutus, by Cassius, by Cato, by Demosthenes, and by many others, who were without the knowledge of the dreadful criminality of this desperate act, and of those glorious supports, consolations, and prospects, which our holy religion exhibits. But this crime, in countries where *his* name is known, who "delivers the needy when he crieth, the poor also, and him that hath no helper," (Psalm lxxii. 5,) is surely inexcusable. The Christian religion contains grounds of support and consolation under every trouble which can possibly arise. My fellow-sinner, art thou without hope, and without God in the world? "There is balm in Gilead; there is a Physician there." Jer. viii. 22. Do thy sins appear to thee unpardonable? "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. Art thou poor? Be a Christian, and thou wilt have no occasion to despond.

"The God of heaven maintains his state,
Frowns on the proud, & scorns the great;
But from his throne descends to see
The sons of humble poverty."

Hast thou no one to pity thee? "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm ciii. 13. Hast thou no one to attend on thee, and to comfort thee? "Are not the angels ministering spirits, sent forth to minister for them who shall be heirs of salvation," by Him who "saith to one, Go, and he goeth; and to another, Come, and he cometh?" Heb. i. 14. Matt. viii. 9. Hast thou lost a beloved husband, or a beloved wife? Be a Christian; and then thou mayst say, "The Lord liveth; and blessed be my Rock." Psalm xviii. 46. And thou wilt also enjoy the unspeakable consolation of exercising, in addition to thy own, the paternal or maternal duties, of the dear deceased parent, towards thy beloved offspring, by training them up with double diligence "in the nurture and admonition of the Lord," and by protecting and piloting their frail and feeble bark amidst the dangers to which it is exposed on the dangerous sea of human life. Art thou a child? hast thou lost a father? did that father forfeit his life to the laws of his country? and hast thou also no mother to comfort thee under the severe stroke? My dear child, be a Christian; and then "thou wilt see all thy father's sins which he hath done, and wilt consider, and wilt not do the like; and thou shalt not die for the iniquity of thy father, but shalt surely live." Ezek. xviii. 14, 17; and thou wilt also enjoy the blessing and protection of Him who is "a Father of the fatherless, and a Judge of the widows, in his holy habitation," Psalm lxviii. 5. Art thou a poor destitute creature, on a dying bed? Soon, and "thy soul shall be carried by angels into Abraham's bosom." Luke

xvi. 22. In a word, my fellow-sinner, be a Christian, and then,

"Si fractus illabatur orbis,
Impavidum ferient ruinæ;"

Though the world, being dashed to pieces, fall into destruction, the ruins of it shall indeed strike thy head, but thou wilt have reason after all to be fearless and undaunted.

AN OBSERVER.

HISTORY
OF THE
BAPTIST CHURCH
AT
RAWDEN,* IN YORKSHIRE.

THE Baptist church at Rawden is one of the oldest Baptist churches in Yorkshire. Perhaps there were not above two or three others in the county which existed previously to it. Of its rise and formation those who then composed that church thus write: "It pleased our gracious Lord, in the dispensation of gospel light and grace, to visit us, (residing at and about Rawden and Heaton, and assembling at the meeting-houses there,) with the same, by the ministry of several of his servants, whom he providentially raised amongst us some years ago; particularly the late Rev. William Mitchell, whose labours were blessed with such success, that we hope many amongst us were turned from darkness to light, having our understandings opened, whereby we saw our lost state through the fall, and perceived that we were under the covenant of works, and admired and adored the rich and free grace of God through Christ, in the salvation of perishing sinners."

They speak afterwards of being baptized upon a profession of their faith, and thereupon added to a people of the same principles and practice in Lancashire, then under the pastoral care of the Rev. Richard Ashworth. "There being none nearer," say they, "we then knew of, with whom we could conscientiously hold communion; and there not being, as we then thought, a competent number of us to form a church of ourselves. But the Lord, having still more work to do in this neighbourhood, by his good providence directed the above-named William Mitchell to make his abode and residence among us, where he exercised his ministerial labours till his last breath, when it pleased the Lord to order this faithful labourer to his upper house; which, though it was gain to him, was a severe stroke to us; for in him we lost a minister, orthodox in principles, pious in his life, and indefatigable in his labours." Mr. Mitchell died about the year 1706: Mr. John Wilson succeeded Mr. Mitchell. Of him we are informed, that he was a member of the church at Furness, in Lancashire, and that he was ordained at Rawden, August 31, 1715. On this occasion, they, among whom Mr. Mitchell had laboured, were first formed into a church. The members of the church in Rosendale, who lived about Rawden, now assembled at Rawden Cliff. The church in Rosendale, of which they were members, and which had previously met at Baccup, gave them a letter of dismission to form a separate church; which, together with Mr. Wilson's dismission from the church at Tottlebank, in Furness, was read. In the formation of the church, and ordination of the

* *This village is about seven miles N. W. of Leeds.*

ıstor, the Rev. Richard Ash-
ɔrth, pastor, and Thos. Green-
ɔod, George Hargreaves, and
ichard Moulden, elders, from
e church in Rosendale; and
e Rev. Thomas Richardson,
ıstor, and John Swaneson, elder,
ɔm the church at Tottlebank,
Furness, assisted. The num-
:r of members was 22. In 1742,
is church had three branches:
eaton, Gildersome, and Hart-
ith.* In a paper signed by the
anch at Hartwith, May 28,
'42, it appears that that branch
ɔnsisted of 13 members. Mr.
ilson died in November, 1746:
s funeral sermon was preached
the Rev. Alvery Jackson, of
ırnoldswick, from 2 Samuel
iii. 5. After some time, Mr.
nathan Brown, (whose bro-
er, the Rev. Mr. John Brown,
ıs, for nearly twenty years, pas-
r of the Baptist church at Ket-
ring, in Northamptonshire,)
me and resided here as the
stor of the church, and was
dained May 24, 1750. Mr.
dgefield preached from 1Thess.
12, 13; and Mr. Palmer from
ɔloss. i. 28. Here Mr. Brown
ntinued till the latter end of
ly, 1752; and it is believed,
moved to Hull, and from Hull
Battersea, where he died. In
53, and part of 1754, the Rev.
ıomas Wilbraham preached
re with great acceptance; but
being blind, and the members
the church living at great dis-
ıces from each other, it was
t of his power to visit them:
ı settling amongst them as a
stor was therefore objected to,
d he removed. In March, 1754,
plication was made to the Rev.
hn Oulton, M.A. who had been
tudent at Bristol, under the
v. Bernard Foskett. Mr. Oul-
ı's father was then the pastor
of the church in Dale-street, Li-
verpool, from which church the
son was dismissed, and ordained
at Rawden, August 14, 1755.
The Rev. Messrs. Piccop of Bac-
cup, Hartley of Haworth, and
Oulton, senior, of Liverpool,
assisting. After a long and holy
life at Rawden, Mr. Oulton died,
May 15, 1804. The church re-
mained long destitute after Mr.
Oulton's death. Many applica-
tions were made to different mi-
nisters to settle amongst them,
without success; till Providence
directed them to the Rev. Peter
M'Farlan, then a student under
Dr. Steadman. Mr. M'Farlan
accepted the invitation, and was
ordained at Rawden, April 17,
1811; the Rev. Messrs. Trickett,
Lister, Ody, Steadman, and
Langdon, assisting. After some
time, the appearance of things
was so gloomy, as to induce Mr.
M'Farlan to think of removing;
and on November 26, 1815, he
resigned his charge, and removed
to Trowbridge, in Wiltshire.

The church at Rawden is again
looking forward to the settlement
of a pastor. Mr. Hughes, from
the academy at Bradford, is ex-
pected soon to be ordained over
them.

The following ministers have
been sent out by this church:

Alvery Jackson, who was a
member of that branch of Raw-
den church which met at Heaton.
He began to preach September
7, 1716, and died at Barnolds-
wick, December 31, 1763.

John Mitchell, 1747; who died
soon after.

Joseph Gawkrodger, 1752;
who died at Bridlington.

Jacob Hutton, late of Brough-
ton, Cumberland; but who now
resides in America.

Shipley.

J. M.

* *Hartwith is near Ripley.*

Juvenile Department.

AN ADDRESS TO *YOUTH;*

OCCASIONED BY READING

MATT. XXIV. 42—44.

"Watch therefore: for you know not what hour your Lord doth come," &c. &c.

THIS, my dear young friends, is a season which, perhaps, more than any other, calls for serious reflection. The year is about to close; and it is highly probable that before the ensuing year is ended, many who shall read this address will be in eternity. What inquiries then can be of so great importance as the following?

"Am I prepared for an eternal world? What will become of me when 'time shall be no longer?' Have I seen my lost state, as a sinner? and have I fled to Christ as the only refuge? Oh! it is a solemn thought, that 'In such an hour as ye think not, the Son of Man cometh!' How important then that we seek the Lord while it is called to-day. If we are brought to repent of sin, and believe in the Lord Jesus Christ for salvation; if the life we live in the flesh be by faith on the Son of God, we need not fear, even though death should come unawares; for in Christ we are safe; having him for our friend, we need not fear the worst of enemies:—no, not even him who is emphatically styled, *The enemy of souls.*"

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Safe amidst all the storms that may overtake him in this life; and not only so, but (which is of far more importance) safe in that storm which shall sweep the wicked down to hell. We are told *in* the passage on which these remarks are founded, that "if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

Ah! my young friends, it is probable also, if you were assured that this year would be your last, and that ere another should close, your eyes would be closed in death, that *you* would be more anxious than many of you are, to be prepared for this solemn event. If you knew you had so short a time to live on earth, would you not be more concerned to know what you must do to inherit eternal life? Surely we should hear from many, that most important of all questions, "What must I do to be saved?" O that you may be led to make this inquiry, ere it be too late! It is *now* said, "Believe on the Lord Jesus Christ, and thou shalt be saved;"—and, "Behold, *now* is the accepted time! *now* is the day of salvation!"——But, remember, at the hour of death, your state will be finally fixed; there will be no repentance beyond the grave:—*no prayer* will avail then! Cries for mercy will no more be heard! It will then be said, "He that is unjust, let him be unjust still: he that is filthy, let him be filthy still!"

But, Oh! how it will aggravate our case, that *recollection* will be still alive; that *memory* will not be extinct in those regions of everlasting wo! For instance: in the account recorded in Luke xvi. 25, respecting the rich man and Lazarus, it is said, "Son, *remember* that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

When it shall be too late for warnings and entreaties to be of any avail, many will *remember* the past warnings and exhortations of faithful ministers; and [illegible] will be

full of lamentation that they did not "attend to the things which belonged to their everlasting peace, before they were for ever hid from their eyes."

It is a solemn thought, that those ministers who have probably, year after year, exhorted some of you to "flee from the wrath to come," may, in the day of judgment, have to say Amen to your condemnation! Once they longed after the salvation of your souls;—once they exhorted you, and prayed for you;—but you turned a deaf ear to all their entreaties;—therefore, when they shall meet you at the bar of God, all they can do will be silently to acquiesce in that awful sentence which will then be pronounced, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

But, Oh! my dear young friends, while there is life, consider these things: "Seek ye the Lord, while he may be found: Call upon him while he is near." "Return unto the Lord, for he will have mercy upon you; and unto our God, for he will abundantly pardon."—Perhaps you will say, How can I come? I answer, Come as the poor publican; who, conscious that he had no merits of his own to plead, but was utterly unworthy, cried, "God be merciful to me a sinner!"—Like him, cast yourselves wholly on the mercy of God in Christ Jesus, and you will not fail to obtain mercy; for he hath said in his word, "Him that cometh unto me, I will in no wise cast out."

M——A.

THE CONTRAST.

I HAVE been lately reading a four-penny pamphlet by the Rev. Mr. Upton, on the utility of Bible Associations, addressed to the inhabitants of the parish wherein he resides. It contains a number of anecdotes, amongst which are accounts of the death of two very different persons. One of them was an amiable young *man, whose affable manners and highly-cultivated understanding endeared him to all with whom he was acquainted, but to whom the Son of Man came at an hour when he expected him not. The other was a pious clergyman, who, being prepared for death, met the king of terrors with composure and serenity.

The former was a *medical student* at a Scotch university. He cried out, "Charles, my friend, eternity! eternity! Whither! O whither, shall I fly?" His friend endeavoured to tranquillize him, by reminding him of his amiable qualities. But, with a bewildered look, he grasped his hand, and replied, "Is there not a righteous Judge, who has denounced eternal death on every sinner who violates his law in a single point? and is there a command which I have not broken? or an offer of mercy which I have not rejected? How then can I escape *His* wrath who has declared that sinners shall be *for ever* banished from his presence? Oh, Charles, the world has deceived me, and ruined me for ever. Its votaries endeavoured to infuse infidel principles into my mind. - - - Believe me, Charles, a depraved heart is the only solid objection to the contents of the Bible." The remainder of his discourse was expressive of the greatest wretchedness. He exhorted his friend to hasten to the Lamb of God, who taketh away the sin of the world; and concluded with these words, "Turn from your unhappy friend, who is about to appear at the bar of that Being, who, to every despiser of his salvation, is a consuming fire." About midnight he entered an eternal world.

The night before the *clergyman* died, he said to his friends, amongst many other things, "I am happy in the prospect of death. Though my family at this time want a father's care, yet with Christ I can confidently trust my soul, my family, and my people. Charge my people to cleave to the Lord with full purpose of heart, and they will find the blessed effects of it in life, and the comforts of it in the prospect of death."

Thus, the end of the wicked is trouble; of the righteous, peace.

Obituary.

DEATH OF HER MAJESTY,

Charlotte,

QUEEN OF THE UNITED KINGDOM

OF

GREAT BRITAIN AND IRELAND;

Who departed this Life on Tuesday, November 17, 1818, at Twenty Minutes past One o'Clock in the Afternoon.

THE mournful task again falls upon us, of recording the entrance of death into our palaces. It is little more than a year since we lost our beloved Princess, Charlotte of Wales; and now we have to lament the death of her royal Grandmother, the consort of our revered King. It cannot, however, be expected that we should have exactly the same feelings in the latter case as in the former. The death of the former was sudden and unexpected: the life of the latter was protracted beyond the general expectation. By the death of the former, our prospects were obscured respecting the succession to the crown: by the death of the latter, no such effect is produced. In the former instance, the rose was cropped when it was beginning to open: in the latter, the ordinary period of human life was exceeded. In the former, the gayest and brightest prospects were at once destroyed: in the latter, the protraction of life must necessarily have been a protraction, and even augmentation, of labour and sorrow.

The loss, however, of so illustrious a personage; the beloved Consort of our beloved and revered Monarch; the mother of the Heir Apparent, and of a numerous family of princes and princesses; cannot fail to affect every loyal breast, and especially among Protestant Dissenters, who have such abundant reason for gratitude for the protection which they have received, under the Brunswick race, from the dire persecutions which they suffered under the house of Stuart. Their prayers will con-

tinue to be offered up for their sovereign the King, and for the Divine blessing to attend the person and the government of the Prince Regent, and all the branches of the Royal Family.

We know not how better to improve the event, than by offering a few words of advice to our young readers.

Do not your hearts pant for happiness? You may seek it in *various* ways; but happiness is the universal pursuit. We do not blame you; it is a desire implanted in your breast by God himself: we only wish you to pursue it in the *right* way. Do not seek it from any thing *under the sun;* for "what profit hath a man of all his labour which he taketh under the sun?" With respect to every thing under the sun, "Vanity of vanities, saith the preacher, vanity of vanities; all is vanity." And every man who has drunk at the fountain of divine wisdom says the same. And even they who have not, yet if they have drunk at the fountain of experience, must acknowledge it, however reluctantly. Read the book of Ecclesiastes; or even read the history of the world; the history of kingdoms; the history of provinces; and the lives of individuals; and inquire among all around you: has there ever been any such thing as *satisfactory, complete,* and ENDURING happiness under the sun? Supposing, however, the two former qualities to have been attained, which, by the bye, never has been the case, you must after all be brought to acknowledge, that *death enters into our* PALACES. Even there "the silver cord is loosed;" even there "the golden bowl is broken;" even there "the pitcher is broken at the fountain, and the wheel is broken at the cistern;" even there "the dust returns to the earth as it was, and the spirit returns unto God who gave it."

> And must you die, fond youth, and *at the* BEST
> But *wish,* and *hope,* and *may be* all the rest?
> Take our advice; whatever may betide,
> For that which MUST BE first of all provide.

Fear God, and keep his commandments; for this is the *whole* HAPPINESS, this is the *chief good,* so long sought after by philosophers in vain, of man. For——*you must die;* and then "God will bring every work into judgment, with every secret thing; whether it be good, or whether it be evil."

BENJAMIN TEBBUTT.

Bellary, April 28, 1818.

MY DEAR SIR,

It is with deep regret, yet in humble submission to the will of a holy, just, and all-wise God, who doeth great things past finding out, yea, and wonders without number, that I take my pen to inform you of the death of your late pious and worthy son (Benjamin Tebbutt); he breathed his last about half-past seven o'clock on Monday evening, the 20th of April, 1818; he laboured under an incessant fever, without intermission, for about six-and-twenty days: his resignation and patience under his sufferings, were exemplary. He was a member of a small religious society, formed in this regiment about ten months ago, to which he was much endeared, and to which he shewed a bright example of sincerity, humility, love, charity, and patience, both in life and death. It was his great delight to do all the good he could out of his scanty pay of one shilling a day; he paid four shillings and seven pence a month to the Bible Society, besides paying to other charitable subscriptions.

And, my dear Sir, you and his brothers, and dear relatives at home, he never failed to pray for in the most fervent manner, both in public and private.

During his illness I asked him how he felt his mind. His answer was: "Oh, my dear Ince, I cannot express myself! Oh, I wish I could tell you what I feel, but I cannot, my breath is so short!" I then spoke a few words to him, reminding him of the great love of God to us in all our afflictions. He was so bad he could not bear much talking. But before I left him, I bid him look to his dear Saviour, and to be sure to keep him in view continually; reminding him, that he would be with him in the midst of the fire, and it should not hurt him; and in the deep waters, and they should not overflow him; and though he should walk through the dark valley of the shadow of death, to fear no evil, for he would be with him: he answered, "Yes; his rod and staff are my comfort, he is precious."

He appeared to be getting rather worse, and shortly after I perceived he was a little delirious. I did not expect he would live till morning; but it pleased God to prolong him about fourteen days longer. His disorder was so violent as to admit of little or no conversation. I had an opportunity of seeing him a few days before he died: but, although breath kept the pulse in motion, he seemed to be dead to all below;—his eyes, his heart, his thoughts and affections, were fixed above. I asked him how he was? with a voice quite spent, he answered, "The fever is very bad." Perceiving that I only disturbed him, and that it was a pain to him to speak, I took hold of his hand and bid him farewell for the last time: in a faint voice he bid me "Good day"—but he gave my hand such a squeeze as expressed his inward feeling. It appears he had some apprehension of his death from the commencement of his illness, for almost directly after he fell ill he sent for one of his pious friends, requesting him to get a pen and ink and take directions for his father, strictly charging him to be sure to write immediately if any thing happened. It appears, on the day he died, as if he knew the very hour, for I understand he repeatedly enquired what o'clock it was. In health it was his great desire that the regiment might be removed to a station where the missionaries resided; and it pleased God to send him to the place just before his death. They visited him two or three times before his death, and were quite satisfied with the state of his mind. There are three of them here real servants of Christ, *viz.* Mr. Hands, Mr. Reeves, and Mr. Taylor.

Oh, Sir, you are highly favoured of the Lord, that he gave you such a son. You, no doubt, will be among that happy number, who, at the great day of his coming, will cry out with joy, Here am I, Lord, and the children whom thou hast given me! Then grieve not, but remember, that your loss is his infinite gain—death is but the voice

that Jesus sent to call him to his arms.

I must now conclude, by directing you how to apply for his credit, which, I believe, amounts to about one pound one shilling and sixpence. First, it may be necessary to get a certificate from the magistrate or church-warden, certifying that you are the lawful parent, which you will inclose in a letter, "To the Right Honourable the Secretary at War." A few lines in answer to this will be a great satisfaction to me, and many more of your late son's friends in the Lord.

It has been proposed by the society to erect a tomb over him as a mark of regret and esteem for so amiable a friend in the Lord.

I am, Sir, yours sincerely,

SILVESTER INCE,
Corporal 34th Regiment.

ELIJAH BROOKS,

Who died on the 22d of August, 1818,
AGED FIFTEEN YEARS.

THERE is no subject in which the truly good man takes a more lively interest than the increase of the church of Christ. It is with wonder and gratitude he hears that sinners, advanced in iniquity, are, by the combined energies of the Redeemer's power and grace, subjected to his authority as King in Zion; but it is with feelings of peculiar delight that he contemplates the Saviour as the kind Shepherd of Israel, gathering the lambs in his arms, conducting them through this wilderness, and supporting them while passing through the gloomy valley which leads to those rich pastures, where he will eternally feed them by the side of the "river of the water of life."

Amongst those of tender years, who, in life and in death, have experienced the compassionate regards of the blessed Jesus, we trust may be numbered the subject of this obituary. During the period of five years, with but little intermission, he was afflicted with a most painful disorder. He had several wounds in his body, which rendered it necessary for him to be carried up and down stairs through the whole of three winters, and for the last few months of his life prevented him from moving, except with crutches. In addition to three abscesses, which had formed themselves in his back on which he uniformly lay, he had one in each leg, so that his sufferings were extremely acute: yet he never murmured, but invariably acknowledged that what he endured was far less than he deserved; and when a dropsy took place, which much increased his pain, he would compare his condition with that of others, and express his gratitude to God that he was not so bad as many, and that he enjoyed those alleviations of which numbers were destitute.

Being of a naturally reserved disposition, it was with difficulty he could be persuaded to say any thing respecting religion in connexion with himself; but notwithstanding this backwardness to speak of the state of his own heart, lest he should say what he did not feel, the bias of his mind was evident to all who heard him. Prayer, the word, and the people of God, were desired above all things by him; and if a day elapsed without some friends calling to see him, he would complain of being deserted, and say, "Must I be forsaken because I cannot speak?" To his mother, who is a pious woman, and a member of the Rev. Mr. Roberts's church at Bristol, he was most communicative. One day he said to her, "Mother, I think I shall soon be in heaven, I am so happy; I feel such a spirit of prayer, and the Lord answers my prayers; I think I love him, and he loves me." Frequently has she found him bathed in tears, and apparently in great distress of soul: upon enquiring the cause, he has replied, "I fear the Lord will not have mercy upon me, I have been such a great sinner." A friend, one day, said to him, "If Jesus were on earth, do you think you would go to him?" His answer was: "He is as able to save now he is in heaven." Jesus alone was his hope, his confidence, and his support. His favourite hymn was,

"Jesus, lover of my soul," &c. and he declared that he could always say, "Hide me, O my Saviour, hide," &c. It was not till within a few days of his death that the fear of dying was taken away, though he would observe, that he had rather die than live to sin as wicked children did. His anxiety for assurance of an interest in Christ was very great; and his mother earnestly prayed that the Lord would manifest his favour toward him, and give them a token for good. God in tender mercy heard and answered her prayers, the fear of death was entirely removed, and the doubting, trembling child, who could scarcely feel courage sufficient to speak to his parents upon the concerns of his soul, was enabled in his last lucid moments to exclaim: "I am going to heaven! happy! happy! happy! come, Lord Jesus, come quickly."

Bristol. S. F. E.

BENJAMIN COCKER.

Benjamin, the son of James and Nancy Cocker, was born at Duckworth-hill, near Blackburn, Lancashire, July 23, 1800, and died of the small-pox, Dec. 4, 1817. He was the youngest of eleven children, and was brought up under the care of tender parents. At an early age his father began to inform him of the being of God, and of the perfections of his nature; of his eternal duration; of his holiness, and hatred of all sin; of his works of creation, and of his governing all things by his power; of the sin and fall of our first parents, and the eternal state of the dead. He was told of the love of God to the world, in giving his Son to die for sinners; of the love of Christ, the miracles which he wrought, &c. And he often said, while very young, "Tell me more things about Jesus Christ."

Yet as he grew up, though he was never immoral, nor even trifling in his conduct, he seemed less concerned to improve his knowledge of divine things. He never seemed to take pleasure in wicked company; and one of the greatest crimes we knew him to be guilty of was, staying at home on the sabbath to improve himself in writing, arithmetic, &c. instead of going to worship. His father gave him tender advice and mild reproof, but was afraid to compel him to go to worship lest it should make him dislike religion itself.

The means made use of had the desired effect—he soon became very serious and attentive. And about the beginning of 1817, his mind was much impressed by an improvement of those striking words of Solomon, Eccles. xi. 9. "Rejoice, O young man, in thy youth," &c. and by reflecting upon that hymn of Dr. Watts (Book II. Hymn 52,) "Death! 'tis a melancholy day," &c. From this time he was much engaged in reading his Bible, and in secret prayer, and frequently asked his father the meaning of scripture passages. He was also very diligent in his attendance upon the public means of grace—being present not only at the regular seasons of worship on the sabbath, but frequently attending meetings for prayer, religious conversation, &c. on the evenings of the week, and regularly the prayer-meeting of young people at seven o'clock on Lord's-day mornings.

At the church-meeting, previous to his baptism, he lamented that he had not sooner begun to serve God, and spoke of himself as the chief of sinners, giving at the same time a very satisfactory account of the way in which he hoped to be saved, and of the doctrines of the gospel. He was baptized, in company with eight young persons, on the 9th of May, 1817. We now looked forward in the hope of enjoying his society and example for many years, being delighted with, though reproved by, the great pleasure which he seemed to take in spiritual things. It has often given us unspeakable pleasure to see him, after a long and hard day's labour, take his hymn book, sing a song of praise to God, and then retire to rest.

During his affliction (which continued fourteen days from its commencement, and baffled all medical aid) he was very patient and re-

signed—one of his attendants observing, that he was as submissive to her directions as a little child that has but just learnt the meaning of words. All that he is recollected to have said about his affliction was, on one occasion, "Oh, my pain is inexpressible, yet, if I am spared, it may do well!" He took great pleasure in the prayers of his Christian friends; and as his disorder rendered talking with them very difficult, he always desired them to spend their visits in reading to him and in prayer. On one occasion he requested his sister to read him the church covenant; and on another, the 287th hymn of Rippon's selection: "Lord! didst thou die," &c.

About four o'clock in the morning, December 4, 1817, being raised in his chair while his bed was made, he departed without a struggle or a groan, we hope to a better world.

He was interred in the burying-ground belonging to the Baptist chapel, at Accrington, and his death was improved by his pastor, from the words which had been the means of his conversion, Eccles. xi. 9; and also in a neighbouring Sunday-school, where he had been a teacher, (and where it is supposed he took the fatal infection, though he had been inoculated in his infancy,) by Mr. James Bennett, from 1 Kings xiv. 13.

When he was baptized, his parents had the pleasure to see all the family, consisting of ten persons, members of the church at Accrington. But, alas! how short are the pleasures on this side the grave. One of his sisters, after a lingering illness, died September 12, 1817—and now our beloved Benjamin is no more.

We have now no more help from his diligent hand—no more proofs of his ingenuity—we no longer enjoy his advice in difficulties—nor hear his pleasing voice in singing praises to God. We have no more of his example in his early rising, and zeal for the worship of God. We cannot view his bed—his books—his tools—his work—or the places where we have enjoyed much pleasant conversation together, but our grief is renewed. Yet, when we consider the dangers and difficulties of this present world, and the troubles and sorrows he has escaped, we may all rejoice and say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

His tender father,
J. COCKER, Sen.

RECENT DEATH.

REV. JOHN KNOTT.

ON Monday morning, the 19th of October, 1818, died the Rev. John Knott, in a fit of apoplexy, aged sixty-five. He was a good minister of Jesus Christ, and had sustained, with unblemished reputation, the pastoral office over the particular Baptist church at Chatham, for forty-two years. His mortal remains were interred in the Baptist burying-ground on the following Thursday, attended with every mark of respect from a numerous train of followers from each dissenting congregation. A funeral sermon was preached for him on the following Lord's-day, from Matt. xxv. 21, "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," by his successor, the Rev. W. Giles; and another, on the following Wednesday, by the Rev. J. Slatterie, at the Independent meeting-house, from Psalm lxviii. 18, "Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." On both occasions the congregations were unusually numerous.

"The memory of the just is blessed."*

* We shall be very much obliged to any of the particular friends of the deceased, who will favour us with a Memoir of him.

EDITORS.

Review.

Advice to the Teens; or, Practical Helps towards the Formation of one's own Character. By Isaac Taylor, Minister of the Gospel at Ongar. Second Edition. Rest Fenner, 1818.

Harry's Holiday; or, The Doings of one who had Nothing to do. By Jefferys Taylor; with a Preface by Miss Jane Taylor, Author of Nursery Rhymes, Hymns for Infants, &c. Rest Fenner; 1818.

THE intention of this article in our Review, is rather to announce than to recommend; for nothing *can* proceed from this family but what is both entertaining and instructive.

As we lay in bed this morning, (for we Reviewers both *nod* and sleep as well as other mortals,) our imagination roved for comparisons into the vegetable and animal kingdoms. Jefferys we compared to the early snow-drop or violet; Jane and Ann to the rose and the lily, both of which are beautiful, at the same time that they are free from *display;* and one of the parents to the apple-tree, laden with useful fruit in old age; the other to a *stately* crop of standing corn, yielding the fat of the kidneys of wheat, a food nutritive, salubrious, and agreeable. Or Jefferys to the innocent lamb, frisking in the meadow by the side of its dam; Jane and Ann to the beautiful pheasant, and the other bird of the same family,

——— "whose gay train
Adorns him, colour'd with the florid hue
Of rainbows and starry eyes;"

but not resembling him in his love of *display:*—whilst we could not but compare one of the parents to the domestic bird which, with *maternal solicitude,* broods its chickens under its wings, protecting them from the devouring kite; and the other to

"The crested cock whose clarion sounds
The silent hours;"

admonishing his juvenile readers to vigilance and useful activity, and whatsoever their hand findeth to do, to do it with their might.

We never open "Original Poems" without thinking of what was suggested by the author of "A slight Specimen of Moral Songs; such," says he, "as I wish some happy and condescending genius would undertake for the use of children, and perform much better. The sense and subjects might be borrowed plentifully from the proverbs of Solomon, from all the common appearances of nature, from all occurrences in civil life, both in city and country; (which would also afford matter for other Divine Songs.) Here the language and measures should be easy and flowing with cheerfulness, with or without the solemnities of religion, or the sacred names of God and holy things; that children might find delight and profit together.

"This would be one effectual way to deliver them from the temptation of loving or learning those idle, wanton, or profane songs, which give so early an ill taint to the fancy and memory; and become the seeds of future vices."

What this incomparable writer suggested, Jane and Ann have most ably and successfully executed; for which we and our children entreat their acceptance of our sincere thanks, as well as for their "City and Rural Scenes," and other writings.

The first time we saw "Maternal Solicitude," it came to us in circulation as a club-book. We could not, after reading it, refrain from writing at the corner of a blank leaf at the beginning, "Prov. xxxi. 29." If our readers turn to that text, they will find the following words: "Many daughters have done virtuously, but thou excellest them all."

But we must draw to a close.—When our young readers have groped about in the dark closet of the Minor's Pocket-Book, and have

tried to find what they were in search of in vain, we advise them to give over their search for a little while, and to amuse themselves, these Christmas holidays, with their young friend Jefferys, in Harry's playground; and we recommend to the heads of families, and to the other friends of young people, to make them a present of the former of the works standing at the head of this article; by which they will be confirmed in what their pious parents and ministers have taught them, that the ways of wisdom are ways of pleasantness, and that all her paths are peace.

Narrative of the Mission at Otaheite, and other Islands of the South Seas; commenced by the London Missionary Society, in the Year 1797, *with a Map, and a Geographical Description of the Islands.* Published by Order of the Directors. Williams, &c.

THIS Narrative is drawn up with great ability; and the observations which follow, on the important events recorded in it, are so judicious and excellent, that the details cannot but deeply interest every one whose heart breathes love to God, and good-will to man. It is related, "that in consequence of the blessing of the Almighty on the patient and zealous labours of the missionaries, at least *four* of the islands of the South Seas are now altogether, in profession, Christian islands." The arrival of further communications, will, it is devoutly to be wished, afford satisfactory evidence of their perseverance in the ways of religion.

The Shepherd and his Flock.

THE many editions through which this little work, for the religious instruction and entertainment of children, has passed, prove the deservedly-high estimation in which it is held, and render any recommendation of it unnecessary.

The plan of it is as follows:

Truth, a benevolent Christian minister in a country village, attentive to the interests of the young, and wishing to acquaint the children of the village with the important doctrines of the Bible, had painted several representations of scripture truth, and established a weekly lecture at his own house, for the purpose of explaining them. Among these was a painting of "The Shepherd and his Flock," which being shewn to the children, delight and admiration were visible in every countenance.

"'O what pretty little lambs!' exclaimed Miss Jane Attentive. 'And what a kind-looking Shepherd!' remarked her sister! 'See, see, how those dirty pigs are rolling about in the mud!' exclaimed Miss Thoughtful. 'And look how those dogs are worrying the sheep!' 'But do look, cousin, at that cruel fellow who is setting them on;' said Miss Attentive. 'See, sister,' said Jane, 'the Shepherd has got a little lamb in his bosom! how much he seems to love it!'"

Like wise children, they requested to know the meaning of so charming a picture. The explanation follows, in a manner peculiarly adapted to impress and edify the youthful and attentive mind.

The Maxims and Advice of Dr. B. Franklin, accompanied with other Remarks, and enforced on the Authority of the Scriptures. Arranged in Sections for the Benefit of Youth, and intended as a Sunday-school Reward-book. Third Edition. Button and Son. Price 3d. or 18s. per 100.

THE Franklins lived at Ecton, near Wellingborough, in the county of Northampton, from, at least, the time of Henry VI. on a freehold of thirty acres. The eldest son, during the whole of that period, was a blacksmith, and enjoyed the estate. In the time of Queen Mary they were Protestants, and concealed their Bible, by fastening it on the inside of the lid of the night convenience. The leaves were tied back with a packthread. The Doctor's great grandfather reversed the lid on his knees, and read to his family, one child standing at the door, as sentinel.

Josias, who was a dissenter, had

from persecution to Boston, in New England, in 1682. He was the Doctor's father. Benjamin, disliking his father's business of a tallow-chandler, "was afterwards put to a printer; and being of a decided and persevering turn, he broke through all discouragements and difficulties, and excelled in almost every thing he undertook, and not only became an industrious tradesman, a useful member of society, and a sound philosopher, but was called to fill some of the most important offices in the state; and by attending rigidly to those principles of integrity and perseverance which seldom fail of success, he gained the esteem of all classes, astonishing the world by his talents; and closed a long and useful life, April 17, 1790, aged 84 years."

Poor Richard, or the Way to Wealth, was first printed in the Pennsylvania Almanack, in 1758. Since that time, few books have obtained more general circulation. We are glad to see our old friend in this new dress, and most cordially recommend him and his maxims on *the importance and improvement of time*, on *industry*, on *frugality*, on *dress*, and on *running in debt;* together with the new sections on the *necessity of the blessing of God*, on the *importance of good company*, and on the *sabbath-day*, to all our readers. We thank the arranger for the trouble which he has taken, and think this little book well adapted for the purpose for which it was intended.

Preparation for the Day of Judgment. A Sermon preached on Sunday, June 13, 1818, *at Pell-street Meeting-house, Ratcliff Highway, on Occasion of the Death of Mrs. Ann Phillips, who died June* 7, 1818. *By Thomas Cloutt.* Conder, &c. 1*s.*

This discourse is founded on Amos i. 12, "Prepare to meet thy God!" The preacher observes, 1. That a solemn meeting will take place between God and all his intelligent creatures. 2. That God himself commands us to prepare to meet *him.* 3. That he has provided us the means of preparing to meet him. 4. That a timely regard to the commands of God will secure a happy meeting between him and ourselves. These observations are so judiciously and evangelically illustrated, and so affectionately and faithfully applied, that it is impossible to peruse them, with any degree of seriousness, without being impressed and improved.

Serious and Friendly Hints, on the Duties and Privileges of Church Fellowship; addressed to Candidates for Communion, and the Junior Members of Dissenting Churches. By J. Edwards.

These serious and useful hints are divided into short chapters, containing the following subjects:—Personal Piety—Positive Institutions—The Nature of a Christian Church—The Duties and Privileges of Church Members—Punctuality—Circumspection—and Brotherly Love. These hints well deserve the attention of the persons to whom they were addressed, and are very suitable to be put into the hands of all those especially, who are about to unite in fellowship with the church of Christ.

A Metrical Index to the Bible; or, Alphabetical Tables of the Holy Scriptures, in Metre: composed, 1. *To help the Memory in learning it.* 2. *To connote with the Letters, the Numbers of the several Chapters.* 3. *And to supply the want of a small Concordance; useful for all Lovers of God's Word, especially for young Students in Theology. By Josiah Chorley, M. A. Minister of the Gospel in Norwich.*

This is a very neat little book, and its design is to afford the reader of the sacred volume, a kind of *Memoria Technica*, or artificial memory; by the help of which, a summary of the whole may constantly be present in the mind. The notes are original, and the engravings are from the designs of Mr. Thurston, and executed by R. Branston, and R. Branston, Junior.

A Plain Answer to the important Question, "What must I do to be saved?" with an earnest and affectionate Address to the Reader. By Joseph Freeston, of Hinckley. Button, &c. 1*s.*

THIS is a plain discourse, upon a subject of all others the most interesting. Whoever feels interested in the important question, will here find it satisfactorily answered. We are pleased to hear, that Mr. Fuller's celebrated tract on the same subject has been translated into the Irish language, by the Baptist Irish Society.

The Utility and Advantages of Bible Associations considered; in an affectionate Address to the Inhabitants of the Parish of Christ Church, Surry. By James Upton. Second Edition.

[See Page 461, in this Number.]

THE Rev. Mr. Upton has been minister of the Baptist congregation in Church-street, Blackfriars-road, more than thirty-two years.

LITERARY INTELLIGENCE.

In the Press.

Dr. Carey's Pamphlet "On the Obligations of Christians to attempt the Conversion of the Heathens," &c.; with an Advertisement, containing Hints of Dr. Carey's Life. This was Dr. Carey's first Work.

The whole Works of the Rev. John Flavel, forming six large Vols. 8vo.

A Grammatical Analysis (on a Plan perfectly simple, and altogether new,) of the French, Italian, Spanish, German, the ancient and modern Greek, Latin, Hebrew, and Syriac Languages, with a classed Vocabulary; whereby those Languages may be respectively acquired with Facility: by the Rev. Frederic Nolan, Author of an Inquiry into the Integrity of the Greek Vulgate, &c. &c. The modern Greek will be furnished by Mr. Calbo, a Native of the Ionian Republic, and Public Lecturer on Greek Literature. This Work will be handsomely printed in one Volume, 12mo. and be so constructed as to *form a Grammatical Apparatus to Mr. Bagster's Polyglott Bible, now in Progress of Publication.*

Letters on the Excellence and Influence of Evangelical Truth, proving its humbling and holy Tendency. By the Rev. James Upton. Including Letters on the Divinity of the Son of God; the Personality and Divinity of the Holy Spirit; on Moral Obligations and Christian Obedience, &c. &c. attempting to prove the Moral Law to be the Rule of Moral Conduct to Believers. In which some Remarks are made on the Spirit and Sentiments of Messrs. G——, F——, B——, &c. Extracts from various Authors. On Marriage. Advice to a New Married Couple. A Monument of Mercy. Cautionary Counsel. A Serious Address on Christian Duty. The Utility and Advantages of Bible Associations. Piety the best Portion, &c.

An Account of the Life, Ministry, and Writings of the Rev. John Fawcett, D.D. Fifty-four Years Minister of the Gospel at Waingate and Hebden Bridge, near Halifax; containing a Variety of Particulars not generally known, relative to the Revival and Progress of Religion in many Parts of Yorkshire and Lancashire, &c.

Just Published.

A Letter to the Rev. George Burder, Editor of the Evangelical Magazine; in answer to Observations contained in the Magazines of June and July, 1818, on Remarks by Dr. Adam Clarke, on the Fore-knowledge of God.

A Sermon, in Commemoration of Bartholomew-Day; delivered at the Meeting-house in Dean-street, Southwark, August 24, 1818; by J. H. Cramp.

An Elegy on the lamented Death of Sir Samuel Romilly, M.P.; by the Rev. Thomas Beck.

Hymns for Adult Schools, in 2 Parts; Part I. for the Use of the Learners; Part II. for the Devotional Exercises of the Conductors and Teachers. By J. S. Broad, one of the Secretaries of the Bristol Adult School Society, for teaching the Adult Poor to read the Scriptures.

The Fourth Annual Report of the Baptist Irish Society, containing some very interesting Letters of Correspondence, down to the present Time, with the Lecture delivered by the Secretary at Bristol, in June, 1818.

A new Edition, (carefully revised and corrected,) of President Edwards's Life of the late Rev. David Brainerd, Missionary to the Indians, from the Honourable Society in Scotland for Propagating Christian Knowledge. 8vo.

Missionary Retrospect and Foreign Intelligence.

NETHERLANDS.

Extract of a Letter from an English Gentleman at Brussels, dated Sept. 1818.

Since my landing in France I have spent a little time with my friends at Cambray. The state of religion among the French Protestants is very gloomy in that city: the government will not permit them to meet for divine worship. The Bourbons are intolerant bigots, wholly devoted to the priests. In my journey I passed by a village called Jassey: most of the inhabitants are Protestants; but having no minister, and little or no religion, and being under the frowns of government, abundance of the young people have turned, and are turning Papists. There is a great work among our soldiers in and near Cambray. About 150 meet in small societies for prayer and exhortation: they are Wesleyans. My friend P—, of Jersey, about a year and half since, had introduced the preaching of the gospel at St. Maloes, but was persecuted by the government, and obliged to desist. Upon his informing me of it, I advised him not to be discouraged, but to attempt to place a station in Brabant, where was a toleration. I sent him my mite, and recommended it to him to try Tournay and Mons, as French is the language of the country. He adopted my plan, and about a year ago sent a pious steady young man of the name of De F— to Tournay. I spent two very agreeable days with him. I trust the acorn is planted, which will one day become an oak. When De F— came to Tournay, he found but one Protestant, who told him he believed he could not find another in the city. A persecution arose, and he expected every day to be taken by the horse-soldiers, called the Gens d'armes, and to be banished from the kingdom: but God, who has the hearts of all men in his hands, raised him up a friend, an officer in the army, whose wife has the title of baroness. This lady being related to one of the Ministers of State, he wrote to him in favour of De F—. The Minister related the case to the King of the Netherlands, who replied, that he wished the spread of the gospel in his dominions. His Majesty ordered a church in Tournay to be set apart for him to preach in when he pleased, and has settled fifty pounds a-year upon him to preach the gospel, and signed the order with his own hand. The king is accessible to the lowest of his subjects. I heard De F— twice in the church last Lord's-day, and in the evening in a private house. He delivered a very pleasing and useful discourse in the afternoon on the new birth. It is at present a day of small things. His audience in the city amounts to about 60; and he preaches in a village three leagues from Tournay to about 130 persons, who come out of seven villages. He says, that he has reason to believe there are above ten persons, since he has been in the country, who have been savingly converted to God, most of whom were Roman Catholics. They have renounced Popery, and are much persecuted by their relations and the priests. I have conversed with much pleasure with his little flock. You must recollect that in Brabant the people are all bigoted Roman Catholics, who would persecute the Protestants to death. The government is mild, tolerant, and Protestant. Brabant is to Holland, what Ireland is to England; it is full of ignorant and furious Papists. In France it is quite the reverse. There the government is bigoted, and thoroughly devoted to the priests, who triumph; whilst the lowest of the people are much more enlightened than their government. The majority of the people in France laugh at and despise the mummeries of popery, and cordially hate the priests. The government have augmented the salaries of the priests two-fifths, and reduced the pensions of the soldiers. I have seen the French Protestant minister at Brussels. He is a converted character. He preaches the gospel, has the interest of Christ at heart, and has lately opened a lecture on Sunday evenings, which is well attended. Here is a Wesleyan Methodist preacher, who preaches in a room.

Oh, that the drop may become a rivulet, the rivulet a river, and the river an ocean! May the Lord hasten it in his own time, amen.

Yours, &c. &c.

T. B.

BAPTIST MISSION.

INDIA.

Extract of a Letter from Dr. Marshman to Dr. Ryland, dated Feb. 15, 1818.

I NOW write merely to send you a half-finished copy of a "Review of the Mission." The rest will follow, I hope, in a week; it may indeed reach you before this. My heart has been cheered beyond measure in writing it. The Lord is surely blessing the Mission, and that abundantly. He will plant the gospel in India. Four hundred baptized in these three years past;—the gospel made known in twenty-five stations, of which twenty are occupied by gifts he has raised up in India. What can he not do? Bless the Lord with us, and trust him evermore.

Mr. Phillips to Mr. Hinton; Samarang, January 1, 1818.

I ARRIVED at Samarang on the 9th of November, and am now occupying the house which Mr. T. occupied, and in which he finished his course. To all human appearance, the cause of the Java Mission suffered severely when he was called away. Perhaps more missionaries may here finish their course before much is done towards the conversion of the Javanese; but whether this may happen or not, is not our concern. To attempt to gain access into these strong holds of Satan is our duty; and if we should meet with death in the endeavour, it will be a pleasurable reflection in the moment when heart and flesh shall fail, to think that we have in any way laboured for God.

An indulgent Providence has preserved me during the most sickly part of the year from any very severe sickness. I have occasionally been unwell, but am now in the possession of a good share of health. My wife has also been restored from a fever, with which she was distressingly afflicted. Our babe is in good health, and is a great comfort to us in our retired situation.

I have endeavoured to collect an English congregation, and have succeeded in persuading a few persons to attend worship at my house on Lord's-day mornings. I have begun to preach in Malay. The Sabbath before last, I had about twelve persons present: some of the Javanese understand Malay, and I have signified my intention to preach to them every Sabbath evening.

I have begun to learn Javanese: I have engaged a native for my teacher, who seems to understand the language pretty well; but it is difficult work, owing to the little information which the teachers can give relative to the nature of their language. Mr. Bruckner has made very considerable progress in the study of it, and I hope to obtain some good assistance from him.

Mr. Robinson to Mr. Hinton; April 8, 1818.

I HAVE not much news to send from Java; but I am happy to say, that of late we have met with no interruption: still I believe the governor cannot countenance us, unless we receive permission from the King of Holland to settle here as missionaries; and, consequently, I am anxious that you should strain every nerve to obtain such permission.

My course of employment is as follows:—On Sabbath morning, I preach or expound at Mr. Diering's, on the west side of Batavia; in the afternoon, I preach in a house on the east side; and at seven o'clock in the evening, I hold English worship in my own house, when a few Americans and English sometimes attend. On Monday evening I hold a prayer-meeting in Batavia, to pray for the spread of the gospel in Java. We have two or three praying friends, besides Diering and myself. On Tuesday evening I speak to a few people, at Mr. Diering's; and on Wednesday evening I explain the scriptures to a few poor people, at a house about midway between Batavia and my own house. On Thursday evening I call my servants together, and any neighbours who choose to come, and speak to them for half an hour. On Friday evening I preach in the same house as on the Sabbath afternoon; and on Saturday evening I shut myself up in my study. The rest of my time is spent in studying, writing, &c.; and in doing many things which I cannot particularize. When I perform my regular task, I have not an hour, from rising in the morning to the time of retiring to rest in the evening, for reading an English book: yet, after all, the Musselmans and Chinese are almost neglected; I mean, as it respects going to talk to them in their own houses. Diering in part supplies this deficiency, by going about whenever he has leisure, to talk to the people, and deliver tracts; and I have several other friends, who assist me much in the distribution of tracts. Diering is a very valuable acquisition to the Java Mission. I have never yet seen a person born in a hot country, who pos-

sesses his energy of mind, and talent for exertion. He is employed in a mercantile house, where he does more business than two or three other persons would do; but not content with that, he employs every half hour he has to spare in the service of the Mission. I sometimes hope that the Lord's having given me this helper, is a token for good.

We stand in great need of help, and if I thought the funds of the Society were adequate to it, I should press the sending of two more missionaries to Batavia; one to learn Chinese, and another to assist me in the Malay.

Extract of a Letter from Mr. Robinson to a Friend in England, dated March 23, 1818.

I wish it was in my power to gratify you with some good news from Java, but, alas! the day of prosperity is not yet come. We are still only sowing the seed, or rather, perhaps, preparing the ground for its reception. I am not aware that there is a single person of any description at Samarang seriously inclined; but the case is something different here. Diering stands fast, and grows; he is very active, and a great help to me. We have begun a prayer-meeting on Monday evening, but it is not very well attended. There are three persons, besides Diering and myself, who sometimes engage in prayer. If we may judge by their prayers, there is some reason to hope well of each of these persons, for they pray like Christians: but after so many disappointments, my hopes are not very sanguine. I hope there may be one or two amongst the female part of my hearers who are pious; but still my hopes are mixed with fears. At our prayer-meetings, and some other meetings, we sing Malay hymns, which now amount to 46 in number. I give out a new hymn every week, which is regularly copied by several persons who keep books for the purpose. Should I ever be master of 100 Malay hymns, I should then like to print them, if I have opportunity. I preach or expound in Malay five times in the week, at three different places, and have a meeting in my own house on the Sabbath evening, when two or three English or Americans sometimes attend. A native of Batavia, whom I baptized on the 2d of August last, has since fallen away; but I have, at the present time, some slight hopes of his restoration.

Domestic Religious Intelligence.

BIBLE SOCIETY.

From the Fifth Report of the Cinque Ports Auxiliary Bible Society, at the Anniversary on Thursday, November 6, 1817.

The Right Hon. the Earl of Liverpool, President, in the Chair.

In addressing the Meeting, (which was by far the most numerous since the formation of the Institution,) his Lordship took a comprehensive view of the *object* and *constitution* of the British and Foreign Bible Society, and expressed, in the most clear and decided manner, his increased attachment to both.

The Noble President adverted also to the high station which he had the honour of holding in the government of the country, and the consequent duty which devolved upon him to maintain inviolate *the* trust thus reposed in him by his Sovereign. With this impression, and with the firmest attachment which he entertained to the established church, he could not, from a sense of duty, lend his support to any Society which stood opposed to it. In uniting with the Bible Society, however, he conscientiously believed he was supporting the interest of the established church in particular, and that of Christianity at large. He was a warm friend to a kindred Society, because its object was the extension of that church of which it was his happiness to be a member; and he cordially gave his support to the Bible Society, because, its operations being unlimited, it could extend itself where the other could not; and, by uniting the energies of Christians of all persuasions, it was, in fact, carrying the word of life to every nation, and every clime. His Lordship concluded an able and energetic speech, by stating, that his motive for supporting the Bible Society, was the same as that as-

signed by his venerable Sovereign, who, on one occasion, expressed the hope, that he should live to see the day, when every subject in his realm would be able to read his Bible; and his Lordship, acting upon the same principle, hoped the day was fast approaching, when every man throughout the whole world would be able to read the Bible, and have it to read, in his own language.

From the Third Report of the Prussian Central Bible Society, from August, 1816, to August, 1817.

In the three years since the establishment of the Bible Society, there have been circulated,

German Bibles	9944 copies.
Bohemian ditto	3347 ditto.
Polish ditto	3952 ditto.
Wendish ditto	400 ditto.
Total	17643 ditto.
Of German New Testaments, in the three years	2401 copies.
Ditto of the Ratisbon edition	433 ditto.
Ditto Polish New Testaments	655 ditto.
Together	3489 ditto.

Making a general Total of 21,132 ditto.

Auxiliary Societies have this year also been formed at Ruhland, in Upper Lusatia, and at Ruhrort, in the vicinity of Duisburg; and from the connexion in which they stand with other filial Societies, the sphere of action of the latter is likely to be enlarged.

Although the exertions of all these filial Societies are, in a great measure, obstructed by the still continuing difficulty of obtaining a supply of Bibles, there is a prospect, that, by the new editions now undertaken, and the enlargement of other printing establishments, the supply may be rendered equal to the demand.

May the zeal for the dissemination of the Holy Scriptures never cool among us! May it be excited in all who feel deeply interested in the progress of the Gospel, by a due consideration of the want of the Holy Scriptures, and of the blessed effects resulting from the promulgation of the word of God! Then, with the blessing of the Lord, this our work will infallibly contribute to build up and edify the church of Christ, both in purity of doctrine, and holiness of life.

Letter from His Majesty the King, to the Central Bible Society.

I have observed, with peculiar interest, the happy success which has attended our exertions to promote the promulgation of the Holy Scriptures, communicated to me in your letter of the 19th of this month, which accompanied your Second Report; and I join you in the wish you express at the conclusion of it. "May the Giver of all good bless what is doing, with a sincere desire to promote the extension of his kingdom among all nations." (Signed)

Frederic William.

Berlin, February 21, 1817.

To the President and Directors of the Central Bible Society in Berlin.

From the Fourth Report of the Bombay Auxiliary Bible Society.

September, 1817.

The Committee have great satisfaction in reporting, that they have supplied, to a considerable extent, among the European soldiers under this Presidency, the deficiency of English Bibles and Testaments, which they lamented in their last Report.

In this they have been much assisted, both by favour of His Excellency the Commander in Chief, and by a very liberal supply from the Naval and Military Bible Society of London.

The Commander in Chief, with the most laudable attention to the wants of the European soldiers, recommended to the government, that a certain number of English Bibles and Testaments should be assigned for the use of the patients in the hospitals belonging to the different corps and detachments, and maintained at the public expense. This recommendation having met with the ready approbation of the Right Honourable the Governor in Council, was forwarded with that sanction to the Committee, who immediately took the necessary steps to fulfil a proposition which so entirely promoted the wishes and views of the Society.

No sooner did the Naval and Military Bible Society of London come to the knowledge, that many applications from commanding officers of ships and regiments for the Holy Scriptures in the English language, could not be complied with by the Bombay Society, for want of an adequate supply, than they unanimously resolved to send out 250 Bibles, and 500 Testaments, for the use of the navy and army under this government. These Bibles and Testaments have been received by the Committee, and will be carefully distributed.

At the request of an Armenian gentleman, a few Armenian Testaments were sent for the use of a school at Bushire; and there is reason to believe, that many more might be usefully distributed among the Armenian churches in Persia.

The few copies of the Syriac Gospels received from England, at the time that the last Report was printing, have been forwarded to the residents of Travancore and Cochin, for the use of the Syrian Christians on the Malabar coast: they proved exceedingly acceptable, and are said by their priests to be correctly printed, in a very legible and beautiful type. There are very few copies of the Syriac Testaments among them; and the Catanars, or Clergy, expressed a very anxious wish to have copies of the whole of the Holy Scriptures printed in a similar manner. As the Committee have since received a further supply of these Gospels, they will not fail to forward them for distribution in the best manner.

BAPTIST ITINERANT AND BRITISH *Missionary Society.*

The following Subscriptions and Collections were received by the Rev. JAMES UPTON (of London) for the "Baptist Itinerant and British Missionary Society," in August, 1818.

	£	s.	d.
Abergavenny, collection at..	6	0	0
Bristol Countership Meeting, do.	5	19	0
Bradford, Wilts, ditto	5	10	8
Ditto, Rev. J. Hinton, donation	1	0	0
Bourton-on-the-Water, collect.	7	4	5
Bradley, ditto.....	2	5	6
Beckington, donations.....	0	17	0
Ditto, Mr. J. Evil, subscription	1	0	0
Cirencester, collection.....	3	3	0
Keynsham, ditto	3	12	4½
Long-Ashton, Mrs. Hodges, sub.	1	1	0
Melksham, collection.....	2	4	9
Trowbridge, Tabernacle, ditto	1	5	0
Ditto, Mr. Neath, donation ..	1	0	0
Tetbury, collection.....	4	0	0
Westbury Leigh, donations—			
Overbury, Mr R.....	1	0	0
Salter, Mr. S. jun.	1	0	0
Stancomb, Mr. J.....	1	0	0
Stancomb, Mr. W.....	1	0	0
Small sums amounting to....	2	8	6
	£52	11	2½

The following sums were received by the Secretary, for the same object, in a journey through the county of Salop and part of Denbighshire, when five of our Itinerants were visited, and several new fields of labour, affording prospects of usefulness, were pointed out.

BRIDGENORTH.	£	s.	d.
R. Bourne, Esq. donation	1	1	0
J. Sing, Esq. ditto	1	1	0
Collected at the Baptist Chapel	4	4	0
SHREWSBURY.			
Hawley, Mr. donation.....	1	1	0
Smith, Rev. W. ditto.....	1	1	0
Wilkenson, Mr. ditto.....	1	1	0
Wrentenal, collection at	2	0	0
Small sums amounting to.....	1	3	0
	£12	12	0

The intelligence which the Committee of this Society continue to receive, is of the most interesting nature; nothing but such affecting facts as are laid before them at their monthly meetings, could convince them of one-half of the ignorance and moral misery, which still prevail in England and its adjacent islands. It is therefore earnestly hoped that this and all similar institutions, will receive such support from the Christian public, as may enable them to continue and extend their operations, till every town, village, and hamlet in the kingdom have a preached gospel within their reach; and thereby possess and enjoy the best guardian of public morals, and the only safe guide to everlasting happiness. The following extract of a letter from one of our Itinerants to the Secretary, is a specimen of the correspondence referred to.

DEAR SIR, *Tresco, Aug. 21, 1818.*

The increasing state of the schools made the last parcel of tracts very acceptable; but we still want many more school books. The Lord has also been graciously pleased to give me opportunities of preaching to, conversing with, and distributing tracts among seamen, which we hope has been useful to many, as the following extracts from letters lately received will tend to shew. J. W. belonging to an English brig, called upon me after service one evening to thank me for a Bible which I had given him last winter. "I hope," said the poor seaman, "I shall prize it more and more; it has been an anchor to my poor soul."

R. S. wrote from Bristol, May 24, 1818.

"DEAR SIR,

——— "I did expect to see you in Scilly before this time. Never shall I forget the blessing which I received on that evening when you preached about the sufferings of our dear Lord Jesus. My poor wife was much distressed about her soul after reading the tract entitled 'Serious Thoughts on Eternity.' I have since bought a Bible for her and my dear children, which I hope will be blessed to their souls."

H. R. wrote from Waterford, dated July 5, 1818.

——— "You may rest assured, dear Sir, that I shall never forget your kindness to me and my men. S. G. is, I believe, truly converted by reading the books which you gave us before we left Scilly. Often does he talk about the Lord Jesus Christ to the seamen of other ships.——I have taken your advice, and the men like family worship very well. The mate and Harry assist me in singing one of Dr. Watts's hymns, then one of us reads a chapter, and we all kneel down, except the man at the helm, and I read one of the prayers from that little book which you gave me, sometimes adding a few words as I can. I often think of the night when I attended your preaching at St. Mary's, and am, I hope, yours in the Lord Jesus Christ,

H. R."

Account of Moneys received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1818; not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Cornwall, collected in a journey through, by the Rev. T. Wilcocks	57	13	3
Buckinghamshire Aux. Society, balance, by the Rev. W. Groser, jun.	6	6	8½
Ashburton, Devon. by the Rev. P. House 1 0 0			
Bover Tracey, by J. L. Sprague 3 15 0			
Modbury, by Mr. Samuel Goss 2 11 8	22	7	9
Kingsbridge and its vicinity, by the Rev. John Nicholson 15 1 1			
Dunstable, Collection and Subscriptions, by the Rev. Wm. Anderson	21	17	0
Shoe-lane Auxiliary Society, by Mr. R. Riley	11	13	1½
Langham, Essex, Collection 12 18 6			
——— Friends, by Mr. J. Warmington 1 0 0	13	18	6
Watford, Herts, Auxiliary Society, by the Rev. Mr. Groser	8	19	5
Sharnbrook, Bedfordshire, Auxiliary Society, by Mr. J. Hindes	5	1	6
Perram, Mr. Cheshunt, a Life Subscription	10	10	0
A Friend, by Mr. Exeter	5	0	0
Unicorn-yard, Friends at, by Mr. Woodroffe	3	13	0
Boyce, Mr. a Donation	5	0	0
Burn, Mr. Ground-Rent to Michaelmas, 1818, by Mr. Burls	19	9	6
Sevenoaks, Kent, Collections and Subscriptions, by the Rev. W. Shirley	16	0	0
Thrapstone, Ditto Ditto by the Rev. W. Ragsdell	23	0	0
Legacy of the late Mrs. Rupertia Hill, Fore-street, London, by Mr. Burls	100	0	0
Worstead, Norfolk, Collection by the Rev. R. Clark 8 8 10			
Penny a-week Society, by Mr. J. R. Blakeley 8 11 6	17	0	4
Gurney, Hudson, Esq. M. P. a Donation	21	0	0
Amount received for Books sold, by the Rev. J. Ivimey	18	11	6
"Mission House" by Ditto	1	0	0
Hants and Wilts Assistant Society, by the Rev. J. Saffery	354	2	5½
Maze-pond Auxiliary Society, by Mr. Beddome	38	0	0
Auxiliary Society, at the Rev. J. Upton's, by Mr. R. Pontifex	46	15	10
Cambridge, Aux. Society, with Contributions of Friends in the Vicinity	70	0	0
A Friend, by Mr. Burls	5	0	0
Mr. W. F. Lloyd, for *Native Schools*	10	10	0
From the Church at Ilford, for one year, ending Aug. 1, by Rev. Mr. Smith	26	10	6

For the Translations and Schools.

Paisley, Youth's Society for Religious Purposes, by Mr. Alexander Speirs, Treasurer	15	0	0
Newcastle-upon-Tyne, Subscriptions, by the Rev. G. Sample	9	15	0

TRIUMPH OF RELIGIOUS LIBERTY IN FRANCE.

(From the Times Newspaper of the 25th of November, 1818.)

A cause involving questions of the highest interests to our Protestant brethren in France, has just been decided in the superior court of Criminal Justice. The Mayor of the little town of Lourmarin, had ordered the inhabitants to cover the fronts of their houses with tapestry, in those streets through which the idolatrous mass was to pass, at what is called the "Feast of God." The Police of

Gap fined Monsieur Roman, a Protestant, six franks, for refusing to obey the Mayor's edict. M. Roman appealed to the Court of Cassation. The question was, "Can a citizen be compelled to hang out tapestry on the front of his house, while the external ceremonies of the Catholic worship are performing?" On this question the counsellors for M. Roman delivered the most correct sentiments upon the subject; declaring, that "all the constituted authorities had proclaimed the principle of religious freedom; and had completely separated questions of religion from those connected with civil and political rights." "The court, after a long deliberation, pronounced a judgment, said to be most *strongly worded*, by which it annulled the judgment complained of, and decided that the municipal authorities have no right to make a rule for constraining citizens to cover the fronts of their houses on occasions of religious ceremonies." Comparing the above decision with the spirit manifested towards the Protestants in France only three years since, we consider it a subject for congratulation to all who love our Lord Jesus Christ in sincerity, as the triumph of reason and religion over superstition and idolatry.

NEW MEETINGS OPENED.

GARWAY.

A NEAT place of worship, 30 feet by 20, was opened, September 9, 1818, at Garway, Herefordshire, for the use of the Baptist church which formerly assembled at Broad-Oak.

At ten A. M. Mr. Jones of Hereford, commenced with reading and prayer; Messrs. Trey of Coleford, and Hawkins of Eastcombs, preached from Psalm cxxxii. 7, 8, 9, and Rom. i. 16; and Mr. Williams of Ryeford concluded.

Met again at three.—Mr. Harris of Coleford prayed; Mr. Jones of Hereford preached from John xvii. 21; Mr. B. Davies, (student at Abergavenny,) concluded.

Met again at six.—Mr. Preece of Hereford prayed; Messrs. B. Davies and Hawkins preached from Isa. xi. 10, and Heb. x. 14.

Each of the opportunities was numerously attended, and the friends of Emmanuel found the day a season of refreshment from the presence of the Lord.

The following are the circumstances which led to the erection of this place of worship:—A meeting-house was formerly erected at Broad-Oak, by the Countess of Huntington, upon a leasehold tenure, which was supplied by the students in her college at Treveca; but upon the expiration of the lease, the ministers in that connexion gave up preaching in this neighbourhood; not, however, before they had been the means of turning some from darkness to light. These rented the house as tenants at will, and invited the neighbouring Baptist ministers to preach for them. Several persons were baptized, and on the 1st of August, 1802, were formed into a church, under the pastoral care of a Mr. Fleming, a sensible, pious man, who kept a shop at Monmouth, and laboured among these few and poor Christians almost gratuitously, until he was called to receive his reward, about the year 1806. Soon afterwards, Mr. Marmaduke Jones settled among them, who laboured hard in the ministry, but not with any considerable success, until 1816, when the number of his family, and the poverty of his people, obliged him to resign his charge. Since that period, they have been without a pastor; and they are now principally supplied from the Abergavenny Academy; and Messrs. Williams of Ryeford, and Jones of Hereford, administer the Lord's Supper.

Their old place of worship was very incommodious, and they were liable to be deprived of it every year. Under these circumstances, one of the members offered them a very suitable spot of ground, being all he had, gratuitously. It is sufficiently large to admit of a burying-ground. They were encouraged by the neighbouring ministers to build a house for God, which is now completed. They labour, however, under great difficulty, being about £150 in debt, and having no one to solicit the assistance of the Christian public on their behalf.

N. B. This would be an eligible situation for a young man willing to teach a school, and preach the gospel. Should any warm-hearted person of that description be disposed to cast himself on the providence of God, he may, by applying to the Rev. D. Jones, Baptist minister, Hereford, obtain every necessary information. No one need apply unless he can produce respectable reference as to his character, &c.

Hereford. D. JONES.

NEW MILL.

ON Wednesday, October 14, 1818, a new and commodious meeting-house was

opened for the use of the Baptist church meeting at New Mill, near Tring, Hertfordshire, under the pastoral care of Mr. D. Clarabut. Mr. Wake of Leighton began the services of the day with reading the scriptures and prayer; Dr. Rippon preached from Psalm ii. 6; and Mr. Harrison of Woburn, (Independent,) concluded with prayer. In the afternoon, Mr. Ashton of Berkhampstead, (Independent,) began; Mr. Ivimey preached from Gen. xxviii. 16, 17; and Mr. Daniels of Luton concluded. In the evening, Mr. Tomlin of Chesham began; Mr. Maslin of Hertford, (Independent,) preached from Haggai vi. 7, 8, 9, and concluded the pleasing services of the day.

The gospel has been preached on this spot for many years, and the interest has been gradually increasing, the former house having been twice enlarged. The present building is 50 feet by 40, exclusive of the vestries, and is capable of seating 700 persons. £400 have (at present) been raised towards it by the church and congregation; £64 15s. 9d. was collected on the day of opening. A debt of about £700 still remains to be defrayed.

NOTICE.

The Committee of the Baptist Missionary Society have conceived that some alteration may be made with advantage in the mode of communicating their Missionary Intelligence. The plan hitherto adopted, of publishing Periodical Accounts, in pamphlets of a considerable size, and at distant and uncertain intervals, seems more adapted to record the commencement and earlier efforts of a Mission, than to convey information of its progress in the more advanced stages of its history. So great an interest, also, is now happily excited on behalf of Christian Missions in general, that it seems desirable to present the friends and supporters of each distinct society, with brief notices, at least, of the principal transactions of the rest.

With this view, the Committee have determined that the Series of Periodical Accounts shall terminate with No. XXXIII. now in the press, and which, with an Appendix, to follow almost immediately, will complete the sixth volume. The following arrangement is proposed in lieu:

A half-sheet (or eight pages) to be published on the 24th of every month, under the title of "The Missionary Herald;" containing intelligence, at large, of the proceedings and operations of the Baptist Missionary Society, and recording the principal transactions of other similar institutions.

A copy to be furnished, *gratis*, to all annual subscribers of one guinea or upwards, persons collecting to the amount of a shilling a week, and ministers who make annual collections on behalf of the Society.

A sufficient number of "The Missionary Herald," will be struck off, for the purpose of stitching into the Baptist Magazine of the following month, for the accommodation of those friends who prefer receiving it through that medium. All other subscribers, desirous of having copies transmitted to them, are requested to address, (if by letter, post paid,) either of the Secretaries, Dr. Ryland of Bristol, or Mr. Dyer of Reading, or the Publisher, Mr. Button, Paternoster-row, and to mention the channel through which the Numbers may be regularly transmitted from London.

An Annual Report, condensing the intelligence of the preceding year, will also be published, subsequent to the annual meeting in October. This will comprise the Cash Account, Lists of Contributors, &c.; and be circulated *gratis* among the subscribers to the Society.

In conformity with this plan, the first Number of "The Missionary Herald" will be published on the 24th of this month, (December,) and will contain some pleasing intelligence lately received from Calcutta; extract of a letter from Dr. Carey, &c.; and an engraving of the Hindoo idol Shion.

All communications on this subject, addressed as above, will receive immediate attention.

Reading, December 1, 1818.

One pound for the poor negroes in Jamaica is received from a gentleman of Portsea, who has lost more than 100*l.* by the stopping of the Portsmouth Bank; but who thus manifests his gratitude to God for what he possesses, in those very dispensations, from which the sordid professor obtains a momentary relief, during the accusations of his conscience, for with-holding what remains.

It is with considerable regret that we announce the sudden death of the Rev. Dr. Balfour of Glasgow, who was a zealous friend to the Baptist Mission. We are in expectation of being able to insert a Memoir of him early in the ensuing year.

Poetry.

LINES
ON A DEPARTED SAINT.

Yonder, in the clay-cold bed,
Rests a Pilgrim's weary head:
But the spirit is above,
Dwelling with the God of love.

Staff and sandals laid aside,
When he came to Jordan's tide,
On the bank he trembling stood,
As he view'd the parting flood;
But a refuge found in pray'r,
From his chilling doubts and fear.
For a guardian angel came,
Sent in God his Father's name,
To conduct him to that rest,
Which in Heaven awaits the blest.

Cheer'd, he ventur'd through the flood,
Trusting in a faithful God.
Soon he reach'd the happy shore,
And we saw his face no more.
But we thought we heard him sing,
"Glory" to our heavenly King;
Whilst the raptures of his lyre,
Filling Hope with strong desire,
As she list'ning caught the sound,
Standing on this lower ground,
Made her long to soar away,
To the realms of perfect day.

Wallingford. I. T. D.

INVOCATION
TO THE CHIEF SHEPHERD.

Come Jesus, and visit thy fold,
Where thy sheep are united in love:
Our Shepherd we long to behold;
Dear Jesus, descend from above.

Thy presence, thou Shepherd divine,
Will comfort the sorrowful breast;
On thy bosom we wish to recline;
'Tis there that the weary find rest.

Thy presence illumines the night,
And frightens the lion away;
Who prowls round thy fold with delight,
And is eager to make us his prey.

Come then, with thy fulness of grace,
And feed and defend us while here;
And make this the place of thy rest,
That thy flock may have nothing to fear.
We pant our dear Shepherd to see,
Whose mercy to us was so great;
How can we be happy from thee?
Thy love we can never forget.

To thee do we lift up our voice,
Thou Shepherd of Israel divine,
Enable thy fold to rejoice,
And say to each soul, "I am thine."

Wallingford. I. T. D.

THE CHRISTIAN'S THANKSGIVING
On a Lord's-day Evening.

Thanks to thy name, thou God of grace,
Thou matchless Lover of our race,
For every boon thy love imparts,
To renovate and cheer our hearts.

Thanks to thy name for days of rest,
For Sabbath-days, of days the best;
And every mean thy love employs
To heighten and exalt our joys.

Thanks to thy name for thy bless'd word,
That transcript of my dearest Lord,
In which I see, as in a glass,
The beamings of a Saviour's face.

Thanks for the Spirit, who indites,
And seals the lessons which he writes:
Great God! his influence impart,
To seal those lessons on my heart.

Thanks for thy well-beloved Son,
Who left his high and holy throne,
On earth to sojourn, bleed, and die,
To bring a wretched outcast nigh.

Thanks for thy Sabbaths, dearest Lord,
Which such delight and joy afford:
Oh, may they prove, while here I roam,
The pledge of brighter joys to come!

Then in that world of perfect bliss,
Where pleasure in perfection is,
I shall behold thee face to face,
And sing the triumphs of thy grace.

London. E. D.

THE HEATHEN COMMISERATED.

Bear me, imagination's wing,
And land me on some distant shore,
Where tuneful warblers never sing,
But serpents hiss, and lions roar.

There let my weeping eyes survey
The human form by sin debas'd;
Where Superstition holds her sway,
And Ignorance is never chas'd.

Then waft me back to Britain's shore,
Where gospel-light salutes my eyes:
There I'll recount my mercies o'er,
And feel my sympathies arise.

Impress'd with such a gloomy scene,
My prayers shall wake the morning light;
Shall fill the hours that intervene,
And break the solitude of night.

My head, my heart, my hand shall join
To send the light of life abroad;
And aid their efforts who combine
To spread "the knowledge of the Lord."

London. E. D.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

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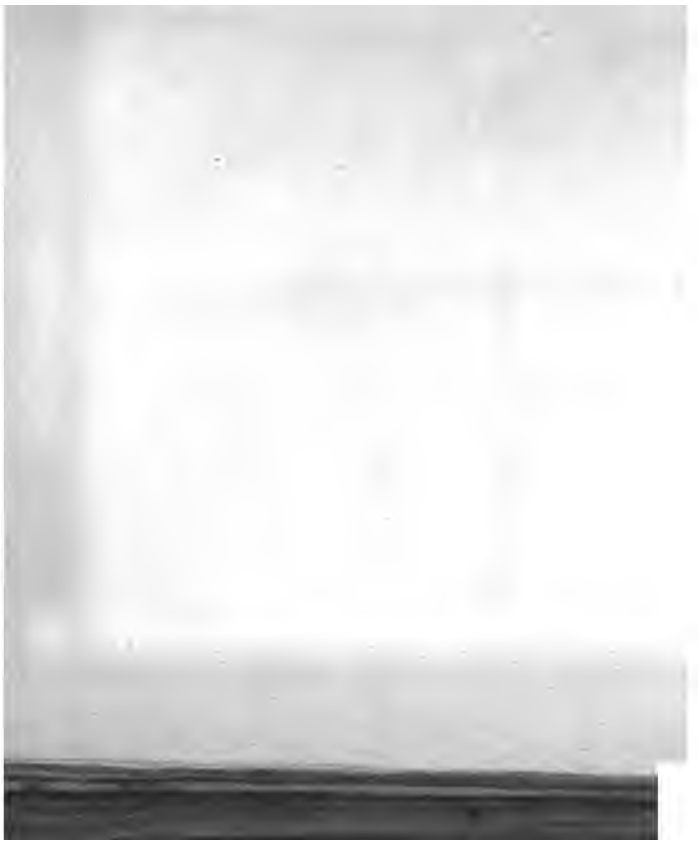
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